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January 30, 1649, was a notable day in the annals of England. On that day Charles I. had paid for his errors and his misdeeds with his head. To one person, and not the least interested spectator of that day's tragedy, his death was one of stern necessity. *Quem deus vult perdere* was never truer than it was in Charles's case. But his execution, "the work of military violence, cloaked in the merest tatters of legality," though an act of political retribution, was utterly abhorrent to the majority of Englishmen. The fact was ominous for the restoration of those political liberties for which the sword had been drawn in the first instance. Far from reaping any benefit from the king's death, the leaders of the army found themselves involved in a vicious circle from which there was no escape. To surrender the sword was to sacrifice everything; to retain it was to forfeit the right ever to have drawn it. The lesson, even if it was a wholesome one, that kings as well as subjects must suffer the consequences of their errors and misdeeds was not to be taught with impunity; and though the remembrance of the last campaign was sufficient to prevent any formidable display of opposition to the new

government in England itself, the prospects of the Royalists were never brighter, the spirits of the Republicans never more depressed than they were at this moment. Drogheda, Dunbar, and Worcester were still in the future.

It was on Ireland that all men's eyes were fixed. In Ireland Ormonde had at last succeeded in coming to terms with the confederate Catholics; and though Owen Roe O'Neill, more intent on the welfare of his country than on the interests of the crown, still held aloof and Dublin still lay in the strong grasp of Col. Michael Jones, the Lord-lieutenant was sanguine that recent events would before long lead to a general coalition of all parties against the regicide government. An invitation to Charles to make Ireland a basis for the recovery of England on conditions that might be conveniently postponed, and perhaps ultimately ignored, was naturally more attractive than the cautious pourparlers that reached him about the same time from Scotland; and by March 18 it was generally known that he had given the preference to Ormonde, and would go to Ireland if only he could find money for his journey. The determination of the Royalists to use Ireland as a basis of operation against England rendered the invasion of Ireland by the Parliament a simple measure of defence. But it did more than this. It fanned the flame of national hatred against Irishmen; and by reviving the memory of a former attempt to submit a purely English question to the decision of an army of Irish Papists, it gave to Cromwell's campaign in Ireland the air of a religious crusade. Mr. Gardiner does right to insist strongly on this point: for it is at once the explanation and justification of all that followed.

" 'I had rather,' said Cromwell, giving expression to the general opinion, 'be overrun with a Cavalierish interest than a Scotch interest; I had rather be overrun with a Scotch interest than an Irish interest, and I think of all this is most dangerous; and if they shall be able to carry on this work, they will make this the most miserable people in the earth; for all the world knows their barbarism, not of any religion almost any of them, but, in a manner, as bad as Papists.' "

Subsequent events proved conclusively that the army was competent to prevent the catastrophe. But I must dissent from Mr. Gardiner's proposition, that Cromwell's object "to found peace and order in Ireland by strengthening the English interest," &c., was a hopeless task; and I do not think that "sacrificing the needs and the hopes of the ancient inhabitants to the greed and self-assertion of the English settlers" accurately describes either the means by which he hoped to attain his object or the actual result achieved.

Before the army destined for Ireland could be set in motion, money had to be raised, mutinies to be suppressed, and Lilburne and his followers to be pacified or otherwise silenced. The summer was already drawing to a close when Cromwell landed at Dublin. Seven months had elapsed since the treaty of Kilkenny had apparently made Ormonde master of the situation in Ireland. Mr. Gardiner enters fully into a consideration of

the causes that frustrated his hopes of a general coalition in favour of Charles. But I think he has not altogether dispelled the mystery that surrounds Owen Roe O'Neill's treaty with Monk. Briefly stated, Mr. Gardiner's contention is that O'Neill, finding his overtures for a pacification scouted by Jones, and being unable to come to terms with Ormonde, turned to Monk, who consented to a three months' cessation of hostilities on conditions which "it is hardly likely O'Neill expected to be accepted at Westminster," and which, indeed, were ultimately rejected. Monk's reasons for desiring a cessation, being based on military considerations, are perfectly intelligible. But is it to be supposed that all that O'Neill hoped to gain by the arrangement was a few barrels of gunpowder to defend himself against Ormonde till the assistance promised by Rinuccini arrived? The whole transaction is so wrapped up in mystery as to have given rise to the most extraordinary theories. On the one hand, it is alleged that Cromwell himself suggested or authorised the treaty; on the other, it is asserted that O'Neill was bribed to inactivity in the interests of the Commonwealth. Mr. Gardiner notices the first view at considerable length, but only to dismiss it. The other he does not allude to at all. It was first, if I am not mistaken, started by Charles O'Connor in his introduction to the Catalogue of the Stowe MSS. As stated by him, the theory appeared so plausible that I was tempted to investigate the facts on which it was said to be based; only, however, to find that it was due to a confusion of Owen Roe O'Neill with Colonel Owen Rowe the regicide. It was a ludicrous mare's nest. Still, it is inconceivable to my mind that O'Neill should have consented to any cessation of hostilities with Monk, unless he had received some assurances that the conditions of the treaty were likely to be accepted by the Parliament. And I candidly confess that I see nothing improbable in this view of the situation. The belief in the massacre of 1641, however it may have weighed with Cromwell or the Parliament, was hardly likely, I think, to enter into O'Neill's calculations, and it certainly had little influence with Monk. But to quit this topic, upon which I have already unduly dilated, Mr. Gardiner's account of Cromwell's campaign in Ireland seems to me admirably judicious. For the slaughter at Drogheda he rightly holds Cromwell, and Cromwell alone, responsible. The quotation from Wellington's Despatches is singularly apt, and, from a military point of view, completely exonerates Cromwell. But surely Mr. Gardiner's imagination is carrying him a little too far when he says,

"In the heat of action there stood out in his mind, through the blood-red haze of war, thoughts of vengeance to be taken for the Ulster massacre, confusedly mingled with visions of peace more easily secured by instant severity."

If Cromwell had time to think of this, he might also have reflected that it was to a former heroic defence of Drogheda that England was indebted for the preservation of any interest in Ireland at all. And I am

afraid that Mr. Gardiner's insistence on the garrison being chiefly composed of Irishmen is a little too fine spun. Then, as formerly, it was garrisoned by Ormonde. It is true that "it is necessary to keep in mind the prevalence of a belief in the most exaggerated accounts of the Ulster massacre"; but the idea that Drogheda was "a righteous judgment of God upon those barbarous wretches who have imbrued their hands in so much innocent blood," appears to me to savour very much of an after-thought on Cromwell's part, for which there was in point of fact little or no justification. However this may be when Cromwell quitted Ireland on May 26, 1650, the danger which nine months before had menaced England from that quarter had ceased to exist.

The inability of Ormonde to hold his own in Ireland was a grievous disappointment to Charles. As the winter drew to a close, it became more and more apparent that he would be obliged to yield to the demands of the Scottish Commissioners. It is true that Montrose, with a devotion worthy of a better master, had consented to make a diversion in the hope of ensuring more reasonable conditions for him. But Charles could not afford to act straightforwardly. The "too open crafts" against which Montrose warned him proved too strong for him, and on April 29 he consented to the demands of the Commissioners. It is evident that he yielded reluctantly, and with a degree of mental reservation that amounted to duplicity. But to the Royalists his surrender was as wormwood and gall. Before signing the draft agreement, he had received assurances that, if Montrose would lay down his arms, not only he and his troops, but the Scottish Royalists in Holland, should receive complete indemnity. The fact that these assurances were given, as Mr. Gardiner shows reason for believing, not through the Commissioners, but through an agent of the Marquis of Argyll, throws a lurid glare on the part played in the business by that nobleman.

It is pleasant to turn from these sordid intrigues to Mr. Gardiner's breezy narrative of the last campaign of Montrose. There is something in the name of Montrose, as in that of Dundee, that makes the blood tingle. We know what the end must be, but we follow his course with feelings of mingled hope and fear. It may be merely fancy, or it may be due to the fact that Mr. Gardiner has made himself personally familiar with the scenes of his exploits; but something of Montrose's own enthusiasm seems to have imparted itself to the narrative. The last paragraph of the chapter seems to me particularly admirable. Is it merely that one feels that a hero has indeed passed to his rest in a manner appropriate to his life, or is it that the style so exactly expresses the emotion? But I confess that I have read the passage only to re-read it again and again with increased pleasure.

There was little doubt that the agreement between Charles and his Scottish subjects would be followed by a Scottish invasion, supported, in all probability, by a rising in England. As in the case of Ireland, to

attack Scotland was a simple measure of defence. It was at this point that Fairfax thought proper to dissociate himself from his former comrades in arms. His refusal to lead an army of invasion into Scotland was, as Mr. Gardiner says, a moral repugnance rather than an intellectual persuasion. Whether he drew the line rightly or wrongly, it is of little consequence to inquire: "The line drawn by the most honest of men is always to a certain extent arbitrary, and its choice is determined by considerations many of which have nothing to do with logic." His retirement was not without its compensation.

"Evident as might be the danger of superseding a commander whose very presence was a symbol of conciliation, it was still more evident that, when an invasion was actually impending, the conduct of the national defence could only be entrusted to one who was eager with all his heart and soul for a successful issue."

Cromwell piously ascribed his victory at Dunbar to the direct intervention of Providence against a hypocritical nation, though, as Mr. Gardiner clearly demonstrates, it was due to his own strategical skill, to the disciplined valour of his soldiers, and, not least of all, to the command of the sea which enabled the government to pour in supplies by which alone the army was saved from starvation. That Cromwell did really believe that Dunbar was due to the interposition of Providence, I do not doubt. But the question, as it seems to me, is, did beliefs of this sort possess any practical importance for him, or were they not merely quasi-philosophical reflections after the event? The same thought suggested itself to me in connexion with the massacre at Drogheda.

Whatever the ultimate results of Dunbar, it was Charles who reaped immediate profit from Cromwell's victory. It is true that the extreme Covenanters declined to recognise their defeat; and it was even suggested that Charles would do well to compound with Cromwell for the retention of Scotland north of the Forth by the abandonment of the rest of his dominions. But having submitted to the humiliation of publicly asking forgiveness for his own sins and those of his father and grandfather as well, it was not likely that Charles would stickle at any means to make himself master of the situation. Whether he would succeed in subjugating not Scotland alone, but England also, was a question on which, as Mr. Gardiner says, Cromwell and his victorious army would have a word to say. It is generally supposed that the invasion of England by the Scottish army took Cromwell by surprise. But so far from this being the case, Mr. Gardiner's argument goes to show that he not only foresaw it, but had deliberately planned it, and laid his calculations accordingly. It was a bold move on his part, and only to be justified by the result. But what that result would be, Cromwell had no doubt. The bait took, and Worcester was the result. The effect of the Scottish invasion was even greater than Cromwell had anticipated. The military critic may have little to say about Worcester. But Mr. Gardiner does not miss

the significance of the fact that "nearly, if not quite, a third of the victorious army consisted of local militia regiments."

"It was the natural result of the system of war which Charles had elected to conduct. As long as the struggle lay between two English parties, it was left to the regular army on either side to carry on the contest. When it came to an invasion by a Scottish army, masses of Englishmen, who otherwise would have held back from exposing their own persons, eagerly threw themselves forward to defend their homes against those who were in that age regarded as foreigners."

Worcester was indeed, as Cromwell said, "a crowning mercy." It remained to be seen what advantage the Parliament would take of the fresh access of popularity it gave. For Mr. Gardiner's solution of this question we must await his next volume.

R. DUNLOP.

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Ballads and Songs. By John Davidson. (John Lane.)

"LORD! what a pleasure it is to come across a man that can *write*!" said Dickens of Tennyson. Certainly it is, and a rare pleasure, too; for the abhorrent amateur is always with us, but the true writers visit us like the angels. The most immediately felt charm of Mr. Davidson's verse is its goodly energy and force, its excellent vitality: there is life-blood in the strong and vehement lines. He has not a trace of waterish sentiment and prettiness: in the phrase of Coleridge, he does not seek to win us "with sonnets and with sympathy" of a miscellaneous sort. Each poem has lived in the poet's life, and issues from a living fire of passion, imagination, thought: there is no clever impersonality about it. And the defects of its qualities are not lacking: a certain feverishness at times, an unpruned wealth of words, a rapidity which makes the verse pant for want of breath. This poet's wine can be heady and rasping and crude. Even in his finest work there is just some lack of the *ultima manus*, with its perfecting and rounding touch: just that serenity and grace are sometimes absent, which mark the assured triumph of the masterpiece. "What verse he will be writing in ten years!" is the reader's conviction, rather than a complete confidence in the virtue of the verse before him. In short, *Sturm und Drang* are not wholly over yet: the elements of a perfect art are still in fusion and fermentation.

But these poems are rich in beauty and strength of a rare accomplishment. For one thing, it is impossible not to see what the poet is at and about: the themes, intellectual and emotional, are extraordinarily vivid: they appeal, and arrest, and detain, with a dramatic intensity. As in the greatest preaching, all the ornate and wheeling periods come home from their imaginative flights, and close upon the text that gave them wings, so these poems have each their initial, central, culminating, consistency and unity of design. The "Ballad of a Nun," the "Ballad of Heaven," the "Ballad in Blank Verse of the Making of a Poet," with their refrains and repetitions, their returns upon their openings, their

striking of the same notes with an emphasis cunningly varied, have a singular lucidity and energy of imaginative thought. In each a situation, an emotion, has been faced and wrestled with and mastered: the solutions are triumphant and satisfying. Where Browning would have written psychological studies, with parry and fence, cut and thrust, of encountering emotions, Mr. Davidson chooses rather to throw his problem into a romantic ballad; applying, to subtle and spiritual themes, the direct narrative vigour, and pictorial charm of the ancient ballad story. He is happiest when using stanza and rhyme, especially the four-line octosyllabic stanza. It condenses and constrains his fervent rush of words, which in blank verse is not always under control. Thanks to the necessity of concentration, we have such splendours of phrase as these:

"For still night's starry scroll unfurled,
And still the day came like a flood:
It was the greatness of the world
That made her long to use her blood:"

or, again,

"I care not for my broken vow;
Though God should come in thunder soon,
I am sister to the mountains now,
And sister to the sun and moon:"

or, once more,

"She dared to make herself at home
Amidst the wall, the uneasy stir.
The blood-stained flame that filled the dome,
Scerless and silent, shrouded her."

One feels that, in a less coercing metre, Mr. Davidson might have let his imagination riot amid a wealth of imagery, far less impressive than the concise and chiselled beauty of these sudden phrases, left without amplification. All his lyrics have something of this excellent brevity and compression, which seem to bring dignity with them: elsewhere, he falls into phrases unennobled and without strength. Compare Mr. Davidson's

"with awe beheld
A shaven pate mutter a Latin spell
Over a biscuit;"

with Browning's

"Hear the blessed mutter of the mass
And see God made and eaten all day long."

Both are painful: but Browning's phrase has an imaginative irony and audacity in its realism, which lift it above mere crudity. Mr. Davidson's phrase has no such justifying power. The "Ballad in Blank Verse," where it occurs, abounds in resonant passages of beautiful writing, memorable and fine; but, as an whole, it has not the haunting and irresistible fascination of the lyrics. Yet, like all Mr. Davidson's poems, it betrays Mr. Davidson the novelist and essayist and dramatist, with a tenacious hold upon life, keenly sensitive and observant and imaginative, with humour at once human and fantastic. His "Thirty Bob a Week" and "To the Street Piano," like his earlier "Music Hall" poems, are written in a vein of curious intelligence, a comprehension of life in certain aspects, commonly treated by poets either with a lachrymose sentiment or a brutal bitterness.

Mr. Davidson is content to interpret, with a moving sense of their tragi-comedy, human and divine, which stirs us strangely. His very rhythms and measures go with a sublime sort of "vulgarity," with a quaint pitifulness in the Cockney twang, half-jesting and half-despairing, yet defiant all the while. He renders with perfect precision the feeling which street sights and sounds, the pleasure and pain of the struggling crowd, can rouse in us, touching us to a sense of helpless pity, and useless tenderness, and an impulse of love for things "common and unclean." Mr. Davidson imports no pathos into these themes, he is unsparing and exact in his presentation; but the old *Homo sum* takes him to the heart of them. Indeed, there is a powerful humanity in all his work: the purely lonesome dream-world of many poets has not drawn him away from earth for long. His "Autumn" is full of the blessings of "mellow fruitfulness," bread for the hungry, the mirth of harvest.

"Let the wain roll home with laughter,
The piper pipe,
And let the girls come dancing after,
For once again the earth is ripe."

And when he sings the spring, with its old memories of "merry" England and of mirth under the greenwood tree, of sylvan dance and gaiety, it is with a deeper meaning than meets the eye at first.

"Oh, foolish fancy, feebly strong!
To England shall we ever bring
The old mirth back? Yes, yes; nor long
It shall be till that greater Spring;
And some one yet may make a song
The birds would like to sing."

In his "Ballads" there is a curious kind of mystical folk-lore interwoven with the plain humanity of their motives. He reminds us here a little of Novalis, there a little of Richter; for all the sturdy and straightforward strength befitting a countryman of Scott, he is yet a poet who has not lived without undergoing its various influences in the age of Rossetti, of "aesthetic poetry," of a "romantic revival," of a "Celtic Renaissance." And he does not shrink from passing out of phantasies into grotesques with a sudden and daring power: power is in all his work, a singular effectiveness, even a sort of sporting with his own power. The "Exodus from Houndsditch," like the "Making of a Poet," is not without its freakishness, a not quite satisfactory caprice. "Be bold! be bold!" is excellent good advice: so is "Be not too bold!" Of most good younger poets just now we often wish that, in Mr. Saintsbury's phrase, "the sober blood in their decent veins" would "spurt in a splendid sally." They follow Rossetti or M. Verlaine, Arnold or Mr. Bridges, with a very chastened and unambitious pace. But Mr. Davidson is superbly ardent and alive, making adventures upon every side of literature: his perils come not from any over caution. But to compare this volume with its author's earlier *In a Music Hall* is to trace the "progress of poetry" from strength to strength. Few poems in that book, good as it was, had the assured perfection of some poems in this. There are stanza

which haunt the memory as only great art can:

"The adventurous sun took Heaven by storm;
Clouds scattered largesses of rain;
The sounding cities, rich and warm,
Smouldered and glittered in the plain.
Sometimes it was a wandering wind,
Sometimes the fragrance of the pine,
Sometimes the thought how others sinned,
That turned her sweet blood into wine."

Indeed, only a poet of no mean order could have so felt and dramatised the "tragedy of the cloister," and the faith in Our Lady, both together, as in this "Ballad of a Nun," based upon a legend seven hundred years old, Mr. Davidson has done. And though in this volume, small as it is, there are two or three poems markedly beneath the rest, yet even the less excellent have distinction. Mr. Davidson's feeling for nature is strongly individual: each little lyric has its felicity of phrase and sentiment, no echo of Tennyson or of Arnold, but fresh from the imagination, deeply impressed, of one with eyes to see for himself, with ears to hear. And the prevailing "philosophy" is his own, with all its questionings, solutions, guesses, dreams, all valorous and fine, though not acceptable to all. In short, Mr. Davidson has given his critics that most welcome of gifts, a book which gives them occasion to experience "the noble pleasure of praising"; for, once more to quote Mr. Swinburne, it is a book rich beyond a doubt in "the imperishable excellence of sincerity and strength": rich also in graces, that do not always accompany and adorn those excellent virtues.

LIONEL JOHNSON.

TWO BOOKS ON PERSIA.

Safah Nameh: Persian Pictures. A Book of Travel. (Bentley.)

Behind an Eastern Veil. By C. J. Wills. (Blackwoods.)

THE former of these two volumes is not a "book of travel" in the ordinary sense. There is no very obvious personality or progress of the writer. The reader may be in doubt as to the sex of the author, and may only incline from internal evidence to our opinion that the hand is feminine. The pictures are true, bright, and sometimes humorous. They are rather sketches, and are never finished with any minute detail. They will amuse rather than instruct in the varieties of Persian life and manners. Books of travel are too generally ponderous, and too rarely in a single volume. This work is literally and physically light. An excellent book for beguiling an hour or two upon the Indian Ocean; a charming companion in a calm. Every writer on Persia has some word of praise for the practical usefulness of the American missionaries. Here we find them in a time of cholera trying

"to put a stop to a fertile cause of fresh infection by persuading the people to burn the clothes of the dead instead of selling them for a few pence to the first comer. . . . The system of burial among the Persians is beyond expression evil. They think nothing of washing the bodies of the dead in a stream which sub-

sequently runs through the length of the village; and in their selection of the graveyard they will not hesitate to choose the ground lying immediately above a kanat which is carrying water to many gardens and drinking fountains."

The writer of the "picture," entitled "Three Noble Ladies," clearly is a woman, because no Englishman would be received by a princess in Teheran; and the other "pictures" are presumably by the same writer. The following is very true of the "icy" welcome so common in Persia:

"We were taken into a large tent where the Princess was sitting on a rolled-up bed for sofa. We greeted her with chattering teeth. We remembered the steaming cups of tea of our former visit, and prayed that they might speedily make their appearance; but, alas! lemon ices alone were offered to us. The Persian's one idea of hospitality is to give you lemon ices—lemon ices in hailstorms, lemon ices when you are drenched with rain, lemon ices when a biting wind is blowing through the tent door—it was more than the best regulated constitution could stand. We politely refused them."

The writing of these "pictures" is very pleasant. We remember no book on Persia which is, in regard to style, such easy and pleasant reading. Much observation leads us to believe that it is most frequently a feminine rather than a masculine fault to use "whose" in connexion with nouns neither masculine nor feminine. On the same page we find "from whose steps," referring to a palace, and "on whose lock," with regard to a door. It is not the more agreeable because it is a very common disfigurement in the work of writers even of much distinction. We must add that this is the only book we have ever met with which refers to "Providence" as "she." This novelty is given repeatedly in a picture, entitled "Requiescat in Pace"; and if this were not sufficient proof of originality on the part of the writer, we might throw in her description of the smoke of a narghileh—"a strong taste of charcoal flavoured with painted wood."

The sub-title of our second book is "a plain tale of events occurring in the experience of a lady who had a unique opportunity of observing the inner life of ladies of the upper class in Persia"; and it purports to record the experience of a young English girl who joined her father in Shiraz, he having married a princess, granddaughter of Futeh Ali Shah. We need not accept all the incidents in this volume as actual facts within the knowledge of Mr. Wills or of the lady whose experience he records. The book is highly interesting, full of graphic pictures of Persian life, with a very skilful addition of personal interest. The work is indeed a one-volume novel of a most romantic sort, with the additional attraction of accessories of time and place true to the actual circumstances of life in and about Shiraz and Teheran. Mr. Wills is a well-known and accomplished writer concerning the country in which he has lived and seen so much, and he has produced a most entertaining book. The lady is "behind the Eastern Veil," and Mr. Wills is behind the lady, so that we cannot tell precisely how much

there is of the lady and how much of Mr. Wills in these pages. But the experiences are not those which could happen to any Christian Englishman in Persia, and they are very well told. We must leave to the intelligent reader the not very difficult task of distinguishing the real from the romantic and fanciful in this volume, from which anyone unacquainted with Eastern life may learn much, and in which no one can fail to be interested and amused.

ARTHUR ARNOLD.

In the Dozy Hours, and Other Papers. By Agnes Repplier. (Gay & Bird.)

THIS is a very readable little volume of essays by an American lady whose previous efforts in the same direction have met with a favourable reception. The book is not merely interesting and amusing, but contains many shrewd and sensible remarks on certain features of modern society.

Miss Repplier is not inclined to claim a monopoly of all the talents and virtues for her own sex. In a paper, entitled "A Curious Contention," she bestows a little genial satire on some of the extravagances of the advanced upholders of female rights. She remarks of the sect with great truth:

"Since the beginning of the world men have fought and wrangled with one another; and now women seem to find their keenest pleasure and exhilaration in fighting and wrangling with men. In literature, in journalism, in lectures, in discussions of every kind, they are lifting up their voices with an angry cry which sounds a little like *Mdme. de Sévigné's* 'respectful protestation against Providence.' They are tired apparently of being women, and are disposed to lay all the blame of their limitations upon men."

Miss Repplier asks where the proofs are to be found of woman's immense superiority to man, and does not regard as satisfactory the answer of the new school "that never in the past, or, at least, never since those pleasant primitive days of which unhappily no distinct record has been preserved, have women been permitted free scope for their abilities." She does not believe that we are on the eve of a complete change in the relations of the sexes; so that it may be said with a recent female lecturer, "The woman of the past is dead." To this and similar assertions it is well replied that

"Humanity is a large factor, and must be taken into serious account before we assure ourselves too confidently that the old order is passing away. For good or for evil women have lived their lives with some approach to entirety during the slow progress of the ages. . . . Even if a radical change is imminent, there is no reason to be so fiercely contentious about it. Let us remember Dr. Watts, and be pacified. Our little hands were never made to tear each other's eyes. It is possible surely to plead for female suffrage without saying spiteful and sarcastic things about men, especially as it is not their opposition but the listless indifference of our own sex which stands between the eager advocate and her vote."

In a very sensible essay, headed "In Behalf of Parents," the author deals in a similar manner with the preposterous theories of juvenile management, which are perhaps more rife on her side of the Atlantic than on ours, though they are by no means un-

known here at the present time. "It is a thankless task," she says, "to be a parent in these exacting days"; and certainly it would appear to be so in a country where such doctrines are current as are cited from "these little manuals of advice which prove to us now so conclusively that even a young child is deeply wronged by subjection." The old-fashioned view of parental rights may have been in many respects harsh and severe, but still it never led to such pernicious absurdities being gravely promulgated as those of which Miss Repplier gives a few specimens.

In an otherwise very interesting and suggestive essay on "Sympathy," Miss Repplier appears a little too much inclined to contend that greatness of any kind ought to win admiration, even when accompanied by moral obliquity. It is true that she disclaims any idea of being supposed to maintain that "genius repeals the decalogue"; but still she seems, in one or two instances, to be too indulgent towards brilliant wickedness. She agrees with Carlyle "that eminence of any kind is a most wholesome thing to contemplate and revere," a doctrine which, thus broadly stated, would lead us to reverence in a certain measure any great criminal who was ingenious and successful in forming and executing his plans, as certainly many have been. It actually causes the author to feel some sympathy with one who can only be pronounced to be a criminal on a great scale. She expresses an admiration for Napoleon, and confesses that she dislikes to be reminded of the personal meanness which he displayed in many cases.

Among the lighter essays in this volume, one of the most entertaining is "At the Novelists' Table," a lively sketch of the descriptions of eating and drinking to be found in the leading writers of fiction, and a comparison of the fare they severally provide for their characters. The first place among these accounts is with good reason given to the inn breakfast in *Quentin Durward*. We may pardon the author for never being able since reading it to cherish for Louis XI. the aversion which is his due.

Miss Repplier is one of those who can do justice to the good qualities of a much-maligned and often cruelly persecuted animal. She has "a discriminating enthusiasm for cats," and has given a delightful biography of a kitten in the early pages of her book. The demeanour of the little creature seems to have led to his being baptized with the name of one of the worst characters in history, which was rather hard on the poor thing.

"Affable, debonaire, and democratic to the core, the caresses and commendations of a chance visitor or of a housemaid were as valuable to him as were my own. I never looked at him 'showing off,' as children said, jumping from chair to chair, balancing himself on the bed-post, or scrambling rapturously up the forbidden curtains, without thinking of the young emperor who contended in the amphitheatre for the worthless plaudits of the crowd. He was impulsive and affectionate—so I believe was the emperor for a time—and as masterful as if born to the purple. His mother struggled hard to maintain her rightful authority, but in vain. He woke her from her sweetest naps; he darted at her tail, and leaped down on her from sofas and tables with the grace of a

diminutive panther. Every time she attempted to punish him for these misdemeanours he cried piteously for help, and was promptly and unwisely rescued by some kind-hearted member of the family."

If the kitten was Nero, the parent cat must of course be the wicked mother of the wicked emperor. She also is graphically sketched.

"Agrippina had always been a cat of manifest reserves. She was only six weeks old when she came to me, and had already acquired that gravity of demeanour, that air of gentle disdain, that dignified and somewhat supercilious composure which won the respectful admiration of those whom she permitted to enjoy her acquaintance. Even in moments of self-forgetfulness and mirth her recreations resembled those of the little Spanish Infanta, who, not being permitted to play with her inferiors, and having no equals, diverted herself as best she could with sedate and solitary sport. Always chary of her favours, Agrippina cared little for the admiration of her chosen circle, and, with a single exception, made no friends beyond it."

The mutual attachment of the two cats was charming to witness. All readers who have any sympathy will regret to learn that the history had a tragic close, which the feelings of the author will not allow her to do more than allude to:

"It is a rude world, even for little cats; and evil chances lie in wait for the petted creatures we strive to shield from harm. Remembering the pangs of separation, the possibilities of unkindness or neglect, the troubles that hide in ambush, I am sometimes glad that the same cruel and selfish blow struck both mother and son, and that they lie together safe from hurt or hazard, sleeping tranquilly, and always under the shadow of the friendly pines."

R. SEYMOUR LONG.

NEW NOVELS.

Poste Restante. By C. Y. Hargreaves. In 3 vols. (A. & C. Black.)

Run to Ground. A Sporting Novel. By Mrs. Robert Jocelyn. In 3 vols. (Hutchinson.)

Dick Wylder. A Romantic Story. By Richard Penderel. In 2 vols. (Remington.)

Kerrigan's Quality. By Jane Barlow. (Hodder & Stoughton.)

Without Respect of Persons. By Colin Middleton. (Lawrence & Bullen.)

A Daughter of this World. By Fletcher Battershall. (Heinemann.)

A Fair Norwegian. By Andrew Stewart. (Oliphant, Anderson & Ferrier.)

Wrecked at the Outset. By Theo Gift. (Jarrold.)

The Story of Sonny Sahib. By Mrs. Everard Cotes (Sara Jeanette Duncan). (Macmillans.)

A Toy Tragedy. By Mrs. Henry de la Pasture. (Cassells.)

To writers of a certain kind of fiction any person whose heart is in the right place will be disposed to allow a certain number of coincidences; but really Mr. Hargreaves imposes on the good nature of the novel-

reading public. That there should be in Venice at one time two Englishmen both bearing the name of G. Connisterre, both having their letters addressed to the Post Office, and each—though they are entirely unrelated—bearing a strong resemblance to the other would be curious, but perhaps not quite incredible. When, however, we learn that each G. Connisterre has had for his friend a certain R. Deane, from whom he has been alienated, and that one of the Connisterres opens a letter addressed to the other, believing it to be intended for himself and to have been written by Deane No. 1, when as a matter of fact it has been addressed by Deane No. 2 to his own particular friend, then we rebel and rise in defiance of Mr. Hargreaves and his coincidences. He, however, who is not daunted, may learn how one G. Connisterre became saddled with the wife of the other, and how from this remarkably prepared complication arose other complications involving a good deal of general discomfort. Of course, the story is in itself wildly absurd, but one is bound to admit that it is told in a way that is by no means unreadable. More than this can hardly be said even by the most amiable critic.

Mrs. Robert Jocelyn describes *Run to Ground* as "a sporting novel"; but all her books are sporting novels, and—unless the reviewer's memory fails him—there is rather less about horses, hounds, and the like in the new book than is to be found in several of its predecessors. The story has apparently been written, not for the sake of its hunting, but for the sake of its melodrama, and the narrative climax has evidently been suggested by the last act of "The Bells." Lord George Goring has been accused and convicted on apparently unimpeachable evidence of cheating at cards, and has not long survived his disgrace. He has been loved by the Princess Dagmar Saravaski, who comes to England under an assumed name and settles in the neighbourhood of Lord George's principal accuser, with the object of exposing the plot which has sent him to a dishonoured grave. By the exercise of her mesmeric powers this object is accomplished, and the wicked Captain Jack Alexander (it is a novelty, by the way, to have a villain named Jack) is run to ground with due effectiveness. As usual, Mrs. Jocelyn's style is sprightly, but careless. Her nominatives and accusatives are sometimes shaky, and a remarkable combination of metaphors is enshrined in a sentence about "other pegs upon which she could hang a weak point."

The trail of the serpent—that is, of the amateur—is clearly to be seen on every page of *Dick Wylder*. It is a novel in which a susceptible young man is described as "capable of becoming a true votary of the son of Venus"; Pope is referred to as "England's verseful pontiff"; and when Mr. Penderel wants to tell us that a lady dyed her hair, we read that it "glowed with all the tints of auriculous fluid." As for the story, it is one of those affairs which have a vendetta (of Channel Island origin) and abductions and mysterious disappearances, and a costermonger who blossoms

into a baronet, and so on. *Dick Wylder* is a very silly book, but it has one quantitative merit—there might have been three volumes, and there are only two.

There is no doubt about the fact—at least, such is the feeling of one reader who would snatch at a doubt if he could see the mere hem of it—that *Kerrigan's Quality* is disappointing. What Miss Barlow can do upon a small canvas, in line, in chiaroscuro, and in expression, is known to everyone who is likely to read this column; but in forsaking the sketch for the more elaborate consecutive story she dissipates her powers. She can see, and she can most perfectly and delightfully render her vision; but, on the evidence provided by *Kerrigan's Quality*, it is difficult to believe that the construction of a vital narrative organism is among the number of her fine capabilities. If we could consider the book simply as a series of little vignettes of Irish life we might be satisfied, but the author's obvious narrative intention forbids such consideration. Some of the parts are perfect: nothing, for example, could be better in its way than the refusal of the Irish postman to deliver a black-edged letter to the young lady who has charmed him.

"'Mails or no mails,' he said, 'I've no call to be annoyin' her wid misfortuns and deaths, and divil a bit of me will for man or stick. Long sorry I'd be to have the bringin' her of any such hijis-looking thing'—he glared vindictively at the letter which Kerrigan had flung down on the table before him—'begorra I would so. Take it or lave it, accordin' as you may consider, but you needn't go fer to say it's any doin' of mine.'"

Unfortunately, one has to regard the whole; and the whole misses the mark.

Mr. Colin Middleton's *Without Respect of Persons* can hardly be said to miss the mark, because there is no mark at which it perceptibly aims. What story there is is so slight and formless that it is difficult to see why it has been written, unless its object be a defence of the beneficent homicide which, under the name of *euthanasia*, found various enthusiastic advocates a few years ago. Nothing in the book is of any account save its climax, which is the self-sought death of a hopelessly invalided wife at the hands of her devoted husband, who immediately afterwards commits suicide. It is a gruesome conception, and in some hands might be made disquietingly powerful; but Mr. Middleton's treatment leaves the reader's nerves perfectly steady.

A Daughter of this World is a bewildering mixture of mysticism and melodrama. It is plainly of American birth, and is much the kind of thing that Edgar Poe might have written if, after losing his constructive power and his fine lucidity of narration, he had joined the Boston transcendentalists, attended the conversation parties of Margaret Fuller, and taken to writing fiction for the *Dial*. Mr. Battershall appears to be an able and a cultivated man, but in directing his artistic steps to some goal or other he has missed his way. Perhaps a second reading might do something to elucidate the substance and aim of the book—but life is short.

Though *A Fair Norwegian* is at times stilted in style, and though its substance is occasionally improbable and frequently sentimental, it is a pleasant, readable story. Readers must be getting rather tired of the able young man who is inveigled into marrying a drunken woman, and who, in the character of a bachelor, subsequently meets with his affinity; but by this time they ought to know that the older a narrative scheme is the more it is beloved by the ordinary British novelist. Still, though this and other materials are rather conventional, the author makes tolerably good use of them; and in the good old maid, who gives Bohemian receptions to her young journalistic and literary friends, we have a very pleasant creation. The name on the title-page suggests doubts. It may be admitted that "Andrew Stewart" does not look like a pseudonym, but one has a suspicion that "Anne" or "Amelia" would come nearer the truth than "Andrew."

The stories, the nature of which is accurately indicated by the general title *Wrecked at the Outset*, can hardly be expected to provide very cheerful reading; and people with a taste for literary dismallness will find ample gratification in Miss Theo Gift's gloomy pages. One of her three lives is wrecked by the want of thought which we have good authority for saying works as much ill as want of heart; but in the other two stories the feminine vessel is wrecked through the deliberate vice or callous selfishness of the monster man. This theme is surely becoming a little threadbare. If masculine villany is really as obvious as it seems to be, why do not our lady novelists take it for granted and abandon the very unprofitable task of thrashing the dead horse?

And oh, what a relief to turn from this dismallness to Mrs. Everard Cotes's charming, winsome, and every way delightful *Story of Sonny Sahib*! True, it begins sombrely in the darkest days of the great Mutiny, but after the first sad chapter there is nothing but brightness and grace and beauty. It is very slight, filling little more than a hundred small pages, and perhaps the restoration of the brave little Sonny Sahib to the father who had believed himself childless as well as widowed reads more like a fairy-tale than like a transcript from the life of every day; but, then, in the India of a generation ago fairy-tales sometimes came true, and whether true or not they are very welcome after even a short course of contemporary realism. *The Story of Sonny Sahib* can be read easily between, say, London and Brighton in the fastest train, and it will make that or any other hour brief with pleasantness.

The best things in the bundle are certainly the unpretending little paper-covered books which come last to hand. *Sonny Sahib* is one of them; *A Toy Tragedy* is the other; and both have the charm which belongs to any capable, sympathetic, and artistic treatment of child-life. There are four children in Mrs. de la Pasture's pretty little story, each portrait being most skilfully and delicately individualised, and every one of them a little masterpiece. It is difficult to

represent a child consistently carrying out a great scheme of self-sacrifice without making him or her just a little bit of a prig, but the sweet Joan in her groat renunciation is as simple and as free from self-consciousness as ever. *A Toy Tragedy* is, indeed, admirable throughout, and despite its title it adds to positive merits the negative virtue of not being harrowing.

JAMES ASHCROFT NOBLE.

SCOTCH BOOKS.

Furth in Field. By J. Logie Robertson. (Fisher Unwin.) Mr. Robertson, who need hardly disguise himself any longer as "Hugh Haliburton," is an open-eyed traveller along roads that are tolerably familiar, but whose beauties and other special features are often missed by the incurious, and is uncompromisingly—one is inclined to say sometimes, even drearily—realistic. Take, for example, his papers, in the first part of this book, on such essentially commonplace subjects as "Hog-manay," "Hansel Monday," "St. Valentine's Day": in them, beyond all question, "wonders from the familiar start." Take again "Gay Kinross" as an example of the manner in which he can kill romance. Mr. Robertson is equally successful as an explorer of the bypaths of history, sociology, and literature. Most Scotsmen have an idea of poachers and poaching; but how many, I wonder, can tell offhand what the North Sea Scheme was, or what is meant by a "lotman"? Mr. Robertson is also a very competent critic, even though he is not disposed to drive very hard the Arnoldian doctrine, that literature means the application of ideas to life. The fourth and fifth parts of his volume are devoted to Thomson (of the "Seasons") and Burns respectively. The latter, in particular, is admirable. Mr. Robertson shows more fully than any other critic has done before him—with the possible exception of the late Prof. Minto—how much Burns was indebted to, or influenced by, his predecessors. Altogether this is a very great advance upon anything its author has previously done in prose. Indeed, I should say, with the possible exception of Mr. Henderson's volume on *Old Scotland*, this is the best book dealing with the realities of Scotch life of the recent past that has been published for at least a decade.

Mr. W. D. Latto has, in *Tammas Bodkin* (Hodder & Stoughton), given the Southron a tough nut to crack. The dialect is terrible; the Scotch renderings of English words are more terrible still. It may be complained, too, that, in these days, when the reading public can only, to all appearance, digest tit-bits in the shape of fiction no less than of character, Mr. Latto has given in his closely packed volume quite an intellectual surfeit. But Mr. Latto is a genuine humorist, and is thoroughly familiar with Scotch character to be found on the East Coast, say between the East Neuk of Fife and Aberdeen. He has, therefore, taken his own way—and his own time—to describe characters and relate experiences which have come within his own knowledge. His *Tammas Bodkin*—who, by the way, was well known in Scotland long before the appearance of Mr. Barrie, whom some critics have accused Mr. Latto of imitating—is not an inspired tailor like Alton Locke. But he is obviously very human in his pride of ancestry, his self-consciousness, his love-affairs, and in the vicissitudes of his ordinary life; and when he pays a visit to London he conducts himself—well, precisely as Dickens would have made him conduct himself had he got hold of him. *Tammas Bodkin* is, as I have said, a hard nut to crack;

but when the kernel is reached, it will be found infinitely richer than that of most of the so-called Scotch humorists of the time.

'*Tween Gloamin' and the Mirk.* By Sir Hugh Gilzeau Reid. (Alex. Gardner.) Sir Hugh Reid explains in connexion with this volume, and the somewhat belated look it bears, that most of its contents were written a quarter of a century ago, and that several of his sketches have already done duty as magazine articles, and otherwise. It must be allowed that this volume has a hotch-potch or haggis look—with its stories that recall Christopher North, and its sketches, like "Faithful Oscar," which recall John Brown, its descriptions of the way in which life is spent by typical students at a northern university, and its allusions to the drinking and other customs of Scotland. This is, indeed, a book to be read lightly and in no specially critical spirit; for while Sir Hugh Reid writes sympathetically of times and folk he is familiar with, he does not pretend to be a stylist. On the whole, "Old Oscar, the Faithful Dog," which has already been published and has been well received, is, from the purely literary point of view, the best bit of writing in the book. Other sketches, however, such as "Fisher Folk" and "Uncredited Heroes"—in which latter, by the way, justice is done to the too soon forgotten Bethunes—are intrinsically quite as good; and there is the ring of truth, as well as of homely Scotch romance, about such stories as "From Plough to Pulpit" and "A Romance of the Manse." There are many provoking things in '*Tween Gloamin' and the Mirk*—not a few things that almost tempt the ordinary reader to be hypercritical. But the earnestness and heartiness of the whole are contagious.

Our Town, and Some of its People, by John Menzies (Fisher Unwin), is another of the almost too numerous books produced by the present craze of Scotchmen generally, and of the men of Fife more particularly, to look at themselves in the glass of literature. It is not without either its humour or its sentiment: on the contrary, the chapter bearing the title "The Tamsons and Widow Kay" is full of that peculiarly Scotch pathos which is always associated with the backsliding of a promising son. But this collection of stories and sketches is not marked by that idealising touch which has given a special character to the books of Mr. Barrie, and has rendered pathos and poetry convertible terms. Mr. John Menzies is a kindly photographer, who likes the subjects of his art to be taken at their very best. They have their faults, of course, the good folk of "our town." Some of them have short tempers, and others drink more than is good for them. In particular, Mr. Menzies tells the pathetic story of a poor man who when in drink almost kills his ailing child—a story which is probably based on fact. He is more partial, however, to the amiable foibles of the characters in little towns. A typical chapter is "The Bell and the Band." In it is narrated the sad fate of the band of "our town," which goes to Glasgow to compete for prizes to be given to bands. Its admirers believe it will win the first; as a matter of fact, it has to be content with the eighth. The comic misery of the return of the band is delightfully set forth. Altogether, *Our Town* is one of those books which collectors of Scotch sketches—especially of sketches of a Scotland that is rapidly disappearing—should not omit to possess.

Of the numerous Scotch books that take Fife for their scenes, *The Provost of Glendookie*, by Andrew Smith Robertson (Oliphant, Anderson, & Ferrier), is certainly one of the simplest. You get to the heart of it in the introduction,

which is rather ambitiously termed "proem," and in which there figures Saunders, a weaver, who is "coortin'" one Kirsten with a vengeance. Misfortunes come upon Saunders; and Kirsten, with his approval, marries Henry Scott. In the body of the story Saunders figures as the Provost of Glendookie, a good man in his way, no doubt, but rather prone to preachings. Some of the minor characters in the book are carefully sketched; and the home-coming of Bauldie, the son of Henry and Kirsten Scott, after the death of his parents, recalls the return of the son from London in *A Window in Thrums*, but is nevertheless different in tone.

"Puddin'" by W. Grant Stevenson (Oliphant, Anderson, & Ferrier), is perhaps the most delicate and delightful story of "humble" Edinburgh life that has been published since the death of John Brown. In a sense there "is nothing in" this biography of an Edinburgh waif, who sits for a popular artist, and whose most notable physical characteristics secure for him the nickname of "Puddin'." But it is told with such perfect simplicity as to disarm criticism, or rather to make criticism take the form of following the fortunes of Joe Keddie till he gets a business for himself and a wife, and even brings back to his mother his father—once a drunkard, but now, thanks to an accident, a reformed character. This little book, which is not written with a purpose, deserves the very highest praise.

The Auld Kirk Minister, by David Cuthbertson (Paisley: J. & R. Parlane), contains some plain but readable sketches—graphic, pathetic, and humorous—of clericalised rural life. Norman Fraser is a good portrait of a hard-working, earnest minister, who is not without a healthy element of "unregenerate" temper in him, while his son's love-affairs are admirable illustrations of the sort of difficulties an ambitious Scotch lad of education may stumble into. "The Only Son of his Mother" is full of quiet pathos. *The Auld Kirk Minister* will probably not attract quite the amount of attention it deserves, owing to the market being overstocked with Scotch stories at present.

Samuel Rutherford and Some of his Correspondents. By Alexander Whyte, D.D. (Oliphant, Anderson, & Ferrier.) The purely devotional side of Scotch religious life is, perhaps, best represented by Samuel Rutherford, in some respects the first, though not intellectually the greatest, of the Covenanters. "As we say Bunyan and Bedford, Baxter and Kidderminster, Newton and Olney, Edwards and Northampton, Boston and Ettrick, McCheyne and St. Peter's, so we say Rutherford and Anwoth." It is in this spirit that Dr. Alexander Whyte writes of the "saint," whom he adores almost as much as he adores Bunyan. As the title of his book indicates, he deals with Rutherford chiefly in his character of religious letter-writer; and his chapters have such headings as "Marion McNaught," "Lady Kennare," "Lady Cardoness," "Jean Broon," and "James Bantie, Student of Divinity." The volume consists of lectures, and there is a little of the lecturing tone in it. Readers who are not familiar with the characteristics of Scotch spirituality may find that it savours here and there of unction. But it is a careful and, in its way, thorough performance, and ought to be popular in those circles in which the only life worth living is a life of piety, if not of pietism.

Lewis Morrison Grant: his Life, Letters, and Last Poems, edited by Jessie Annie Anderson (Alexander Gardner), is the pathetic story of a Banffshire lad of some poetical performance and of more promise, who died of lung

disease while still a student at Aberdeen. Lewis Grant's life seems to have been little else than a struggle, and a not very protracted struggle, against misery and disease. His parents were poor, the cottage he chiefly lived in was unsanitary, his health was always doubtful, and his ambition was great. Under these circumstances what could there be for him but tragedy? The story in which the evolution of that tragedy is witnessed is rather long drawn out. Some of the details—the petty and pitiful details—of the poor lad's efforts to get his volume of poems published by subscription might have been omitted; and although his letters, like the letters of every self-conscious lad, are invariably interesting, there is exhibited in them a tendency to repetition of thought or of emotion. Lewis Grant burned out before he had time to do more than indicate the character of his powers; and although regrets are particularly vain in respect of precocious poets, it is hardly possible not say, without a sigh, that it would have been better had circumstances allowed this Banffshire Chatterton to mature his powers before exercising them. Sometimes he recalls Shelley, at other times he recalls Keats; but mostly he is himself, an intensely reflective, religious lad, who might have projected himself with almost equal success into poetry or preaching. The author of his biography means well, and, on the whole, gives a very interesting account of her hero. There are some misprints, however, which she ought to have corrected when she was revising the proof-sheets. "Grothi seanton," as a reproduction of a most familiar Greek saying, is inexcusable.

Mr. Alexander Gardner has just published the best work of two minor Scotch poets who are decidedly above the average—*The Songs of Thule*, by L. J. Nicholson, and *Poems, Songs, and Sonnets*, by Robert Reid, otherwise known as Rob Danlock. Mr. Nicholson's verse, which invariably flows smoothly, is specially notable, because it brings readers into touch with the Shetlanders, with their Viking blood, and their sympathy with the melancholy and yet inspiring ocean. He gives a most vigorous battle-song, while in a different vein are "Barbara Pitcairn," "The Hylta Dance," and the ballad of "Laurence Moat." Mr. Nicholson has, further, considerable lyrical power, as in the piece which flows thus:

"It was the time of roses,
We met, my love and I;
And Beauty's hand had crowned the laud,
And music filled the sky."

He is, however, strongest in "local" verse, even although it be occasionally Hans Breitmannish, as in such a stanza as

"Dat midnight sky—dat waveless voe
Da heaven abune, da heaven below,
An' noo—'oh—luck an angel hymn
Da laverock, in da simmer dim."

Mr. Robert Reid hails from the south of Scotland, from the lead-mining village of Wanlockhead, distant only a mile from the hamlet of Geadhills, in which Allan Ramsay was born. Like Mr. Nicholson's verse, Mr. Reid's is steeped in love and locality. How they go together may be judged from such a poem as "May Morel," and such lines as

"We kent that the world wad trinkle and turn
Wi mickle o' pleasure and mair o' wae,
Sae doon by the banks o' the wimplin' burn
We strayed i' the dawa' o' love's a sweet morn,
And we nippt the blossom and jinkt the thorn
As the lang saft simmer raw'd away."

Mr. Reid, like most Scotchmen—even most Scotch poets—is seen at his best when he deals with the shrewd rather than the sentimental

side of his countrymen, as when he describes such a man as Crichton of Sanquhar,

"Fa gleg i' the uptak tae be,
And a cou't's best price at a gliak could see."

But both these poets are full of that kindness which is quite as Scotch as is shrewdness, and their verses deserve the study of all who wish to make themselves acquainted with rural Scotland of the present day.

WILLIAM WALLACE.

NOTES AND NEWS.

THE sixth and final volume of Prof. Skeat's "Library Edition" of Chaucer will be published in January. Meanwhile, in compliance with a wish which has been very generally expressed, a Supplementary Volume is in course of preparation by Prof. Skeat, to be issued during the present year, containing the *Testament of Love* (in prose), and the chief poems which have at various times been attributed to Chaucer and published with his genuine works in old editions. The volume will be complete in itself, with an introduction, notes, and glossary; and will be uniform with the "Library Edition" of Chaucer's Complete Works.

WE understand that the History of *Punch*, on which Mr. M. H. Spielmann has been engaged for several years past, will be issued shortly by Messrs. Cassell & Co. The length of time consumed in the preparation of this work has been caused by the enormous amount of material and evidence which Mr. Spielmann has had to examine and sift in his desire to make the book worthy of its subject. He has had access to official documents and other exclusive sources of information which will render the work of permanent interest.

MESSRS. MACMILLAN & Co. hope to publish in the course of the present month the late Walter Pater's *Greek Studies*, consisting of papers on mythology and poetry, sculpture and architecture, which have already appeared in the magazines, prepared for the press by Mr. C. L. Shadwell; and also Prof. Butler's study of *Aristotle's Theory of Poetry and Fine Art*, which has been expanded out of certain chapters in the first edition of *Some Aspects of the Greek Genius*, and will now include a critical text and translation of the "Poetics."

MR. F. C. CONYBEARE's critical edition of *Philo About the Contemplative Life* will be published very shortly by the Clarendon Press. Mr. Conybeare strongly upholds the genuineness of the treatise, which is of paramount importance for the history of primitive Christianity. It is the first work bearing on Philo which the University Press has issued during the present century; and this, to quote the editor's words,

"although this most spiritual of authors is by the admission, tacit or express, of a long line of Catholic teachers, from Eusebius and Ambrose in the fourth century down to Bull and Dollinger in modern times, the father not only of Christian exegesis, but also, to a great extent, of Christian dogmatics."

THE new popular illustrated Life of Mr. Gladstone, which Messrs. Cassell & Co. have had in preparation for some months past, will be ready for publication in a few days.

PROF. W. J. ASHLEY, of Harvard, has undertaken the editing of a series of little volumes, entitled "Economic Classics," which will be published in America by Messrs. Macmillan & Co. The series will consist of three classes: (1) selected chapters from the classical economists, beginning with Adam Smith, Malthus, and Ricardo; (2) reprints of older English works, such as those of Mun,

Child, and Petty; (3) translations of important foreign treatises. The text will be printed without note or comment; but a brief biographical and bibliographical note will be prefixed, and divergences between editions will be indicated by means of typographical devices.

MESSRS. G. & R. JOHNSON, of Douglas, propose to publish by subscription a collection of about sixty Manx ballads, with translations into English, edited by Mr. A. W. Moore and Mr. W. J. Cain. Nearly half of the ballads will be accompanied by the original Manx music, which has been harmonised in accordance with the correct Celtic modes by Miss Wood, under the superintendence of Mr. Colin Brown. The volume will also contain an essay on Manx ballad poetry, by the Rev. Tom Brown; and an account of the sources from which the ballads have been taken.

MESSRS. CASSELL & Co. will shortly issue a new story by Mr. Herbert Compton, author of "A King's Hussar," which will be entitled *A Free Lance in a Far Land*.

MR. T. FISHER UNWIN announces a novel, written by Mr. Daniel Woodroffe, which is based upon the true story of a young English lady who married a Chinaman, and had reason to repent her folly.

MR. O'FLANNAOILE'S volume *For the Tongue of the Gael*, containing a dozen essays on Irish-Gaelic subjects, is now in the press. It will be published in a few weeks' time by Messrs. Cusack, City of London Book Depot, Moorfields, E.C., and by Messrs. Gill & Son, of Dublin.

THE following new volumes of verse will be published shortly by Mr. Elliot Stock: *Sita, and Other Poems*, by Mrs. Aylmer Gowing; *Scintillæ Carmensis*, by Percival Almy; and *Vignettes*, by Aubrey St. John Mildmay.

The Baptist Tract and Book Society will publish this month an English edition of *The Ministry of the Spirit*, by the Rev. Dr. Gordon, of Boston, U.S., with an introduction by the Rev. F. B. Meyer.

A NEW story by Major Arthur Griffiths, entitled "Forbidden by Law," will be commenced in the number of *Cassell's Saturday Journal* issued on January 16; and in the same number will appear the first of a series of papers entitled "Through England in Rags," describing the adventures encountered by an amateur vagrant in the course of a tramp through England.

MR. PAGET TOYNBEE has made an interesting discovery of a hitherto unnoticed, and in some respects highly curious, biographical account of Dante, which occurs with other interpolated matter in the Venice editions of the *Speculum Majus* of Vincent de Beauvais. Mr. Toynbee has written an account of his discovery for the *English Historical Review*.

AT the meeting of the Anglo-Russian Literary Society, to be held at the Imperial Institute, on Tuesday next, at 3 p.m., the Rev. Arthur S. Thompson, for many years British Chaplain in Russia, will read a paper entitled "The British Embassy at St. Petersburg in the last Half-Century—Notes Personal and Biographical."

THE Book, News, Stationery and Fancy Trades Exhibition, which is being organised by the *Book and News Trade Gazette*, will be opened at St. Stephen's Hall, Westminster, on January 29 by Sir George Newnes. Among the features of the show will be bookbinding, engraving, linotyping, printing, novel devices for advertising, new things in stationery and fancy goods, &c. Periodical literature will be largely represented; and the following book

publishers have promised to contribute—Mr. T. Fisher Unwin, Messrs. Cassell, Messrs. Ward, Lock, & Co., and Messrs. George Newnes.

OBITUARY.

CHRISTINA ROSSETTI.

THE death of Christina Rossetti closes the obituary calendar of 1894. It had long been known that she was suffering from a mortal ailment, which compelled her latterly to lead a life of extreme isolation. She passed away at her house in Torrington-square, on December 29th, having just completed her sixty-fourth year.

All the world knows that she was the sister of Dante Gabriel, poet and painter; and that their father was an Italian refugee, who himself gained some name in literature. Of Christina, it may be said that she "lisped in numbers." Before she was seventeen, a little volume of her verses was privately printed by her maternal grandfather. In 1850, she contributed to the *Pre-Raphaelite Germ*, under the pseudonym of "Ellen Alleyne." But it was not until the appearance of *Goblin Market and Other Poems* (1862), that her reputation was established. Though she published several more volumes, both of prose and of verse, this still represents the high-water mark of her achievement. The similarity to her brother's poetry, in weirdness of imagination and in pictorial minuteness, has often been pointed out. But the difference is greater than the resemblance. Christina possessed the gift of spontaneity, which Dante Gabriel lacked. In perfection of form and melody of words, her lyrics are comparable to those of Shelley: they set themselves to mental music as they are being read. No poet of the time, not Tennyson or Swinburne—though their range may be far wider—excels her in the mere matter of technique. None has such a pure note, such a bird-like sweetness.

Dante Gabriel made several drawings of the angel-face of his sister; and it is a matter of common knowledge that her whole life was devoted to ministering to others. Quite apart from her claims as a poet, her rank is with Jenny Lind and Florence Nightingale. She went about doing good, and sang as she went.

CARLYLE'S HOUSE AT CHELSEA.

WE quote the following from the *Times*:

"Your readers may be aware that a proposal was made some time ago for the purchase of Carlyle's house in Cheyne-row, Chelsea. A committee has been now formed in London to raise the necessary funds; and by their desire I venture to ask you to give publicity to the scheme. Carlyle lived in Cheyne-row from June, 1834, until his death in 1881. He there wrote the *French Revolution* and all his later works, of which it may be safely said that they acted as an intellectual stimulant of almost unequalled power in his generation. There, too, he was visited by his disciples, Mr. Ruskin and Froude, and many others of the most eminent men of his time. I need not speak of the constant references to the house in the voluminous Carlyle literature, which, whatever else may be said of it, contains the most graphic portraiture of a man of genius that has ever appeared in our language. There is, I think, no house in London possessing such unique interest to all who care for literary associations.

"It now stands in a shabby condition in the neighbourhood of Boehm's characteristic statue, which shows the old prophet looking over the Thames in his habitual dress and attitude. A tablet on the wall marks the house, and it is frequently visited by our American cousins. There are few such memorials extant, and they are rapidly becoming scarcer. The last house associated with Milton disappeared a few years ago, though his cottage at Chalfont is, happily,

preserved. We all remember Carlyle's description of his own pilgrimage to Dr. Johnson's house in Gough-square, where the dictionary was composed. 'In this mad, whirling, all-forgetting London,' he says, 'the "haunts of the mighty" are hard to discover. With Samuel Johnson may it prove otherwise!' We desire that it may prove otherwise with Thomas Carlyle. Chelsea is a region full of literary associations, from the time of Sir Thomas More, whose house, as Froude's *Erasmus* has just reminded us, was close to Carlyle's. But Chelsea is also a region in which modern changes have remorselessly swept away a very large part of the relics of the past. We hope to rescue Carlyle's house from this fate. It is proposed to buy the house, and to keep it open for the benefit of visitors from both sides of the Atlantic. It is also proposed to collect in it various objects connected with his memory. Some of the old belongings, so well remembered by all his visitors, have been kindly offered by his niece. The committee has been able to secure the option of purchasing the freehold until the end of next February. They hope that, in the interval, sufficient funds may be raised to carry out their purpose effectually. The German Emperor has shown his interest in the undertaking by a liberal donation, and Lord Rosebery has given a similar practical proof of sympathy. Many other subscriptions have come from England and America, which shall be duly acknowledged. Meanwhile, will you permit me to state that subscriptions may be paid to the honorary treasurer of the Carlyle Memorial Fund, Mr. B. F. Stephens, 4, Trafalgar-square, W.C.; or to the account of the fund with Messrs. Coutts' bank?

"LESLIE STEPHEN."

[The first list of subscriptions amounts to about £800.]

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 CUMONT, F. Textes et monuments figurés relatifs aux mystères de Méthra. Fasc. 1, 2. Bruxelles: Lamartin. 22 fr. 50 c.

CORRESPONDENCE.

THE NEW SYRIAC GOSPELS.

Oxford: Dec. 29, 1894.

Mr. Charles defends his case with great vigour and ability, but I cannot think that it is really tenable. It seems to me impossible to separate the readings of Cod. Sin. in Matt. i. 19-25 from those in Matt. i. 16, and to reject the one while claiming originality for the other. I also agree with Mr. Badham, that the genealogy is connected with the rest of the chapter by too many links to be really anything but an integral part of the Gospel.

I should, however, be prepared to go with Mr. Charles a certain part of the way. I should be ready to grant to him that, although the genealogy was from the first a part of the Gospel as we know it, it may nevertheless, before its incorporation in our Gospel, have had a separate existence. And I could also grant that, at this earlier stage, it may have had some such ending as Mr. Charles, and, indeed, most of those who have written upon the subject, seem to think it had.

To assume this would cause me no difficulty. Rather it would fall in well with what I conceive to have been the origin of the narratives of the Nativity. These narratives are on a rather different footing from the main body of the Gospels. There is reason to think that they were transmitted at first through private channels, and that it was some time before they were made public. Not only during our Lord's public ministry, but for some decades afterwards, the general attitude was that expressed in Mark vi. 3, "Is not this the carpenter, the son of Mary and brother of James, and Joses, and Judas, and Simon? And are not his sisters here with us?" At this period any one who thought fit to write out the genealogy of Him whom he accepted as the Messiah would naturally make no distinction between the last link in the chain and previous links.

But it was another matter when this rough draft was taken as the preface to a Gospel which began with an account of the Supernatural Birth. It shows so many signs of having been carefully worked over and adapted to its place that it is not easy to believe that it would be left with its original crude ending. What exactly was the form which the verse assumed under these circumstances is a complicated and difficult problem in textual criticism.

I doubt very much whether this can have been the form which we find in Cod. Sin. And this for four main reasons: (1) Whatever we may think of the most prominent reading, the clause *ἡ ἑταίρα αὐτοῦ πατὴρ Μαρίας* (I translate into Greek with the help of Codd. 13-69-346) when compared with *τὸν ἄνδρα Μαρίας* of the mass of Greek MSS., has every appearance of being secondary, and secondary in the same direction as that in which the Curetonian omits "her husband" in v. 19, and substitutes "thy espoused" for "thy wife" in v. 20. (2) Although it is perhaps possible, it is not either easy or satisfactory to account for the other early readings in Greek, Latin, and Syriac, on the assumption that Cod. Sin. has the primitive reading. The difficulty is at its greatest when Cod. Sin. is confronted with the great Greek Uncials. (3) If we take the characteristic readings of Cod. Sin. in Matt. i. 16-25, their attestation is found to be purely

Syriac. By characteristic readings I mean the readings which have the same sort of character impressed upon them as the seemingly naturalistic reading in v. 16. For this reason I do not include the coincidence with the Latin Cod. Bobiensis (*k*), the omission of *οὐκ ἐγίνωσκεν αὐτὴν* *ἕως οὗ* in v. 21. It is not clear what was the intention of this reading if it was intentional, and it is quite possible that it may have been in the first instance accidental. Apart from this coincidence, there is no trace of the distinctive readings of Cod. Sin. outside the Syriac tradition. (4) We can, in one instance, convict the scribe or editor to whom these readings were due of "tendency"—an innocent tendency it may be, but yet of a definite bent in the interpretation of his text. The Greek of *ἐκάλει* in v. 25 is, of course, ambiguous; but whereas the Curetonian interprets this as "she called," Cod. Sin. supplies a masculine subject—"he called." It is in the same spirit that the editor or scribe wrote "shall hear thee a son" in v. 21, and "bare him a son" in v. 25. As the first of these readings cannot possibly have been inherited from the Greek, the remainder were also probably not inherited.

But if Cod. Sin. does not give the primitive text of Matt. i. 16, what was it? I have tried one or two experiments with a view to determine this, but I have not arrived at any result which I should regard as decisive. There are attractions in the hypothesis of a mixed reading, which should combine elements from the two main lines of text,

Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ, τὸν ἄνδρα Μαρίας, ἡ ἐγέννησεν Ἰησοῦν τὸν λεγόμενον Χριστόν.

The transition from this would be easy, on the one hand, to the reading of the Greek Uncials, and, on the other hand, to that of the main body of the Western text. Even the reading of Cod. Sin. could be explained (in the Syriac more easily than in the underlying Greek, because of the ignoring of the particle *δὲ*) by a simple dittography of the name *Ἰωσήφ*, helped by the influence of the structure of the rest of the genealogy.

But having got back so near to the text of the Greek MSS., it would be natural to ask whether we ought ever to have left them. As a rule, where there is paraphrase it is the Western text which paraphrases. So that at the present moment I lean to the opinion that the traditional text need not be altered. At the same time, I do not profess to have completely solved the difficulties, and I keep an open mind on the subject.

I cannot close this letter without expressing my sense of the value of Mr. Allen's communication in the ACADEMY of December 15. As a step towards the solution of the problem, it seems to me to be the most helpful which has yet appeared; and I do not think that it is open to all the strictures which have been passed upon it. I do not see that it can be rightly described as "Midrash"; and I doubt if the phenomena of the text have been anywhere set forth so clearly and well. In considering these, it is important to bear in mind what we really aim at proving. There are three questions: (1) What is the oldest Syriac reading? (2) What is the oldest Western reading? (3) What was the original text of the Gospel? And, though I cannot go all the way with him, Mr. Allen seems to me to have made a substantial contribution to the answers to the first and second.

W. SANDAY.

Oxford: Dec. 23, 1894.

In my last letter I criticised the first draft of Mr. Conybeare's theory; but as that theory has been further developed, and an attempt been made to supply some bond of

connexion between Alexandrian and Palestinian Judaism, I propose in this letter to prove (1) that the connexion between Philonic speculation and Matt. i. which Mr. Conybeare has suggested—for he has wisely refrained from attempting to prove it—is devoid even of a shadow of probability; (2) that, even if such a connexion had existed, Philonic ideas are quite foreign to Matt. i., and that, in fact, the Creed which Mr. Conybeare assigns to Philo misrepresents in the particulars most pertinent to the present controversy that writer's views.

I.—The connexion which Mr. Conybeare suggests as having existed between Philonic speculation and Matt. i. is to be found in the following words:

"In the year of Rome 743 was born Jesus of Nazareth, a man in whom his followers, so far as they were Aramaic-speaking Jews, quickly recognised their promised Messiah; while such of them as were Greek Jews or proselytes, acclaimed in him the Divine Word."

Was ever such a lofty and pretentious superstructure built on such a slight and perilous foundation? Let us to work, however. First, then, we should observe that Jesus' followers are described as Aramaic-speaking Jews and Greek Jews. Obviously it is through the latter that the Philonic ideas are to pass over into the infant Christian community. Greek Jews, then, who were the immediate disciples of Jesus, and acclaimed Him as the Divine Word, were the channels by which such ideas gained an entrance into primitive Christian thought. Now to this assertion hosts of unanswerable objections at once arise: (a) None of the Twelve Apostles were Greek Jews: they were not even natives of Judaea, with the exception of Judas; but they were Galileans, men who were most Hebrew of the Hebrews, the strictest representatives of Jewish exclusiveness, the most opposed to all foreign influences, whether from Alexandria, Athens, or Rome, and whose province was notorious for its ignorance of culture, its bigotry and intolerance. (b) But even among the Galilean disciples and the Evangelists some must have been more open to external influences than others. Does this help Mr. Conybeare? Alas, for him, no! It only aggravates the difficulties that before beset him; for, if the Philonic ideas had been active in the formation of the Gospels, they would most naturally have been so in the case of Mark and Luke, which were written in Rome and Greece for Gentile readers, whereas in Matthew we have a Gospel written by a Galilean Jew in Palestine for Jews. It is further characteristic of Matthew, as opposed to Mark and Luke, that in the parts of his Gospel peculiar to himself he translates as a rule directly from the Hebrew when he quotes from the Old Testament. But the difficulties of Mr. Conybeare's theory are brought into fuller relief if we consider that in the Fourth Gospel, which shows an acquaintance with Alexandrian thought, there is not a single reference to the miraculous conception. We shall see good reason for this below. (c) Pursuing partly the line of thought in the last objection, it is unreasonable to suppose that a Jew, a literalist in interpretation, learned in the Scriptures, and familiar with the primitive text of the Old Testament as Matthew was, would have followed such a teacher as Philo; for Philo was the greatest allegoriser that has ever lived, and wrote in the most contemptuous terms of the literalists: he was all but ignorant of Hebrew, and believed the LXX. Version to be inspired. So fully indeed did he believe in its inspiration that he built theories on its particles where these have no equivalent in the Hebrew, and thought that any word might be interpreted according to any shade of meaning it bore in the Greek. Such a man was impossible as a guide to the Hebrew Evangelist. (d) To the Synoptic

Gospels the allegorical method is entirely foreign. Owing to my special studies in Jewish Pseudepigrapha, I have come to recognise in the Synoptic Gospels the most naive and truthful reflection of the current views of the time—a thing that would have been impossible after 80 A.D., whereas the substance of them may be as early as 40 A.D. Even the most grotesque beliefs on angelology and demonology current in Palestine from 50 B.C. to 50 A.D. are there reflected in all faithfulness, and yet in a manner unintelligible save to one acquainted through the non-canonical writings with the contemporary background of opinion and belief. Such facts, then, as these substantiate in the most unlooked-for manner at once the veracity and the annalistic character of the Synoptists. In Philo all these objectionable ideas would have been carefully allegorised. But the Synoptists are not allegorists. It is a gross blunder, critical and historical, to apply Philonic methods to Matt. i. (c) Finally, not a shred of evidence can be adduced from Jewish non-canonical writings of Palestine—200 B.C. to 100 A.D.—to show that the Philonic ideas which Mr. Conybeare would foist into Matt. i. 18-25 were anywhere known in Palestine.

II.—The last objection which I have urged leads us to the threshold of the second main argument against Mr. Conybeare's theory. This is, the Creed which Mr. Conybeare assigns to Philo misrepresents that writer's views in the particulars most pertinent to the present controversy; and accordingly, even if there had been some channel of communication between Philo and the Evangelists, the idea of a miraculous conception by a virgin of the Logos was really foreign to Philo in any sense that could have influenced the writer of the First Gospel.

It is to be observed that in the very first clause of this so-called Creed of Philo there is a misstatement of fact. It describes God as "the maker of all things visible and invisible." This, if it were true, would bring Philo into exact accord with Palestinian thought. But it is untrue. Philo was a thorough-going dualist, and formless matter (*ἄλῆ*) was not made by God. In fact, God and His agents did not create but merely fashioned this formless matter into the Cosmos or organised world. This, however, is by the way. The misstatements most nearly connected with our present subject follow immediately: "The Word of God, his only Son. . . . Born of the ever-Virgin immaculate Sophia." Now, in order to understand how misleading this is, we must bear in mind that there are at least two, if not three or more, different conceptions of this Logos, and that what is true of one is not true of another. For the sake of clearness it is better to take some account of these different conceptions. The Logos then, according to its highest conception, was identified by Philo with the immanent reason of God. In this respect it was said to be the home of the archetypal efficient causes, or to be identical with them. It was also, in many instances, personified and regarded as the instrument of creation (i. 47, 106, 162), and the Mediator and High Priest between God and man (i. 501, 633). As such the Logos in this higher sense was described as "the Firstborn" (i. 388, 653), "the eldest Son of God" (i. 414, 427, 562), or even as "God" (ii. 652). But this conception must be carefully distinguished from the lower conception, in which the Logos was identified with the Cosmos of Nature or the material creation, and called in this aspect "the only beloved sensible Son (of God)" (i. 533). In this aspect he might likewise be called "the younger Son of God"; for so the Cosmos is twice called in i. 277. For the sake of brevity, I will call the former conception Logos I., and the latter Logos

II. Now, the question arises, has Mr. Conybeare been careful to distinguish these, and not to assign to the one the predicates of the other? We shall now address ourselves to this inquiry. But first let us recall the words of the so-called Philonic Creed—"The Word of God, his only Son. . . . Born of the ever-Virgin immaculate Sophia." Now, Logos I. is never described in Philo as "the only Son," but constantly as "the eldest Son," "the Firstborn," &c., all his titles implying that, in this sense, he was, to a certain extent, only *primus inter pares*. For God had at His disposal, according to Philo, an indefinite number of Potencies, called likewise Logoi, and of these the Logos was the chief. But though Logos I. is never described as "the only Son" in Philo, Logos II. is expressly so-named, and the designation is reasonable, for, as we have seen above, it is identical with the Cosmos of Nature or Creation; and there is only one such Cosmos. Hence Logos II. is "the only and beloved sensible Son of God," and, likewise, "the younger Son of God" (i. 277). But in Mr. Conybeare's Creed this phrase, "the only Son," which is true only of Logos II., is used as a designation of Logos I.; for, obviously, Mr. Conybeare designs us to think of Logos I. throughout this Creed. This is the first misstatement.

But this is not all. As for the phrase "begotten of Him before all the ages, not made," I can find no authority for it in Philo, whereas in i. 50 there is a statement which conflicts with it—i.e., that the Logos "was neither unbegotten as God nor begotten as we." But let us pass on to the words, "Born of the ever-Virgin immaculate Sophia." This statement is perhaps the most unjustifiable one in this Creed. In the first place, the relations of Sophia and the Logos are various, and this variety arises from the different conceptions attached to both. For if we take Logos I. as the source of the world of ideas, or as identical with this world of ideas, then he cannot possibly be regarded as the child of Sophia, but, in some respects, as identical with Sophia; and this identification is actually made by Philo in unmistakable terms in *Legis Alleg.* 1, 19, where we read *ἐκ τῆς Ἐξῆς τοῦ Θεοῦ Σοφίας ἡ δὲ ἔστιν ὁ Θεοῦ λόγος*. But if we take the Logos as Logos II.—i.e., in the lower sense which he has in i. 361, where he is identical with the Cosmos—then he might rightly be represented as the child of Sophia, and so we find it in that passage. But this is exactly the sense that does not suit Mr. Conybeare, and with it his whole attempt to father on Philo the idea of a miraculous conception by the Virgin of the Logos hopelessly breaks down. To guard against misconception let us translate this passage. "We shall justly allow that he who fashioned all things is at once the demiurge and father of all that has become, and that the wisdom (*ἐπιστήμη*) of him who has made (it) is the mother, with whom, having intercourse, but not as a man, God sowed the creation. But she received the seed of God and brought forth with pangs when her time was accomplished the only and beloved sensible (*αἰσθητόν*) Son—i.e., this Cosmos. Wherefore Wisdom (*σοφία*) is introduced as saying regarding herself after this manner: God possessed me, the first of His works, and before the ages He established me." These words mean simply: God by His wisdom made the world; but this statement, translated into the allegorical language of Philo, becomes: God had intercourse with His own Wisdom, and Wisdom

* It will take the edge off such a statement, that the Logos is called God in Philo, if we remember that the two chief Potencies, Goodness and Power, are respectively called God (*θεός*) and Lord (*κύριος*) by him.

bare the only and beloved sensible Son—i.e., Creation. Now, it is just this Wisdom, the mother of Creation, that is elsewhere described by Philo (i. 553), on the strength of a false etymology, as "the true daughter of God, ever-virgin, and partaker in an unsullied and immaculate nature." We are thus enabled to discover the last and most important error to which we now purpose calling attention; for we see that whereas the words "born of the ever-virgin immaculate Sophia" are in reality true only of Logos II., Mr. Conybeare has predicated them of Logos I. Thus, further, we see that the idea of a miraculous conception by a virgin of the Logos was really foreign to Philo in any sense that could have influenced the First Gospel.

From the clear and unmistakable meaning of i. 361, which I have rendered above, we must interpret passages where the sense is obscure or misleading if taken by themselves. Thus, we must understand the statement in i. 562 as relating to Logos II., where, as it is said, "the Logos had as his father God, and as his mother Wisdom, *through whom the universe was created*." The words in italics show that we are dealing with the same thought as in i. 361. Indeed, a few lines later we find "the eldest Logos puts on the Cosmos as a garment," and thus becomes Logos II. We must, in fact, identify Logos I. with Sophia. This holds good generally, and likewise in ii. 154, where the twofold character of the Logos is expounded at some length. In conclusion, the Logos as Mediator must be regarded as Logos I. (see i. 501), and likewise as Logos I. when described as High Priest (i. 653).

R. II. CHARLES.

P.S.—The Incarnation of the Logos was a thought impossible to Philo or his school. He could have conceived of a Docetic Logos (i.e., a phantasmal Logos), but not of an Incarnate Logos, or Christ come in the flesh.

London: Dec. 31, 1894.

Philo's affinity to our protevangelists has still to be defined. Mr. Conybeare accentuates it unduly, and Mr. Charles sias in the other direction by impugning it altogether. Now it is quite true, as Mr. Charles observes, that between Palestinian Judaism and Alexandrian the gulf was great. We know that Philo exercised no influence whatever on the Talmud. And considering the thoroughly Palestinian, un-Alexandrian character of our protevangelists, the notion of any direct debt to Philo is fairly precluded. But though Philo can have exercised no direct influence on our protevangelists, yet the fact established by Dr. B. Ritter, of Leipzig—my thanks are due to Dr. Adler for this reference—that Philo himself was deeply influenced by the Rabbinical interpretations, leaves room for a connexion very real. For while those mystical metaphysical reflections which the idea of partheno-genesis suggests to Philo are evidently Philo's own, there is *prima facie* probability that those four instances of partheno-genesis on which he comments were supplied by the Palestinian interpreters. This probability is increased when we find the coincidence in Galatians iv. 29—St. Paul speaking of Isaac as begotten not by flesh and blood, but by the power of the Holy Ghost; springing from Abraham's loins, yet not begotten by Abraham. Thus, then, Mr. Charles digs the gulf between Philo and our protevangelists much too deep. The now familiar references to Sarah, Rebecca, Leah, and Zipporah, taken in conjunction with Galatians iv. 29, go far to show that partheno-genesis was in the air in the circles where our protevangelists were composed, and that the form in which it presented itself was not exclusive of human fatherhood.

It is in regarding Matt. i., ii., Luke i. 5-ii., as

a carnal perversion of Philo's spiritual truth that Mr. Conybeare has gone astray. If, indeed, Philo's view of conception in the four cases cited were such as Mr. Conybeare imagines, then Philo's evidence would be greatly invalidated; for the view of conception which Mr. Conybeare attributes to him is altogether foreign to the spirit of Palestinian Judaism, and it is only in so far as he reproduces the spirit of Palestinian Judaism that his evidence is valuable. But surely Mr. Conybeare has not represented Philo quite correctly. If, for example, in the case of Zipporah Philo had intended to imply a distinct physical impregnation following the spiritual, he would not have represented Moses as detecting and surprised at his wife's condition. And if his general denial that Sarah, Rebecca, Leah, and Zipporah were known by their husbands is to be taken so as to mean that their husbands knew them after they had been spiritually known by the Divine power, then Philo's use of language must have been different from that of any other man who ever wrote. No, spirit is spirit, and flesh is flesh; but when Mr. Conybeare dates the spiritual pregnancy of these four God-visited women from one epoch and the physical pregnancy from another, he is reading an inference of his own between Philo's lines. Thus Philo's authority is no longer available for rejecting as secondary such portions of Matt. i., ii., Luke i. 5-ii., as involve coincidence of physical conception and spiritual.

But what occasion is there to look outside orthodox Judaism for an explanation of the phenomenon of Matt. i., ii., Luke i. 5-ii.? The genesis of those narratives—if we put all external considerations aside—is really very simple. Everyone admits that there was a time when our Lord was regarded even by His followers as son of Joseph. Philip's position and Nathaniel's (cf. John i. 45, 49) must have been that of all the early disciples. Jesus, the Christ, Son of Joseph, Son of David! But a while after the Resurrection it must have been felt in certain quarters that the Christ's begetting could not have taken place in the ordinary manner; for, though not to the same degree as Davidic descent, still to a degree that precluded disregard, the Christ's birth from a virgin was certainly a matter of anticipation. There are rabbinical passages (quoted by Pearson, *Apostles' Creed*, 4th ed., p. 304) which speak of the Messiah's birth as unusual, and of a virgin encompassing; but it is needless to look wide afield when we have such clear evidence ready to hand as that of the LXX. The LXX., understanding Isaiah vii. 14 of the Messiah, and giving Jewish expression to an idea almost world-wide (see Hartland's *Legend of Perseus*) interpreted the Hebrew word *almah* (damsel) by *παρθένος*. The influence of this prophecy can be traced in Luke i. 31 no less clearly than in Matthew. Thus, then, by the very force of circumstances, the idea of Christ having been virgin-born would gradually introduce itself, even without any evidence from the Virgin herself. If events happened in the ordinary course of nature, it is unlikely in the extreme that she left record that they had not happened otherwise. And considering what the Virgin's age must have been at the time of the Crucifixion, and bearing in mind the singular silence of history and tradition, it is most probable that she did not long survive. In any case, then, fact or not fact, the assertion of virgin-birth in Matt. i., ii., Luke i. 5-ii., is readily accounted for. But whether resting on the evidence of the Virgin, or inferred from prophecy, there could have been no adequate motive for completely breaking away from the previous view of a relationship to Joseph, and for sacrificing the genealogy on which our Lord's Davidic claim must hitherto have been based. For, from the nature of the case, even the Virgin herself could not have given evidence as to the full character of the miracle that had taken place; and the prophecy did not require the

Messiah to have been conceived of His mother's substance alone, but only to have been conceived with no injury to her purity. The transition from the older view to the newer was easy, and the great hiatus between them which the ordinary orthodox commentator imagines is largely due to his complicating the matter by certain Incarnation doctrines of which our protevangelists say nothing. St. Paul is silent about the virgin-birth, St. Mark omits, and none of the Fathers before Aristides make any reference. It was simply an example of prophecy fulfilled; and the dilemma, God's son or Joseph's? did not present itself at the time and in the circles from which our protevangelists issued.

In conclusion, may I underline Mr. Charles's statement that what is wanted for a proper understanding of Matt. i. ii., Luke i. 5-ii., is a careful consideration of the original "environment"? If Mr. Charles had carefully considered, he would not have regarded Aristotle's works as "too early" to refer to in connexion with the New Testament, for they were still standard text-books when Pliny composed his *Natural History*, and are the source of nearly all the patristic examples of abnormal conception among animals. And as the Aristotelian views of conception and the old Jewish happen to be diametrically opposite, he would have been less ready to misquote as though I had connected any single portion of the New Testament with both. To repeat what I said before, the difference between the Jewish view and the Greek, the former making a child the product of two seeds different in character, the latter deriving a child from the mother's seed alone, cannot be disregarded as unimportant when we remember the reluctance to dispense with Joseph among Jewish Christians, and the facility with which he was dispensed with by Greek.

May I add that the consideration of environment precludes Irish evidence from the present discussion? Some late scribe, misunderstanding the full force of the opening sentence, Matt. i. 1, "The book of the generation of the Christ"—in the Old Testament, "book of generation" applies not merely to genealogies, but to biographies—and finding his document entitled "gospel," endeavoured to improve matters by a transparent marginal note after verse 17: "Here ends the book of generation. Here begins the gospel." F. P. BADHAM.

Cambridge: Dec. 29, 1894.

May I ask your kind permission to correct a misrepresentation which has, I am sure, inadvertently crept into Archdeacon Farrar's able account of the Sinaitic palimpsest in this month's *Expositor*?

The Archdeacon says that "the sisters [i.e., Mrs. Gibson and I] took back to Cambridge their priceless photographs, though with no conception of their value, and developed them at leisure."

There are few men for whom I have a greater veneration than Archdeacon Farrar; but, nevertheless, I am obliged to say that this statement of his is not in accordance with the facts. A hope that the Gospel text of my photographs might prove to be the Curetonian was distinctly present to my mind when I showed them to Mr. Burkitt, as it had also been when I had previously shown them to other Syriac scholars. Moreover, I had pressed them unsuccessfully on Prof. Bensly's attention nearly a month previously: namely, on June 27, 1892. That I appreciated their value when at Sinai will be seen not only from my taking 400 photographs, but from the fact that I had the following statement already in print, and the corrected proof-sheet sealed up for the post, when Mr. Burkitt first saw the photographs:

"The upper writing of this palimpsest bears its own date, A.D. 698; it is all the Lives of women saints. The under writing must be some centuries earlier;

it is Syriac Gospels, and something in Greek, not yet deciphered."

These words, written at Sinai in February, 1892, were posted to the Rev. Dr. Heron, of Belfast, in April, before I had seen a single European scholar or developed a single photograph. They appeared in No. 4 of a series of papers in the *Presbyterian Churchman* for August, the first having been in May, but all sent as one paper. After Prof. Bensly's request to keep the matter secret, I felt inclined to countermand my newly posted proof-sheet by telegram.

So far from developing our photographs at leisure, we developed the whole thousand in two months, the commencement of the process being delayed by my sister's dangerous illness (surgical erysipelas), which was an indirect result of the desert journey. AGNES S. LEWIS.

London: Jan. 2, 1895.

I regret that Mrs. Lewis takes exception to a sentence in my paper in the *Expositor* for January. In saying that the sisters "had no conception of the value of their priceless photographs," I only meant that, while knowing that they were valuable, they were unaware of their *unique importance*, until the photographs had been studied by Prof. Bensly and Mr. F. C. Burkitt. Such was the impression left upon my mind by their narrative.

Again, when I said that they "developed the photographs at leisure," nothing was farther from my mind than any reflection on their diligence.

Mrs. Lewis may rest assured that no one can more highly estimate her labour and self-sacrifice than your obedient servant,

F. W. FARRAR.

THE ETYMOLOGY OF "DIRK."

Cambridge: Dec. 31, 1894.

The etymology of "dirk" has long troubled me, and for some time past I have given it up as hopeless.

All I could find to derive it from was the modern Irish *duirc*, a dirk, poniard. This is, undoubtedly, the same word; but it is quite clear that the Irish word was merely borrowed from English, not *vice versa*.

But I think I have it at last. The word is comparatively modern. The earliest quotation known to me (at present) is that given by Richardson, dated 1661.

Surely it is Dutch, or Low German, and merely borrowed from the common name Diederik, Dierryk, or Dirk. For we find, in Danish, the word *Dirik* or *Dirk* used for a "pick-lock"; and the same, in Swedish, spelt *Dyrk*. That this is the Dutch name is easily proved by the fact that the German spelling for the same thing is *Diétrich*, which is also the German spelling of the same name. Weigand says that *Diétrich*, in the sense of "pick-lock," occurs in Luther, and in the dictionary by Alberus (1550). The *Bremen Wörterbuch* (1767) gives: "*Dierk*, *Diderich*"; and "*Dierker*, ein *Diésterich*, *Nachschlüssel*." The same work also has the following remarkable entry: "*Peterken*, ein *Dieterich*, *Hakenschlüssel*. Wir sagen auch *Dierker*. Woher mag es kommen, das diese Art Schlüssel Männernamen haben?" Yet these names are hardly more remarkable than "bottle-jack" or "boot-jack."

In the supplement to my larger *Etymological Dictionary*, I have shown that *derrick* has a similar origin. Before it meant a crane it meant a gallows, and before it meant a gallows it was the name of a famous hangman. Moreover, *Derrick* is the very same name as *Dirk*, *Dieterich*, and *Theoderic*; the Gothic form was *Thiudareikes*, and the Anglo-Saxon was *Thæodric*.

Seeing that "derrick" meant both a gallows and a crane, there cannot be any difficulty in supposing that "dirk" meant both a pick-lock and a poniard. If a well-made pick-lock is not at hand, and the lock is a poor one, a skewer will do almost as well. I have often opened a lock, of which I have lost the key, with a pen-knife or a pair of scissors; but I have had no professional experience with regard to a lock of any pretensions to security.

Now that, as I believe, the clue to this very difficult word has been found, it may be comparatively easy to obtain further evidence.

WALTER W. SKEAT.

P.S.—I have just found the very illustration required, connecting the sense of "pick-lock" with that of "weapon." The corresponding Italian word is *grimaldello*, which Florio explains thus: "*Grimaldelli*, pick-lock irons, or hookes to picke any locke with. Also a kinde of darting weapon."

OGHAM INSCRIPTIONS IN IRELAND.

Rathcoormac: Dec. 31, 1894.

In the ACADEMY of December 29 Mr. Macalister's "Notes on some Ogham Inscriptions in Ireland" contain many acute remarks, but are founded on a much too hurried inspection of the inscriptions. Many far away Ogham stones need to be examined leisurely and repeatedly by one heedless of train hours or of dinner time—by, for instance, a bicyclist, who rests or lunches as he reads.

Should Mr. Macalister study his Oghams in this latter fashion, I engage that he shall find not *Ebra^(s)i maqi Eongi*, but *Irei maqi mocoí Dari*, on the landward face of Kilgrovane Stone No. 3; not *Bivodon mucoi Atar*, but *Beffi maqi mucoi Trenagili* on the Kilbeg Stone; and not *Savvigei Iuddattac*, but *Naffallo affi Genit-tac(i)* on Dunbell Stone No. 2.

Of these interesting inscriptions the latter two are discussed at considerable length in a paper on all the Oghams seen by me in the co. Kilkenny, which paper was read at the October meeting of the Royal Society of Antiquaries, Ireland, and now awaits its turn for publication.

E. BARRY.

GREEK ETHICS.

Florence: Dec. 24, 1894.

Prof. Seth seems to have misapprehended the point of my criticism. I objected to his statement that "for both Plato and Aristotle the ideal life was a life of speculation or intellectual contemplation, in which no place was found for practical activity or the play of the ordinary sensibilities."

In disproof of this I quoted a passage from Plato, in which the life of a philosopher who devotee himself to the improvement of his countrymen is emphatically set above the life of a philosopher who contents himself with speculation or intellectual contemplation.

Prof. Seth replies by insisting on what nobody ever denied—namely, that Plato set the philosophic life above the ordinary or unphilosophic life. But the question, as first stated, was not between the lives of two different men, but between two different lives as led by the same man—between a life of speculation alone and a life of speculation combined with beneficent reforming activity. The latter was Plato's ideal, not indeed when he wrote the *Theaetetus*, to which Prof. Seth refers, but in his riper age, when he wrote the *Republic*.

That it was at any time Aristotle's ideal I should be the last to maintain. What I do maintain is, that although intellectual energising forms the highest element in his ideal

character, there is nevertheless a place left therein for "the play of the ordinary sensibilities," just as within the celestial spheres there was a place left for the sublunary world; and no one can read Aristotle's will without observing that such sensibilities had their place in his own life. The question is not whether the intellectual virtues are higher than the moral virtues, but whether the most perfect life does not include both.

As regards Stoicism, I guarded myself by anticipation against the reply that it is post-classical. Prof. Seth's words were, "The classical world had no idea of a non-political society. . . . The distinction between Society and the State is a modern one"; and my comment on them was that "classical is here opposed to modern, and so includes the Stoics." I can hardly suppose the Professor to mean that modern times began about 300 B.C. Moreover, I have yet to learn that Cicero's *De Officiis*, in which the distinction referred to seems to be fully recognised, is not a work of the classical world. Personally, I believe that the idea of a non-political society can be traced back to the Sophists, but that is a matter of opinion.

To the question, "Is not Stoicism largely a Semitic product?" I should answer most emphatically, No! That is an opinion of Sir Alexander Grant's which has not found favour with the majority of competent critics. Whatever may have been the personal pedigree of its founders, Stoicism flows from pure Greek sources, and may be traced back through the Cynics to Hippias and Prodicus, and from them to Heraclitus. What Zeno and Chrysippus did was to combine the old naturalistic tradition with the systematising method of Plato and Aristotle.

ALFRED W. BENN.

MR. GEORGE COTTERELL'S "POEMS: OLD AND NEW."

London: Dec. 29, 1894.

When I opened my ACADEMY to-day, I noted with regret that there were misprints in the quotations from Mr. George Cotterell's poems, in the article above my signature. The blame is mine, and my sole excuse is that the proof had, perforce, to be read and passed during a hurried journey. In justice to Mr. Cotterell, I hope you will print this note, with these corrections.

The first line of the sixth quatrain of the "Prelude" (the fifth in my quotation) should be, "I feel your east my west pervade"; and in the first line of the next quatrain "like" should be substituted for "with"—"For, like a necromancer's spell"; while the last word of the final line in the third quatrain should be "quest," and not "guest," which renders a felicitous line meaningless. Again, the beautiful stanza which comes third in the quotation from "In the Twilight" is spoilt by the substitution of "dreaming" for "dreamily":

"Soft are all the airs that blow,
Breathing of love;
Dreamily soft the vales below,
The skies above,
And all the murmuring streams that flow."

WILLIAM SHARP.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, JAN. 6, 4 p.m. Sunday Lecture: "Water and its Wonders," by Prof. Vivian Lewes.

MONDAY, JAN. 7, 4 p.m. Geographical: "Holiday Geography," by Dr. H. R. Mill.

4.30 p.m. Victoria Institute: Physical Geology of the Glaciers, by Prof. Lobley.

5 p.m. London Institution: "The Netherlands, a Geographical Study," by Mr. H. J. Mackinder.

8 p.m. Royal Academy: "The Development of Italian Art," by Mr. J. E. Hodgson.

8 p.m. Aristotelian: "Relative Suggestion," by Mr. G. F. Stout.

8.30 p.m. Geographical.

TUESDAY, JAN. 8, 3 p.m. Royal Institution: "The Work of an Electric Current," VI., by Prof. J. A. Fleming.
3 p.m. Anglo-Russian: "The British Embassy at St. Petersburg in the last Half Century," by the Rev. A. S. Thompson.

8 p.m. Biblical Archaeology: Anniversary Meeting "The Meaning of the Divine Name Yahveh," by the Rev. G. Margoliouth.

8 p.m. Colonial Institute: "Whales, and British and Colonial Whale Fisheries," by Sir W. H. Flower.

8 p.m. Civil Engineers: "Mountain Railways."

8.30 p.m. Anthropological: "The Samoyeds between the Pechora River and the Kara Sea," by Mr. Arthur Montefiore.

8 p.m. Ethnological: "The Bora or Initiation Ceremonies of the Kamilaroi Tribe," by Mr. R. H. Mathews.

8 p.m. Irish Literary Society: "A Plea for the Irish Tongue," by Mr. T. J. Flannery.

8 p.m. Elizabethan: "The Robin Hood Ballads and Plays," by Mr. Frank Payne.

THURSDAY, JAN. 10, 8 p.m. London Institution: "Waves of Water and Waves of Light," by Mr. A. P. Laurie.

8 p.m. Royal Academy: "The Development of Italian Art," II., by Mr. J. E. Hodgson.

8 p.m. Electrical Engineers: Inaugural Address by the President, Mr. R. E. Crompton.

8 p.m. Mathematical: "The Expansion of Functions," by Mr. E. T. Dixon.

8 p.m. Generalised Broad Circle, by Mr. J. Griffiths.

8.30 p.m. Antiquaries.

FRIDAY, JAN. 11, 4.30 p.m. Physical: "The Passage of an Oscillator Wave-Train through a Plate of Conducting Dielectric," by Mr. G. U. Yule.

8 p.m. Royal Academy: "The Heat of Vaporisation of certain Organic Liquids," by Prof. Ramsay.

8 p.m. Royal Academy: "The Thermal Conductivity and Emissivity of Brass in Absolute Measure, and the Influence of Curvature on Emissivity," by Mr. N. Zommerpoulos.

8 p.m. Royal Academy: "Observations on Emissivity and Curvature," by Mr. A. W. Porter.

8 p.m. Philological: Report on the Progress of Vol. IV. of the New English Dictionary, by Mr. Henry Bradley.

8 p.m. Civil Engineers: Students' Meeting: "Tunnels on the Midland Railway."

8.30 p.m. Viking Club: "The Myths of Yggdrasil's Ash and Sleipnir presented in a New Light," by Mr. Eirikr Magnússon.

SATURDAY, JAN. 12, 8.45 p.m. General Fortnightly Meeting.

SCIENCE.

SOME BOOKS ON CHEMISTRY.

Manual of Physico-Chemical Measurements. By W. Ostwald. Translated by James Walker. (Macmillan.) Prof. Ostwald, of the University of Leipzig, tells us in his preface that he has written, not for the beginner, but for those chemists and physicists who desire to make themselves proficient in the most exact methods of measurement which belong to the borderland between chemistry and physics. The sixteen chapters of which the handbook consists vary much in fulness and merit. There are, indeed, several important topics which the author has not included in his treatise. The student will search in vain for crystallographic methods; while the two or three pages assigned to the polarimeter are wholly inadequate to an intelligible treatment of the instrument, more particularly in the entire absence of illustrative figures. A fuller discussion of the barometer would have been advisable, and something should have been said about the recent advances in viscosimetric methods which have taken place in this country. The paragraphs on colorimetry leave much to be desired; the standard glasses prepared with such extraordinary care by Lovibond, of Salisbury, are infinitely preferable to the gelatin or collodion films, stained with coal-tar dyes, which Dr. Ostwald recommends. The spectroscopy described in chap. xi. is restricted within too narrow a limit. One would like to ask why the Sprengel-pump is not mentioned. And, in the chapter on specific gravity, might not a few words have been introduced as to determinations made by weighing in alcohol—a liquid which allows of the sensitiveness of the finest balance being brought to bear upon the accuracy of the determinations? Solution of cadmium borogluconate should have been named in con-

nexion with the method of floating as applied to the determination of the density of solids, while one or other of the ingenious pieces of apparatus for separating particles by this method should have been described and figured. We have enumerated some of the examples of defect or omission which have attracted our attention in reading Dr. Ostwald's manual. This has been done in the hope that the author may take an early opportunity of increasing the great and in many respects remarkable merit of his work by making it better balanced and more complete. For in the clearness of its 188 figures, in the ingenuity of many of its minute contrivances, in its judicious estimations of the relative accuracy of methods, and, above all, in its sound descriptions and discussions of the bases of calculation, this manual presents features of unusual excellence. A word, too, must be added in conclusion in praise of the easy style which the English translation exhibits and of the handsome get-up of the volume.

A Text-Book of Inorganic Chemistry. By G. S. Newth. (Longmans.) In the first of the three parts into which this text-book is divided the general principles of chemistry and of chemical physics are discussed. The consideration of four typical elements—hydrogen, oxygen, nitrogen, and carbon—occupies Part II., while the remainder of the volume is devoted to the systematic study of the elements in accordance with the periodic classification. It must not, however, be assumed that Mr. Newth takes the several elements in the regular sequence of their increasing atomic weights. In point of fact he begins with fluorine, chlorine, bromine, and iodine, the four members of family B in Group VII.; then come oxygen, sulphur, selenium, and tellurium, which constitute family B in Group VI. Phosphorus, arsenic, antimony, and bismuth follow in succession, afterwards the families of metals belonging to Groups I. to VII. are discussed; and, finally, the transitional elements of the first, second, and fourth long periods. In this way elements of similar chemical habits are arranged and studied together, very much in the usual manner. If there were a necessity for the appearance of another elementary text-book of inorganic chemistry, Mr. Newth must be commended for the care and thoroughness with which he has carried out his task. His presentation of the scientific basis of the science is clear and accurate; his selection of descriptive material is judicious. The illustrations, though perhaps adequate, are frequently ill-drawn: the numerical data are for the most part recent and exact. In a few places slight corrections are advisable. For example, rock crystal never, when pure, possesses so high a specific gravity as 2.69 (which, by-the-by, is nearly the density of beryl); pure carbon in the form of diamond can scarcely be said to have a variable specific gravity, as it oscillates only between 3.53 and 3.52. The statements on p. 538 about the native calcium phosphates need reconsideration: a word as to graphitic acid should be introduced on p. 253. Serpentine is stated (p. 590) to be anhydrous, although it contains two molecules of water having different functions. All the above points (with a few more which it is needless to specify) are, of course, comparatively insignificant. That one can discover nothing more serious of which to make mention may be taken as indicative of the care with which this text-book has been prepared.

The Rise and Development of Organic Chemistry. By Carl Schorlemmer. Edited by A. Smithells. (Macmillans.) This interesting and valuable essay was originally published in the year 1879. It now appears in an enlarged and

revised edition, and constitutes a worthy memorial of a distinguished chemical investigator and teacher, whose recent death science and his many pupils and friends deplore. Prof. Smithells has executed his task of editing and revision as a labour of love, and has enhanced the value of the volume by prefixing to it a brief biography and a list of Dr. Schorlemmer's original papers. We have to thank him also for two full and admirable indexes—one of author's names, one of subjects. The treatise itself affords abundant evidence of the author's merit as a laborious student and a clear-sighted philosopher. One may, perhaps, venture to express some regret that the work of authorship drew Dr. Schorlemmer so often away from the laboratory to the study during the later years of his life. He has, however, left enduring proofs of his genius for investigation, while his literary presentation of the science of organic chemistry has been very helpful to students. It is satisfactory to know that his labours, which continued for a third of a century in connexion with Owens College, are being commemorated by that institution. Very shortly the "Schorlemmer Laboratory" will be in working order—a laboratory devoted to the study of that important and complex department of the science of which the author of the treatise before us was so admirable an expositor and so indefatigable an explorer.

SCIENCE NOTES.

PROF. G. J. BRUSH, of Yale, has been elected a foreign member, and Dr. F. P. Moreno, of La Plata, and Dr. A. Rothpletz, of Munich, have been elected foreign correspondents, of the Geological Society.

At the meeting of the Institution of Electrical Engineers, to be held at 25, Great George-street, on Thursday next, the new president, Mr. R. E. Crompton, will deliver his inaugural address.

AN extra meeting of the Physical Society will be held on Friday next, at 4.30 p.m., in the Physical Science Laboratory of University College, Gower-street, when five papers are set down for reading, including one on "The Heat of Vaporisation of certain Organic Liquids," by Prof. Ramsay and Miss Dorothy Marshall.

JANUARY 2 was the seventy-seventh anniversary of the establishment of the Institution of Civil Engineers, which was founded for the general advancement of mechanical science. It now numbers 1846 members, 3647 associate members, 359 associates, 17 honorary members, and 791 students, making a total of 6,660 of all classes.

PHILOLOGY NOTES.

Two recent numbers of the *Babylonian and Oriental Record* (David Nutt), completing the seventh volume, contain the latest work of the lamented Terrien de Lacouperie, though we understand that he has left a great deal more in MS., which may yet be published, if sufficient financial support is promised. This latest work has a special interest, as dealing with the antiquities of Korea. The professor's sympathies were entirely with China, to whom he attributes all the civilisation that Korea has ever possessed; while the Japanese have borrowed much from Korea, and only returned the obligation with invasions and atrocities. The present depressed condition of the country is assigned to the Japanese wars of 1592 and 1597. Korea first appears in history circa 1100 B.C., when a member of the Shang-yu dynasty of China established himself there, and called the country Tchao-Sien = Morning

Serenity, a name which it still preserves. His tomb is to this day pointed out to travellers near Ping-Yang. The name of "Korea" (Kao-Li = Kao's Elegance) was first used officially in 918 A.D., though it can be traced back many centuries earlier. The reigning dynasty dates from 1392, and the present monarch is the twenty-fourth of his line. Buddhism is said to have been introduced in 372 A.D., and to have spread rapidly, though it has been largely superseded by Taoism. Apart from numerous temples, Buddhism has left its mark in the colossal rock-hewn statues to be found in all parts of the peninsula. These statues are called *miryok*, which is only a Chinese transcription of the Sanskrit Maitrêya = the Future Buddha. While Korea received the arts of civilisation from China, she improved upon her instructor in not a few particulars. She is the only nation in the Far East that can boast of an alphabetical system of writing, which is said to date from the end of the seventh century A.D. The alphabet consists of twenty-five characters (fourteen consonants and eleven vowels), and is evidently of Indian origin. The art of printing by means of movable types was certainly practised as early as 1317. Some centuries earlier the Chinese had printed from porcelain types; but the Koreans claim for themselves the invention of types cast in copper. Korea, again, was the halfway house between China and Japan in the development of those arts which we are accustomed to regard as peculiarly Japanese. The oldest bronze statues in Japan are known to be of Korean workmanship; while the ivory glaze of Satsuma ware is said to be derived from the same source.

About the literature of Korea, Terrien de Lacouperie has little to say. He refers to an article entitled "Buddhism in Korean History and Language: Discovery of an Important Document," in the short-lived *Korean Repository* (Seoul, 1892), which he was not fortunate enough to see. We may, therefore, take this opportunity of mentioning a paper in part ii., vol. ii. of the *Journal of the Buddhist Text Society of India*, contributed by Dr. E. B. Landis. It is a translation from the Korean of a Sutra in praise of Amita Buddha, with several prefaces and a commentary. The book itself was published in 1753, by one Kim, an ex-prime minister, in order to lay up a store of merit, as well as to obtain a son, according to a practice formerly very prevalent in Korea. The author of the Sutra is said to be Kumara-jiva, tutor of Fahian, who brought a copy to China from the kingdom of Kharacar (north-east of Yarkand), in 400 A.D. The teaching is simply that of chanting the name of Amita Buddha, in order to be born in Sukhavati, the Land of Bliss. It is the teaching of the Pure Land school, and is the chief belief of the Chinese, Korean, and Japanese Buddhists, Nirvana being forgotten or considered too far removed from ordinary people. Who Amita was is not known. One of his most frequent appellations is Amitabha = Boundless Light. He is also called the diffuser of great light and great mercy and sympathy. The commentary that precedes purports to be written by Ou ik Chi Ouk, the Western Sramana. It enumerates the many virtues that result from chanting the Sutra, and goes on to explain minutely every word of the text—sometimes in a very far-fetched manner.

To return to the *Babylonian and Oriental Record*. Apart from the continuation of "The Familiar Sayings of Confucius," by Prof. C. de Harlez, we must mention two articles by Mr. W. St. Chad Boscawen. One of these is an account of "The Oldest Bank in the World," based upon a selection of contract tablets from

Babylonia, recently published by Dr. Bruno Meissner, of Berlin. They represent the commercial dealings of the firm of Zini-Istar, at the cities of Ur, Larsa, and Sippara, during the period from 2300 to 2100 B.C., when the Babylonian kingdom had just been founded by Khammurabi. They illustrate the equality of women, the law of inheritance, the custom of adoption, the position of slaves, and the antiquity of beer-houses. The other paper is a review of Maspero's "Dawn of Civilisation" and Prof. Petrie's "History of Egypt."

REPORTS OF SOCIETIES.

CLIFTON SHAKSPEARE SOCIETY.—(Saturday, Nov. 21)

MISS M. CATHERINE SMITH in the chair.—Mr. L. M. Griffiths read a paper entitled "A Summary of Critical Opinion on the Authorship of 'Edward III.'" He referred to the views of Capell, Ulrici, Knight, Prof. Ward, Dr. Furnivall, Dr. Preuss, and Mr. Fleay. The play has not been admitted into any edition of Shakspeare except the "Leopold," associated with the name of Dr. Furnivall, who of all critics is most opposed to the theory of Shaksperian authorship. Most of the critics who have given the subject serious consideration think that the play, in whole or in part, closely resembles in style and versification Shakspeare's undoubted work. Perhaps the most rational conclusion is that of Mr. Fleay, who says that the play, in its original form, was Marlowe's, first acted about 1589, and that it was altered and revised by Shakspeare. He gives two very strong arguments deduced from quotations from the preface to Greene's *Menaphon* and from Greene's *Never Too Late to Mend*. "Edward III." was published in 1596. Who by that time except Marlowe or Shakspeare had shown himself capable of writing an historical drama of the excellence of "Edward III."? If the play was as much the work of Marlowe as of Shakspeare, this would account for its absence from Mere's list and from the 1623 Folio.

(Saturday, Dec. 22.)

MISS LOUISA MARY DAVIES in the chair.—Miss Katherine G. Blake read a paper on "Constance." She shows us many moods. When we first see her in the play of "King John," she is as gentle, as reasonable, as peaceful as her son. But in her next appearance, having been stung by Elinor's scorpion tongue, she is a changed woman, and pours forth her avenging fury till her voice sinks into a hoarse, exhausted mutter. In her interview with Salisbury, she is no longer the unadvised scold, but raises sympathy, pity, tenderness. The unerring reader of character lays bare before us the wonderful mother's heart, and we are face to face with a tender, loving woman. In this scene we have, perhaps, one of the finest pictures in literature of a mother's profound grief. Then when surrounded with the whole circle of her foes, we note the humour, the wit, the intellectual ability exhibited by this remarkable woman. She retorts on each speaker with that which fits his case. A little later, Arthur's delicate insight into his mother's nature assists our picture. Not ambition, not desire of power moves Constance, and her son knows it. The keynote of her character is love, the mighty passion of a mother's love. The last time we see her, the curtain rises on a scene of terrible pathos. Her nerves have been strained almost beyond the endurance even of her strength, and although not mad, she is near it.

HISTORICAL.—(Thursday, Dec. 20.)

SIR M. E. GRANT DUFF, president, in the chair.—The following were elected fellows: Thomas Preston, Louis H. Victory, George A. Smith.—A paper was read by Mr. C. Raymond Beazley, on "Exploration under Elizabeth," in which the progress of geographical discovery and the growth of commercial enterprise were carefully traced in the history of England and other European nations since the fifteenth century.—Messrs. Coote, Malden, and Montefiore took part in the discussion.

THE MODERN LANGUAGE ASSOCIATION.

THE first general meeting of this Association was held at University College, Gower-street, on Friday, December 21, with the president, Mr. H. W. Eve, head master of University College School, in the chair.—After the formal business had been concluded, Mr. W. Stuart Macgowan, of Cheltenham College, the secretary, read a report of the Association since its foundation, some two years ago, pointing out what the Association had done to fulfil its mission in raising the standard of modern language teaching throughout the country. The Association had collected sundry statistics, and memorialised certain authorities in favour of changes more in accord with the new development of modern language teaching.—Mr. Eve then gave his presidential address, a long and careful statement of the position of French and German in contrast with Latin and Greek. While fully insisting upon the value of the mental training and culture to be gained from the classics, he stated that for boys leaving school at sixteen or seventeen modern languages were far more practical, and could be made to serve the same end of mental discipline. He mildly ridiculed the process of assimilating a language by means of "small talk," and urged that careful translation of books of literary value into accurate and good English was the best means of giving a boy a valuable training in the scholarly attitude of mind which he considered to be the main object of intellectual education. He opposed the teaching of a subject merely from the utilitarian view of the knowledge gained.—Mr. Henry Bradley, joint editor of the New English Dictionary, followed with a speech, in which he pointed out the necessity of having a sympathetic knowledge of the actual life of a country and its people in order fully to understand and appreciate its language and literature.—Dr. Otto Jespersen, Professor of English at the University of Copenhagen, then spoke in favour of the new continental method of teaching modern languages. He showed how the new school really owed its origin to English scholars, the phoneticians Bell, Ellis, Sweet, and others; but that the practical side of their studies had been chiefly developed on the continent. He differed from the president, who advocated the reading-book as the centre of teaching, and urged that the living language should be learnt by ear and mouth.—Mr. J. J. Beuzemaker then made a short speech, pointing out that difference between the English and the continental schools of teaching was not really very great. They were as two streams running in the same direction and would soon meet, and each gain strength by amalgamation with the other.—After the meeting the members and their guests adjourned to the Holborn Restaurant, where a thoroughly international and friendly dinner took place. Speeches were made in various languages, and the healths of several European sovereigns were drunk.

FINE ART.

The Life of Christ, as represented in Art.
By Frederic W. Farrar, D.D. (London: A. & C. Black.)

THIS is not a scholarly book. It is vague, diffuse, rambling, unsystematic, inflated, unsatisfactory. Archdeacon Farrar knows a good deal about the iconography of the earlier centuries of the Christian era; and he has been tempted unwisely to follow up the subject into the culminating period of Italian art, where his knowledge seems scarcely sufficient to justify him in speaking with authority. The result is a loose and popular book, which stands to the history of Christian art in somewhat the same relation as the Archdeacon's own turgid *Life of Christ* stands to New Testament criticism. It is a treatise for people who don't want to know much, but who are satisfied with a sandwich of information and piety.

The earlier part of the work, which gives an easy summary of primitive Christian art, is the best portion of the volume. From it beginners may gain a fair general idea, not indeed of the Life of Christ in art, but of early symbolism and Christian painting, in the Catacombs, the older Roman churches, the Ravenna mosaics, and other monuments of the first or semi-classical period. Even here, however, Dr. Farrar often omits to note the most interesting points, such as the evolution of the cruciform nimbus of Christ (afterwards extended to other persons of the Christian Trinity), from the XP (the first two letters of the word *Xpistos*) inscribed within a circle—a usage of which a good example is given in his own woodcut from the Catacombs on page 51. Similarly, in dealing with the medallion of the Baptism of Christ in the Baptistery at Ravenna, he fails to call attention to the curious Christianising development by which the heathenish river-god of the Jordan, who stands by with a towel, becomes gradually mediaevalised and modernised into the towel-bearing angels on the bank at the side, so familiar to us all in the well-known pictures of the same scene by Piero della Francesca and Verocchio. Indeed, the sense of evolution and of historical growth is singularly wanting in Dr. Farrar's intellect. He treats almost all art as if it occupied one plane like a contemporaneous product, jumping straight in this instance from the Catacomb of St. Pontianus to Verocchio's masterpiece, without any apparent consciousness of the abrupt transition or the long, slow growth of intermediate instances. The fact is, that Christian art exhibits a singularly continuous line of treatment for each main theme, every artist drawing mostly on previous convention for his main motives, which he slowly alters or supplements in accordance with the spirit of his time, his school, or his personal idiosyncrasy. Dr. Farrar has almost entirely neglected to impress this central fact in the history of art, in order to find room for religious discussions, scraps of cheap biography, and an impracticable comprehensiveness which drags in Rossetti, Holman Hunt, Edwin Long, and Burne-Jones, side by side with the nameless handicraftsmen of the Roman cemeteries and the technical triumphs of the Italian Renaissance.

The early part of the book is also disfigured by a foregone determination to gloss over the strength of the heathen element in primitive Christianity, and to explain away as "types" (whatever that may mean) such awkward facts as the figures of Orpheus and other pagan emblems with which the emerging Christians of the early centuries, while Christianity was still in course of evolution, saw fit to adorn their final resting-places. The extreme of this doubtless honestly meant intellectual disingenuousness is to be found in the *naïf* story of how Mabillon and Ferretti once unearthed in the Catacombs an Egyptian idol. Ferretti very naturally inclined to conclude that it was a sign of partial paganism; but "Mabillon saw that its close resemblance to the swathed mummy of Lazarus was sufficient to constitute it a type of the

Resurrection." More ingenious than ingenious surely of Mabillon! To such straits are men driven in order to avoid the plain conclusion, clearly enough set forth even in St. Paul's Epistles, that Christianity itself grew but by slow and tentative degrees out of a magma of heathenism.

When Dr. Farrar comes to deal with Giottoesque and later art, his failure is evident. In one word, he does not know enough about the subject. He has not thoroughly read himself into the schools, the succession of motives, the gradual transition, the step by step development of the Renaissance. He talks of Michael Angelo's mastery over "the laws of perspective, to which so much attention had been directed by Paolo Uccello"—as though Michael Angelo had taken the subject up where Paolo left it! He dances about from age to age and place to place in the most bewildering and unscientific fashion. Thus, not only does he make the pictures of the Enthroned Madonna with Saints a department of the Life of Christ in art, but he actually identifies with that familiar theme the Coronation of the Virgin, which is, of course, the subject of a totally different cycle of pictures. Nor does he seem to be aware of the way in which the groups of saints, at first combined in action, as in the earlier mosaics, grew discrete and unconnected with the decay of art, as in the later mosaics and the Byzantine and Giottoesque Madonnas *con vari santi*, but were once more brought together into a correlated group or "Santa Conversazione" as the Renaissance proceeded. The reader will get few such really instructive hints from Dr. Farrar's pages: he will be regaled instead with fanciful observations upon the attendant saints, of a pretty poetical and religious character, all based on the implied belief that the painter placed them there for some spiritual purpose of edification, as if to represent the Holy Catholic Church, or as "types of holiness in contemplative seclusion and in active service"; the fact being, of course, that the choice of saints was almost always dictated by the donor who commissioned the picture, and that they usually represent no abstract idea at all, being simply the donor's own patron saint, and those of his town, his wife, his children, or his family. Positive errors abound: as where the infant St. John Baptist of the round Botticelli in the National Gallery is described as an angel, or as when a quotation which refers to one of Fra Angelico's Annunciations is innocently applied to another which does not answer to it. Indeed, the whole treatment of this subject of the Annunciation is an excellent example of "how not to do it." Mrs. Jameson, writing nearly fifty years ago, tells the student a great deal that it behoves him to know about the convention and even the development of Annunciations; Dr. Farrar, with the further gains of half a century at his back, tells him little or nothing, and even mistakes the significance of the general principle, which he notices in a single instance only, of the division always carefully maintained by a wall or pillar between the Gabriel and the

Madonna. A perusal of Mr. Sydney Hartland's *Perseus* might here be of use to him, especially if he compared it with the charge of heresy brought against Timoteo Viti's Annunciation for not having sufficiently safeguarded the immaculate conception.

On the whole, Dr. Farrar attempts too much, and performs too little. We want a good book, up to the level of modern knowledge, on the historical development of the various set scenes of Christian art—a book which should trace the origin of each motive to its true source, and show the gradual accretion of episodes and accessories, the gradual influence of dogma, myth, and legend. Such a book Archdeacon Farrar might have produced for us, had he taken the pains to work up the subject carefully by collating in detail many successive stages of each main theme in historical order. Instead of that, he has been content to give us a showy, ill-assorted, and rhetorical treatise, half homily, half handbook, which may serve as a pretty Christmas present for the deserving young, but will never be consulted or quoted by the scholar, the critic, or even the intelligent tourist.

GRANT ALLEN.

NOTES ON ART AND ARCHAEOLOGY.

THE Queen has been pleased to appoint Mr. Edward de Martino to be Marine Painter in Ordinary to Her Majesty, in the room of Sir Oswald Walters Brierly, deceased. Mr. de Martino's name does not occur in the "directory of artists" published in *The Year's Art* for 1895. We have seen it stated that the Chevalier Eduardo de Martino is a Neapolitan by birth, who served for fifteen years in the Italian Navy. He is said to have painted many pictures for the late Emperor of Brazil, and also for the German Emperor and the King of Italy.

THE annual winter exhibition of Old Masters at Burlington House will open to the public next week. The private view is fixed for to-day.

ON Monday next, Mr. J. E. Hodgson will begin a course of six lectures, as professor of painting at the Royal Academy, upon "The Development of Italian Art from the Fifteenth Century to the Death of Raphael."

THE late Sir Charles Newton has bequeathed his collection of archaeological drawings, diagrams, and photographs to the University of Oxford, for the use of the Lincoln professor of archaeology for the time being in his lectures.

THE annual general meeting of the Royal Society of Antiquaries of Ireland will be held at Dublin on Tuesday next. The council propose a series of changes in the rules, in accordance with which Lord Ardilaun will be proposed as honorary president for the coming year, and two presidents will be elected for a term of three years. Among the papers to be read are: "Notes of an Ogham Hunt in the North of Ireland," by Prof. Rhys; and "Prehistoric Stone Forts of Northern Clare," by Mr. T. J. Westropp.

WE hear with regret of the sudden death of Mr. Harold Swainson, joint-author, with Mr. W. R. Lethaby, of *The Church of Sancta Sophia, Constantinople: a Study of Byzantine Building*, recently published by Messrs. Macmillan & Co. He died abroad, on the last day of 1894, at the

early age of twenty-six. Mr. Swainson had gone with a friend to Egypt, full of life and hope, and all who knew him looked forward with interest to the results of his studies there. One of his friends writes:

"With great natural ability and quick insight, together with the simplest honesty of purpose, and the advantages of a university training, he seemed singularly fitted to help forward the art of modern building to better issues. His letters show that his great delight in his travel had been to observe how the Copts and Arabs still meet structural requirements in a traditional manner both 'rational and national.'"

MUSIC.

MUSICAL PUBLICATIONS.

Chapters on Church Music. By the Rev. R. B. Daniel. (Elliot Stock.) The author, formerly himself an organist, discusses a subject upon which, as he admits in his preface, opinions widely differ. Whether these "Chapters" will bring about more agreement may be open to question; they contain, however, many practical hints, and are written in a pleasant, chattystyle. Complaint is made that preference is given nowadays to "mournful and sentimental" hymns; and, by way of contrast, the joyful character of the psalmody in the Old Testament is mentioned. Sentimental hymns are certainly displeasing; but is it not natural that the mournful element should prevail, seeing that the Founder of Christianity was "a man of sorrows"? The practice of adapting melodies and making hymn-tunes from them is said to be "not free from objection"; the author might safely have said "highly objectionable." He is of opinion that such tunes may be used "when the sources are certainly unknown to the congregation." But unless the latter consist only of persons with whose musical ignorance the clergyman or organist is acquainted, how is that fact to be ascertained? Our author prefers congregational to choral services, but charitably admits that men may hold different views on the subject. Much can be said on either side; but, whether from an artistic or from a devotional point of view, more, we imagine, in support of the choral. But our author, though of musical taste, seems never to have felt the full power of music. He mentions the refreshing sounds of David's harp before which Saul's dark malady yielded as an instance of its power, but immediately afterwards reminds us that, at times, music drove Israel's unhappy monarch "absolutely mad." It is surely too much to say that music drove the king mad: it merely, on the occasion of the javelin scene, intensified pre-existing madness. Our author's remark as to the different effects of the music at different times is, however, interesting: one is apt to remember only the verse which tells us that "Saul was refreshed, and was well." One more point will we notice in this book, which, indeed, invites criticism—in the wide sense of the word—at almost every page. Our author prefers women to boys in church choirs. He meets the objection sometimes made that "women occasionally behave with levity" in church, by pointing to the "seldom reverent and sometimes truly disgraceful" behaviour of boys. The objection is, it is true, a very weak one: on the same ground one might object to men, for in this matter they are not always what they ought to be. The writer is very hard on boys, whom he declares to be not only "troublesome but untrustworthy." It must be remembered, however, that he is speaking not of cathedral and collegiate choirs, but of the chorister boy as he is to be found in small towns and villages throughout the country.

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The letters hardly illustrate this side of Dr. Church at all: they illustrate abundantly his saving sense of humour. It would have been interesting if there had been materials to trace the movements of so rare a mind during the time between the publication of *Tract XC.* and his settlement at Whatley. All we have are two most entertaining letters to the future Lord

Blachford—one dealing with the ingenuity and activity of Golightly in fanning the agitation against *Tract XC.* and bringing the Four Tutors together; the other, which, if possible, is racier, describes how Lewis and Morris raced round Oxford without their breakfasts (it was a Vigil) to stir up opposition against granting an honorary degree to a distinguished American, who happened to be an Unitarian, and how the degree was smuggled through by the Vice-Chancellor while the undergraduates were storming at Jelf through the memorable Commemoration of 1843, when the prize poems could not be recited. At the time Church and his friends thought that it was the Vice-Chancellor who was discredited by the affair, and expected to have the surreptitious degree annulled. We are not told how the matter ended. There is a graver note of disapproval in an extract about Morris and Lewis (afterwards the translator of St. John of the Cross), who used to meet Ward and Bowyer, the defenders of everything which wise men gave up, and "talk strong." Another confirms Pusey's estimate of the deterioration of most "verts," though, according to Church, the deterioration was only temporary. "No letters of 1846 have been preserved," which is a pity, for it was the year of the foundation of the *Guardian*, when Church reviewed the *Vestiges of Creation* to the admiration of Owen. A reference to the date of the review would have been acceptable, and we might have been told whether the reviewer as well as his biographer ascribed that once famous book to Lyell.

In 1847 Church went to Greece to stay with his uncle, Sir Richard Church, and then to Constantinople, returning by Corfu and Italy. His letters during this period are given very fully, and they are the best kind of letters of travel: those which describe the motley Greek political life of the day in the Chamber and the coffee house will furnish more than one footnote to future histories of modern Greece. Throughout the writer is preoccupied, willingly, with the picturesque outside of things: there are few reflections, nothing of the solemnity of temper of Newman's momentous tour with Hurrell Froude. Once or twice Church notices points like the contrast between English and Russian behaviour in church, and, without giving an opinion of his own, observes that during the first flush of enthusiasm for Pius IX. everybody thought it too good to last.

The later letters on public affairs are rather like *Spectator* articles in undress. Of course, they are scrupulously fair. At the outset of the American War he was inclined, as many Northerners had been, to hail the prospect of separation which would end the responsibility of New England for slavery; he was very much impressed by the Northern victory. There is nothing to tell us what he thought of the attempt to admit the emancipated slaves to political and even social equality. In the same way we have some very shrewd and characteristic remarks during the Vatican Council about the poor French bishops who were helpless when confronted with their own fine language, and also about the sudden "precipitation"

of dislike to the ways of the Roman Curia which gave the real meaning to the opposition. There is nothing to show that he took any interest in the "Old Catholics." It is true that, when that body of distinguished ecclesiastics, with their equally distinguished sympathisers, were cackling most busily over their addled egg, Church was fully occupied and much oppressed by the task of settling into his new deanery.

But, upon the whole, the letters do give the impression that the writer took only a transient interest in transitory things. Arnold's letters, for instance, come much nearer to a continuous commentary on the life of the time. Another impression is a sort of aloofness, of irony, of reserve. The letter in which he announces his first article on St. Anselm to his mother is really remarkable in this way. Of course he had to allow for her Protestantism; but, viewed from inside, St. Anselm is not without attractions for Protestants. It was Church's own choice to present his subject from the outside as a picture of the cat-and-dog life an archbishop had to live in the eleventh century. He wrote in the same detached way about his children, almost as a neutral observer might. He found his son odd and his daughters interesting: when the former was dying he appears to have discovered, for the first time, that he had been an affectionate son. There can be no doubt he himself was an affectionate friend, but he writes of Newman almost drily. When the time came for the *Apologia*, what struck him most was the pain of the performance and the risk of failure; he also wished from the first to have the history of Newman's religious opinions detached from the controversy with Kingsley. Again, he felt more strongly than most on his side that, after the Bulgarian atrocities, it would be a crime to support the Turks; but in the extracts from his letters he keeps entirely to the tone of unimpassioned curiosity: he seems to care more for the impression that Disraeli's rôle at Berlin made upon Newman than for its political results.

The letters to Newman and to Asa Gray, when he yielded to pressure and accepted the Deanery of St. Paul's, are among the few in which he lets himself go. That to the American botanist is decidedly the fuller and more expansive. The whole correspondence is very interesting and characteristic. Church entered so intelligently and affectionately into studies which lay quite out of his own line, and had such a keen sympathy with the labours which he could never undertake of a work *de longue haleine*, like Dr. Gray's on the *Compositae*: he so evidently valued the friendship, which had to be kept up under conditions he felt to be burdensome—almost every letter begins with an apology for not having written before. Another correspondence with the present Vicar of Leeds has several noteworthy traits. There is an estimate of Stanley (pp. 293-4) scrupulously impartial, with one shrewd remark that if he had lived earlier he would have counted, like Scott and Wordsworth, among the precursors of the Oxford Movement. It may be compared with a note to Mozley in 1865:

"He seems to me in the position of prophet

and leader, full of eagerness and enthusiasm and brilliant talent, all heightened by success—but without a creed to preach."

A letter to Lord Blachford tells us that it was one of the defects of Mozley, like Stanley, to be "somewhat of a despiser." To judge by a letter to Gray on Bacon, Church seems to have been a little of a despiser himself. He was irritated by Spedding's laborious apologies for the shabby side of Bacon's career, till he could not realise how public-spirited and even large-hearted a statesman fell in him: considering, too, how often and how diligently he went over the parts of the *Instauratio*, with which it was possible for such a man to make progress at such a time, it is rather severe of his biographer to complain that "he did no real work." He was not exactly either a man of science or even a philosopher: he drew up a magnificent prospectus for a joint stock company of researchers, which he did not live to see founded. The company has done a very good business, not quite on the lines of the prospectus which helped to float it. One always feels that with Church severity was an instinct and justice a conquest. It was a costly conquest too. Here is a characteristic utterance to Mozley:

"I should like to have other talks with you also, e.g., this Final Court of Appeal business, about which I cannot satisfy myself at all. I do not like clerical judges; and if there is to be a creed at all, this legal way of dealing with theology reduces it to an absurdity."

How unanswerable that is and how ineffective. When *Essays and Reviews* appeared, he was apparently satisfied to state in a private letter the questions which in his opinion it raised, and would have to be dealt with. He did not attempt to give any immediate guidance to the swarm of puzzled, angry orthodox who buzzed about the bishops; he left them to find a standard-bearer in Pusey and a trumpeter in Burgon. Many years after, when a lady asked whether the clergy had been doing their duty in allowing *Robert Elsmere* to take the religious world by surprise, he replied in substance that the clergy as a body were quite incompetent to deal with Biblical criticism and its spiritual results, if any, and did well to leave both alone: he refrained from adding that they set an excellent example to lady novelists. When he was reading for a fellowship, it was a great wish of his "to lay the foundations of his mind amid the works of Bishop Butler"; he also found something "in Maurice and his master Coleridge, which awakened thought more than any other writings almost." There are several letters on theological subjects to Mr. Mules and the Principal of Hertford College, which give us glimpses of what he thought of matters on which he did not preach. He laid quite as much stress on our ignorance as Butler, and probably had a keener eye for the ever-widening range of questions which he thought unanswerable. He entered fully into one side of Coleridge, the side in which he traced out thesis and antithesis, and was a solvent of traditional dogmatism: he never entertained Coleridge's ambition to complete a speculative reconstruction of theology. He had such a

strong conviction that theology was not a subject to argue about that one is surprised at his unfeigned respect for the body of doctrine which the Fathers who argued so confidently bequeathed to the Church. The reason for this inconsistency, if it was one, may have been that, though his keen eyes ranged widely, he seldom took systematic views. Thus, in 1857, he imparts a discovery made in reading Perthes' *Life and Letters*, that the "wild German thinkers" of the first quarter of the century were not without "much real goodness and often strong religious feeling." In 1879 he reflects that the Council of Constance "is a turning-point worth knowing about," and resolves to look it up in Milman. Shirley, who was appointed to the chair of Stanley, the only preferment Church ever coveted, was not a man of genius, but he had more of the temper of a student.

Two or three more points deserve to be noticed. He disapproved of the Ritualists, though his indignation at the one-sided way in which they were treated from the Knightsbridge to the Lincoln judgment never cooled. He lived just long enough to commend that achievement of the prelate whose chair he might have filled. The happiest part of his life was spent at Whatley, especially after he could afford to travel, where he got on well with the poor, though, or because, he was always shy of them. The greater part of the letters of this period relate to his travels in Switzerland.

G. A. SIMCOX.

Odes, and Other Poems. By William Watson. (John Lane.)

MR. WATSON'S new collection is varied in subject, but contains no innovation on his regular manner. His poetical principles are by now probably matured, and are not likely to change. He is a wrier Wordsworth, ever on his guard against twaddle and prolixity, his master's besetting sins. Sometimes, perhaps, in his zeal, he now goes too far, and might fairly allow himself more words for his thought. However, he is never obscure on purpose, like some who think thus to look Shakspeare; and his sense is usually too sensible to need a veil. Usually, not always; for sometimes he indulges in conceits which look all the queerer expressed in his statuesque language. Take the close of his first Ode:

"And not uncrowned with honours raw
My days, and not without a boast shall end:
For I was Shakspeare's countryman;
And wert not thou my friend?"

Now here, possibly, ll. 3 and 4 are both meant for the "boast," but the "For" seems more elegantly to refer l. 3 to 1 and 4 to 2. The compliment to Mr. Hutton may pass; hyperbole is the soul of compliment. But can any man, any poet even, feel that being a compatriot of the Bard is any special personal boast or any crowning honour? That blessing is shared by so many millions. It reminds me of the amateur apostles whom I hear under my windows urging the public to subscribe pence to keep them in idleness by promising that in Heaven one and all shall "wear a golden crown." Obviously, were crowns all of one pattern

the universal headdress, we should fondly regret, some our comfortable smoking-caps, others their superlative chimney-pots, or killing bonnets. "Shakspeare's countryman" is therefore too much of a flourish, unless meant as a grown-up variant on the familiar, "But I was born a Christian child," in which case it is rather flat.

The four Odes are Horatian in character—indeed, the last is a version of the favourite. *Rectius vives, Licini*, somewhat too much amplified here and there perhaps, but as a whole, what translations rarely are, poetry which at first hand would still be fine poetry. For instance the third stanza, where we will mark the pure interpolations in italics:

"Most rocks the pine that soars afar
When leaves are tempest-whirled.
Direst the crash when turrets are
In dusty ruins hurled.
The thunder loveth best to scar
The bright brows of the world."

In the last stanza:

"When life's straits roar and hem thee sore,
Be bold; naught else avails,
But when thy canvas swells before
Too proudly prospering gales,
For once be proud with coward's lore,
And timely reef thy sails."

the nautical metaphor imported into the *rebus angus* of the first line is a distinct improvement, both as balancing the succeeding metaphor and at once recurring to the motif of the first stanza. Mr. Watson's last four lines are admirable.

"The First Skylark in Spring" is a fine poem indeed, dignified, sweet, and highly finished. Wordsworthian in feeling and character, it has many inspired phrases which are worthy of "In Memoriam." "Lakeland Once More" is an experiment in elegiac metre, of course unrhymed, and of course a failure. The English pentameter always seems to end with a contemptuous jerk or gibe—a sort of yah! Nowhere is the want of rhyme so distressing to our pampered ears. "Domine quo Vadis" is an important piece in heroic couplets, based on a legend of St. Peter in the First Persecution. The theme is worked out with much sustained force, and many of the lines have extraordinary power. Thus the Church is "the panting huddled flock whose crime was Christ," . . . "flung to the lions to make mirth For dames that ruled the lords that ruled the earth." I will cite just two more couplets—"More light, more cheap," they cried, "we hold our lives Than chaff the flail, than dust the whirlwind drives," and "Let us, His vines, be in the winepress trod, And poured a beverage for the lips of God."

The remaining poems are shorter, mostly lyrics. None are equal to the two or three masterpieces which Mr. Watson has already achieved, and which he is never likely to better. The title, "Song in Imitation of the Elizabethans," might, I think, have been transferred from the not very satisfactory poem it adorns to that beginning "Bid me no more to other eyes," which has a far truer ring. "A Study in Contrasts" is excessively clever, and the blank verse good, save that it perhaps leans too much to Tennyson's trick of three-word lines. It is a profoundly discriminating description

of cat-and-dog nature and all they symbolise, in which we are glad, but not surprised, to see the cat has the best of it. The New National Anthem, "God Save our Ancient Land," will never do: it reads like a parody on the old one, which itself reads like a burlesque on some still older one now extinct. "Tell me not now" is one of Mr. Watson's prettiest songs; and in "A Riddle of the Thames," a mere graceful trifle, we find his descriptive powers at their best. Of the sonnets, we need only say that they do not fall below his usual standard.

That Mr. Watson is a poet no one now doubts: a thoughtful, accomplished, and judicious poet—in fact, a warier Wordsworth. My only doubt is whether he is sympathetic enough: whether his beautiful lines charm as they ought to charm. It is a pure question of fact, of fact which hardly allows of explanation. For myself the only lines of Mr. Watson's that have stuck in my memory are some from his sweet little lyric, "Strange the world around me lies." I remember the gist of most of his poems, but none of the words. Is this the case with other readers? Do people mumble scraps of Mr. Watson to themselves as they do their favourite morsels of Byron, Campbell, and Tennyson? I do not know; but I want to know. Because if they do, then he possesses the crowning attribute of a poet; and his work—that is, a tithe of it, which for any poet is a large proportion—will live.

E. PURCELL.

Memoirs of the Duchesse de Gontaut, Gouvernante to the Children of France during the Restoration, 1773-1836. Translated from the French by Mrs. J. W. Davis. (Chatto & Windus.)

THE Duchesse de Gontaut was born in 1773. She wrote these *Memoirs* eighty years afterwards. In that long interval of time she had experienced many vicissitudes of fortune: had known exile and poverty, had occupied an important and envied place at court, had followed the elder branch of the Bourbons into a second and more hopeless exile. Sunshine and shadow, such had been her life; but in the service of the ill-starred Bourbons the sunshine was brief and checkered, and the shadow long-lasting and deep.

That her *Memoirs* have contributed any important new facts in the history of her time, or thrown unexpected light upon the facts already known, can scarcely perhaps be said. Such interest as they possess—and they are very interesting—is not political. No doubt once and again, when the ruin of the monarchy was imminent, Charles X. heard from her lips words of sobriety and wisdom. But generally she disclaims all pretensions to statecraft, all special knowledge of state secrets, and is not prone to pass judgment upon the world's affairs. How then is her work interesting? It is interesting, as I conceive, in the first place, as a piece of self-portraiture: because it gives us the picture of a lady of the old régime, brave in adversity, not unduly elated in prosperous days, and always gracious, tactful, kindly, and self-devoted.

It is interesting, in the second place, because the accidents of life, and particularly her position at court, brought her into close contact with the royal family of France, so that she takes us, as it were, into daily familiar intercourse with them. And she witnessed, a not unmoved spectator, several scenes that will be for ever memorable in history.

Her father had superintended the education of Louis XVI. She herself was educated, with the Orleans princes, by Mme. de Genlis, and took part, quite as a child, in the gaieties of the French court—where Marie Antoinette used to call her "Little Mouse." When the Revolution broke out, her mother and she followed the stream of the emigrant nobles—hoped for a moment to re-enter France with the invading Brunswick, were involved in the flight of the defeated coalition, and finally found a refuge in England. Here, in spite of her poverty—or, perhaps, rather, as one is entitled to believe, because of it—she experienced a "kindly and cordial" hospitality, and "formed that strong attachment to England" for which, as would appear, she was sometimes reproached by her compatriots. The young woman, with her French vivacity, her tact, her kindness, made many friends, was received, and evidently on terms of equality, by the best English society. George III. spoke kindly words to her, and did not limit his good offices to words alone. She read *Télémaque* to Pitt. She was on familiar terms with Arthur Wellesley. She listened to Sheridan's glittering talk. The Prince Regent, whose claim to be considered the first gentleman in Europe has been so savagely disputed, treated her with grace and courtesy.

"One evening I was at Lady Salisbury's with Lady Clarendon, who wished to go for a moment to the house of her sister, Lady Maryborough. She said she would come back for me in a few minutes. Not wishing to keep her waiting, I went down into the hall. The Prince Regent came down, saw me, and asked if he could serve me in any way. I made a bow, and excused myself. 'If your carriage has not come yet, pray take mine,' he said, offering his hand. I drew back, and said, very respectfully, but with a gesture of refusal, 'I will wait, Monseigneur, if you please.' 'Oh, Madame,' he said with a gracious smile, 'if I venture to offer you my carriage, be assured that I proposed to get up behind.' At this moment a footman announced that Lady Clarendon's carriage was waiting for me; the Prince made his own carriage draw back, and gave me his hand to assist me into mine, opening the door for me himself. Very few sovereigns would have done this at all, and I know of none who would have done it so gracefully."

At last, after long years, there came to these French exiles a day of days—a day never to be forgotten—"a great day," says the loyal Mme. de Gontaut, "which filled my heart with joy, such as comes to us but rarely in a lifetime." The Corsican usurper had abdicated. Louis XVIII. had consented to return to Paris as king. All was joy and jubilation. Among the persons who accompanied the restored monarch back to France—and by his special order—was Mme. de Gontaut. It was a changed France to which she returned, after an exile, with

one short break, of some twenty years. She herself presented an outlandish appearance to her Parisian friends:

"They inquired gaily what could be the reason of the great quantity of gold pendants which were the only ornaments of my black spencer, and the cuffs on my sleeves. I explained that they were all the fashion in London, and that the Duke of Wellington had brought them to me from Spain. 'She is very proud of them,' said Mme. de Valence, laughing; 'the Duke of Wellington is her hero, and I can quite understand it.'"

Again, she says: "I had thought my dress very elegant in London, and wore it again at the Tuileries, only without feathers, and every one took me for a foreigner."

It was in the spring of 1817 that Mme. de Gontaut was appointed *gouvernante* to the child about to be born to the Duc and Duchesse de Berry. The place of governess to the Children of France was one of great honour, but also of great responsibility, and involving constant attendance on her royal charges—an attendance so constant, indeed, that when Mme. de Gontaut's husband was dying she could not obtain leave to visit him. She probably owed her appointment to the personal regard and respect of Louis XVIII., and of the Duke and Duchess, and to the credit with which she had brought up her own two daughters. It was an appointment, as already said, that naturally brought her into daily, almost hourly contact with the royal family, and made her a close partaker in their few joys and many sorrows. Thus, on the fatal 13th of February, 1820, when the Duc de Berry was struck down by the assassin's dagger, it fell to her to carry his infant child to the dying man.

"Madame came forward, took her child, and carried it to Monseigneur. He tried to embrace her. 'Poor child!' he said, 'may you be less unhappy than your father!' He held out his arms as if in blessing. Madame gave the child back to me. She was still asleep, and I laid her down behind the pillow on Monseigneur's bed."

Again, she was present—was, indeed, one of the chief witnesses—at that strange birth-scene, when the Comte de Chambord, "the miraculous child," came into the world. And in 1830, during the July days, when the monarchy of the Elder Branch fell crumbling to pieces, she was, as one may say, in the thick of the ruins. Sainte-Beuve, reviewing Marmont's *Memoirs* in 1852, contrasted Louis Napoleon's then recent successful *coup d'état* with the inept and abortive *coup d'état* attempted by Polignac twenty years before. Even in this book, by a non-political woman, the imbecility of the rulers, the total inadequacy of the measures taken for attack or defence, the hopeless moral and material disorganisation, are but too apparent. Her description of the court during those days of disaster is of the highest interest. "How miserable it is to be a woman," cried the young Duchesse de Berry, as the bells rang and the guns roared, and she entreated the King to allow her to ride into Paris and show herself to the people. "She received no reply, save a stern command to stay where she was, and wait"—a reply which "only exasper-

ated her the more." She, with all her faults, was the *man* of the party, as she afterwards showed when trying to raise the standard of revolt in the West. One smiles, perhaps, at the figure she presents as she stands, in the grey dawn, after the flight from Saint-Cloud, "in riding habit, with little pistols at her belt"—answering the King, who asked why she was thus accoutred: "To defend my children in case they are attacked." But though one smiles—the King at the time, we are told, smiled too—the smile is not a smile of pity, still less of contempt. If Louis XVI. and Charles X. had possessed more of her kind of courage, the history of France might have had to be written differently.

FRANK T. MARZIALS.

Climbing in the Himalayas. By W. M. Conway. Maps and Scientific Reports. (Fisher Unwin.)

IN this volume Mr. Conway completes the story of his journey, and lays out for us his scientific gleanings, which greatly enhance its value. Foremost among these enhancements are the maps, the want of which was felt by every reader who tried to follow, in detail, his glacier exploration. They have been reduced from the sketch map made by him during his journey, and are now issued on the scale of half an inch to a mile. This is something less than half that of the Swiss Siegfried, but certainly these Indian maps are not overcharged with minutiae. As Mr. Conway has himself pointed out, they have their shortcomings; but in view of the immense area surveyed, and the extremely short time at the surveyor's disposal, they strike us as a remarkable achievement. These are the first maps to give anything like a complete picture of even a fragment of the snowy region of the Karakoram Himalayas; for on the Indian Atlas the glaciers are merely little tails of ice ending in the valley, without indications of their natural sources in the *nevé*. But even now the work is only half done. The great *nevé* basins have not been really surveyed, which can only be done by actually climbing up to them; and for this in most cases there was no time. If one looks at these pictures of the Baltoro Glacier, and the two great ice streams that lead to and from the Hispar Pass, one sees scores of steep ribs holding up ice torrents right and left, each fed by great snowfields, the upper levels of which had to remain unvisited. Valuable as this map is in its way of showing how much the party saw, it is perhaps still more valuable in suggesting how much more remains unseen.

The volume contains, besides, the experts' reports on the specimens of rocks, on the plants, and on the butterflies and moths obtained by the expedition. There is also the list of altitudes measured by barometer, and the observations of Golden Throne and K₂; this last being put at 27,250 feet, which is 500 feet lower than the finding in the Great Trigonometrical Survey. As the Government surveyors determined the point from nine different stations, and with comparatively uniform results, it is probable,

as Mr. Conway has elsewhere admitted, that this beautiful giant really tops 28,000 feet.

Lieut.-Colonel Durand, lately British Agent at Gilgit, contributes a most interesting excursus on the country traversed by Mr. Conway. He draws a fascinating picture, not only of the glory of the mountains, but of the charm of the people, and speaks with something like enthusiasm of their cheery and manly character. There are Shiaks and Sunnis, and the worshippers of the mad Khalif, who were known of old as the Assassins; but there is hardly a trace of fanaticism among any of them. They fight well, particularly behind intrenchments; but the inclination to murder, congenital in the Pathan, is in them conspicuously absent. And the rulers are no less picturesque than the people. Here is a portrait of the Mehtar of Chitral, a type of the warrior prince, in a land where it is ever "the reddest sword that wins":

"The old Mehtar was a typical mountain chief, tall, handsome, distinguished-looking, with a princely bearing and a dignified courtesy to his guests; he was relentless, cruel as death, a past-master in dissimulation, and steeped to the lips in the blood of his brothers and relations. But he ruled his country. I remember, when there was a delay in some posts reaching me, his tracing out the culprit, and what difficulty I had to prevent his selling the wretched man and all his family into slavery. There was no such thing as robbing the king's guest with impunity. I and others repeatedly travelled through the country without escort and generally unarmed."

The folk-lorist, too, will some day have a golden harvest in the Hunza and Nagyr, Chitral and Gilgit countries. The banshee wails round the towers of Chitral fort when a king is about to die. Horses are hagridden there, and sacred fires are lit, just as in these fortunate islands. Fairy drums sound on the roof of every castle. Fairies inspire witches who dream dreams and foretell the fate of princes. In Gilgit, the Dainyal, or inspired woman, is believed in as fully as is the Italian *Strega* in the Romagna Toscana, and is openly admitted to membership by prescribed rites. Colonel Durand, Warden of the Marches as he was, was saluted by one of these ladies, who, after inhaling the smoke of the sacred cedar, danced a mystic dance and prophesied smooth things of the British rule. Relics of dead faiths abound. Queer mysteries usher in seedtime and harvest. There are traces of tree worship. You are incensed with burning twigs on entering remote villages, and the women still cast boughs on the deserted altars of discredited gods. Here is, indeed, a land of promise.

REYNOLD HUGHES.

HAUPTMANN'S "HANNETE."

Hannete. Traumdichtung in zwei Teilen. Von Gerhart Hauptmann. (Berlin: Fischer.)

Hannete. A Dream Poem. Translated by William Archer. (Heinemann)

I GATHER from Mr. Archer's Introduction that *Hannete* has already convulsed two continents. In the Fatherland, it has "set all playgoing Germany by the ears"; in

Paris, it has been produced at the Théâtre Libre, where M. Jules Lemaitre praised it—for the magic-lantern; while M. Francisque Sarcey thought it "puerile," and turned with relief to the frank melodrama of "*Le Trésor des Radjahs*." In New York, on the other hand, owing to the very proper protest of Mr. Ellerridge T. Gerry against the principal part being played by a nervous child of fifteen, it had "only a brief run." We are further told that the Emperor of Germany—no less a critic than a poet—has "hailed in *Hannete* the beginning of a school of Christian drama"; and that M. Catulle Mendès "wept hot tears"—would Mr. Archer have had them cold?—at the affecting spectacle.

When one turns from these varied advertisements to the play itself, it is difficult to understand exactly why it should have been thought desirable to translate it. It may be that the public to which Mr. Archer appeals has been brought by a severe course of Norwegian pessimism into a proper condition to appreciate a little German sentimentality. But I can hardly think that even he considers the thing to have serious claims to consideration as a work of tragic art. Let me briefly, for it is not worth more, analyse it.

The scene is laid in a kind of casual ward, with a group of more or less brutalised paupers for background. To them enter Gottwald, the village schoolmaster, carrying in his arms Hannete Mattern, a girl of fourteen, who has been ill-treated by her step-father, and has attempted to drown herself. A Sister of Mercy is sent for, and the girl appears to be dying. This is by way of prologue. The main substance of the play is an essay to represent dramatically the stages of Hannete's delirium. It is, as Mr. Archer somewhat portentously puts it, "a study in child-psychology expressed in terms of dream-psychology." A series of visions appear at the foot of Hannete's bed: her drunken step-father, Mattern the mason; her dead mother, who presents her with a phosphorescent cowslip, by way of *Himmelsschlösschen*; black angels and white; the Lord Jesus Himself, whom she confuses with the schoolmaster, she has secretly adored, for his hair "like flowering clover." Finally comes, still in her dream, a sort of transformation scene, when she is clothed by the village tailor in a white silk gown and glass slippers, placed in a crystal coffin, raised by the Redeemer, and borne to heaven by angelic forms, with harps and singing. At this moment the visions vanish, and Hannete dies.

I am not concerned with the acting capabilities of such a scheme. Possibly, on a Teutonic stage, it would not awaken associations of Pepper's Ghost. But as a work of imagination, how does it stand the test, by which what so aspires to be called tragedy must be tried? In me I confess it moves neither pity nor fear. I can weep for Mamillius, but Hannete leaves me irresponsible. I am not quite sure what was the author's design, but I can see that he has failed to accomplish it. If he wished to convey some intimation of ultramundane things, some whisper of the peace of those who walk upon the mountains of God, then

he has attempted to soar to a pitch beyond the strength of his poetic wings. If, as is more probable, his object was the more human one, to render such a conception of the unseen world as might naturally be formed by a child of the temper and training and under the conditions which he indicates, then he has raised a superstructure too elaborate for the theme to bear. The simple pathos of a child's death-bed is matter that only an elect spirit here and there may dare to handle—so easily does it become tinged with the sentimental, the real; nor, as handled in *Hannote*, can it fail to remind us of Dickens in his tawdriest moods.

"So innocent, humane, and reverent a work of art," comments Mr. Archer. I am not sufficiently acquainted with the modern developments of religious thought to know whether the production of a magic-lantern Christ upon the stage is generally accepted as "reverent." I dare say it is so. But in any case it is not essential for a tragedy to be either "reverent" or "innocent." "Lear" is not the one, nor "The Cenci" the other. "Humane" certainly one would have it, but with the humanity of Terence, rather than that of the Society for the Prevention of Cruelty to Children.

EDMUND K. CHAMBERS.

NEW NOVELS.

Who was Lost and is Found. By Mrs. Oliphant. (Blackwoods.)

Jack Doyle's Daughter. By R. E. Francillon. In 3 vols. (Chatto & Windus.)

Grandborough. By the Earl of Desart. In 2 vols. (Chapman & Hall.)

A Perfect Fool. By Florence Warden. In 2 vols. (White.)

Absent yet Present. By Gilberta M. F. Lyon. In 3 vols. (Digby, Long & Co.)

The Stranger Woman. By John Strange Winter. (White.)

Tempest Torn. By Lt.-Col. Andrew Haggard. (Hutchinson.)

THERE is always something sweet and womanly about Mrs. Oliphant's novels; and her latest work has all the delicate charm and grace which characterise this accomplished writer's stories. Robert Ogilvy has run away from home and consorted with lawless men, road agents and their like, in the Far West. Though not actually guilty himself, he becomes involved in a violent assault on the constabulary which ends in murder. Then he comes home to the mother who had watched and waited for him throughout the years. Presently the leader of the gang, in whose hands Robert is as potter's clay, makes his appearance and forces himself upon Mrs. Ogilvy's hospitality. The poor lady's feelings are lacerated by the brutality and intemperance of her son and his friend, but she endures all with scarcely a murmur. The torture of seeing a dearly loved son the creature of a desperado is not enough: the latter uses violence. Then it is that Robert's manhood re-asserts itself. The value of the story lies in its marvellously keen and accurate portrayal of maternal love and

self-abnegation. It is a long time since fiction has produced a more delightful character-sketch than that of Mrs. Ogilvy.

Mr. R. E. Francillon writes of Bohemia, that world of art and freedom of which he knows so much; and he writes with knowledge, and picturesquely. His latest story has not only cleverness, but it keeps, despite all its intricacies and complications, well within the boundaries of the possible. It was no light achievement to steer through these mazes of incident without coming to grief. Of course, a story of this description demands the reader's constant attention. Still, from the moment we are introduced to the quintet of young men, typical Bohemians all of them, each with his peculiar and well-marked differences, until we arrive at the last chapter, there is scarcely one serious break in the interest. Charley Bassett is, for a Bohemian, rich. He has £400 a year, and is cousin to a well-known baronet. He has no particular right to call himself a Bohemian, save the claim of common tastes with the artists, writers, and players with whom he foregathers. Dick Esdaile is an artist, poor, but with the halo of potential greatness around him; Ulick Romaine is an honest Irish doctor with more heart than brains; Robert Urquhart, a philosopher and student; and Jack Doyle, a drunkard and outwardly a scamp. At the commencement of the story Charley Bassett is entertaining the other men in his chambers at Gray's Inn. From the window the friends watch a nurse in charge of a baby. A good deal of somewhat rough chaff is indulged in at the expense of this girl, both in her hearing and behind her back. At last she is persuaded to hand the infant to her tormentors. Their joking, however, ends seriously—in brief, the baby is left on their hands. It is a novel situation; and the author, having got his idea, proceeds to work it out. It will be sufficient to say that he does this in a manner which, if it sometimes produces a sensation of exhaustion, rarely fails to interest. To attempt to follow the plot would be to court failure. One may not be particularly drawn to this class of novel; but it would be idle to dispute its ability, judging it for what it purports to be.

Lord Desart uses the good old devices of melodrama with more skill and assurance than many contemporary practitioners of the art. The curtain of his prologue makes an effective picture. A weak woman, Lady Sybil Doulaix, has deserted her husband because she thinks the gold he has gone to seek in America has evaded him. Lord Charles Gomshall, her paramour, has fallen in an encounter of honour with Gerald Doulaix. The decree of divorce is pronounced, and the woman is to receive an annuity of £1000 on condition that she never molests her husband or his child, whom she has forgotten. It is with this child that we have to do as the story unfolds itself. Doulaix has become a recluse, morbid and introspective. There is an old Hanoverian governess for the child; but the child rules the governess and her father as well. In course of time the governess gets tired of her charge and

takes her leave. Then it happens that Doulaix rescues a woman, who turns out to be the daughter of an old neighbour, who has become submerged. She had incurred the anger of some Socialist doctrinaires lecturing in Hyde Park by openly challenging their conclusions. This woman becomes the child's governess, and ultimately her stepmother. A boy is born and the daughter loses the inheritance upon which she had counted, to her own discomfiture and to that of others. Now the first wife re-appears. She is full of malice and hatred, and instigates her daughter to poison the heir. The crime is averted by Gerald Doulaix; but he himself becomes a criminal. He strangles his deeply sinning wife. The book ends in the gloom which pervades it from first to last. It is interesting in a way, but against a certain rugged strength must be set its tawdriness and unreality.

Christine Abercarne and her mother are in a sorry plight: they have lost their all. They must make a living somehow, and presently an advertisement in the *Times* asking for a lady with a daughter to undertake housekeeping suggests a way. Stifling their pride, they answer this advertisement, and soon they are installed at Wyngham. On the first night of their arrival, they are startled by hearing extraordinary noises proceeding from the east wing. Bradfield, the master of the house, explains that he has in keeping a poor maniac. This supposed maniac is the son of an old bush friend of Bradfield, who, dying, left him heir to great riches, of which Bradfield is trustee. Everything really belongs to this unhappy youth. He is not mad, but he is deaf and dumb, the result of scarlet fever. His servant, Stelfox, helps him to regain the use of his faculties, and forthwith he falls in love with Chris, to whom Bradfield has lost his heart. The villainy is discovered, and Bradfield decamps to Australia. *A Perfect Fool* is far too diffuse; still, it is not lacking in interest, and is at least wholesome.

The art of watering down a story so as to present in three volumes that which does not contain nearly enough for one is an art in itself, and I never remember to have encountered so skilful an artist in this kind of performance as Miss Gilberta M. F. Lyon. The theme dealt with, and the method of its presentation, scarcely reconcile us to the poverty of the substance. Lara Markham deliberately throws over the man to whom she is engaged, and whom, so far as such a creature is capable of loving, she loves, to marry his uncle, for no other reason than that she may enjoy immediate possession of his house and income. Then when the younger man, Ivan Marsac, loses his sight, it is calmly assumed by the father of the girl to whom he has become engaged that she must forthwith desert him, notwithstanding the fact that he has acted as a hero, if a Quixotic one, in allowing himself to be suspected of cherishing a *liaison* with a woman of no importance, rather than betray the fact that this woman is the wife of his uncle's son: a son who has been suppressed, so to speak, in

order to preserve the secret of this wicked old man's early indiscretions. Exception, of course, need not be taken to the baseness of seven in ten of the men and women who meander about in this flood of words: no doubt such a crew could be got together, recruited from any street in Kensington, or Kennington for that matter. But somehow the author appears to identify herself with the low aims and gross worldliness of the children of her creation. It is a strange thing to say of so poor a book: but really much of it leaves as unpleasant a taste in the mouth as do the worst inventions of the French decadents, in that the miserable weaknesses of these pitiable creatures is set down almost as a thing of course.

Vera Blount is heiress to an uncle who had lived and died in an out-of-the-way fishing village. On the day she actually enters into possession of her inheritance, a letter is given to her which contains most distressing information, though as yet we are kept in the dark as to its purport. In time she takes up her abode in her uncle's cottage. She is beautiful and attractive. She is kind to all her neighbours, but will not associate with them, until Roger Valliant takes forcible possession of her heart. But although she loves him, there is an insuperable barrier between them. The information conveyed to her in that fateful letter has condemned her to celibacy. We ask ourselves what the barrier can be. Is it that she is illegitimate: that her father was a murderer or a forger, that her mother was a wanton? Is there a hopeless strain of madness in the family? Is she marked down for vengeance if she dares to harbour a human love, and must her husband share her fate? Is some Nihilistic devilry at the root of it? In brief, what is it? It is none of these things, but something more terrible still. Those who despise happy endings will blame Mrs. Stannard for not giving us a tragic *dénouement*. If occasionally we detect padding in this novel, there are some extremely clever and even dramatic scenes in it. Wholesome stories like this are to be distinctly welcomed.

What can be said for Colonel Haggard's *Tempest Turn*? We have a set of detached and semi-detached men and women, huddled together on a P. and O. steamer outward bound. Captain Wentworth, who has married (and lost) an Italian opera singer, falls in love with Ethel Farquhar, the wife of his friend. At Malta he encounters his lost spouse at the opera, where she is playing the leading part in "*La Favorita*." She recognises her husband, and obtrudes herself upon him at his hotel. Ethel, to simplify matters, takes a certain poison, which produces suspended animation, and ultimately death, if it were not for the intervention of an antidote. Meanwhile the peccant opera-singer pairs off with Judson, a chivalrous young lieutenant. Then we get pages upon pages of garrison life in India.

JAMES STANLEY LITTLE.

SOME BOOKS ON RUSSIA.

Nihilism as it is. (Fisher Unwin.) This volume consists of Stepniak's pamphlets translated by E. L. Voynich, and Felix Volkhovsky's "*Claims of the Russian Liberals*," with an introduction by Dr. R. Spence Watson. It also contains translations of the letter sent by the Revolutionary Executive Committee to Alexander III. on his accession to the Throne (March 10, 1881), and of the memorandum presented to Loris Melikoff by twenty-five of the leading Liberals of Moscow in March, 1880. If Stepniak be not the recognised leader of the Opposition, he is unquestionably their foremost man—"the head and front of their offending." In the space at our disposal we must deal briefly with Stepniak's pamphlets. Even the mere tourist on the Nevski Prospect must guess the truth, that the real Conservatives of Russia are not the fashionably dressed people he sees around him, but the peasants clad in sheepskins. Now as Russia is a land of peasants, if they wish to conserve autocracy, the will of the majority will prevail in Russia as elsewhere. Writing (as we infer from a footnote to p. 42) in the summer of 1890, Stepniak tells us that "there is not at this moment a single section among the Russian revolutionists which seriously looks to the peasantry for support." The revolutionary movement "is exclusively an urban one, depending upon certain elements of the town population—partly on the working classes, but chiefly upon the educated class in general." In his supplement to this pamphlet—which he entitles "*The Beginning of the End*"—his views as to the unreadiness of the rural population for a revolution are considerably modified. He regards the terrible famine which fell on almost the whole of corn-growing Russia as the lever for the revolutionary party. "Already twenty-five (by some calculations thirty-four) millions of peasants—that is to say, over a third of the taxpayers—are hopelessly ruined; possessing no longer either cattle, seed corn, or any other means upon which to exist and to pay taxes." Whether the ruined peasantry make the Government (as Stepniak does) responsible for their calamity or not, they have now nothing to lose, and will therefore no longer be Conservative. According to Stepniak, the only way out of the desperate condition of the country is to convoke a General Assembly with full powers. Pending its election, the Revolutionary Executive demand complete freedom of the press, of speech, of public meeting, and of election programmes. No Englishman—be he Conservative or Liberal—can deny the moderation of these demands. To Anarchists, representative government is only less hateful than autocratic government, and therefore "there are no Anarchists in Russia." But Stepniak's position towards Anarchism is something more than negative. He points out that the world has invented no other form of free state except constitutional monarchy or republic, "and so far no voices have been raised for a republic in Russia." He is, therefore, a constitutionalist, though an opponent of the present government. The goal of his efforts is the winning of a constitution for his native land. In his love of political liberty he is as fervid as even John Hampden and Algernon Sydney, but he sees that there are social questions demanding solution which did not exist two hundred years ago. The difference between Stepniak and an enlightened supporter of autocracy is that the Nihilist recognises freedom of speech, freedom of the press, and universal suffrage as all-sufficient weapons for the nation to work out its own salvation; while the benevolent official believes, or professes to believe, in making people prosperous by decrees and edicts from above. The

question will be asked, how does the Revolutionist work to realise his aims? Are his means as moderate as his ends? We are so accustomed in England to the legal exercise of our rights as citizens, that we regard the appeal to bombs and dynamite as the mere work of criminals and cowards—wild beasts who stand *hors de loi*. A little reflection will, however, teach us that it is the height of injustice to contrast for a moment a Russian Nihilist with a French Anarchist. The dynamiter is fighting against freedom of speech, freedom of the press, and universal suffrage: the Nihilist is fighting for them. But in his fight against "a gang of official brigands," the Revolutionist does appeal to force, and, therefore, to means that would receive and deserve condign punishment in a free country. But on this subject let Stepniak speak for himself:

"But we regard all such acts (*i.e.*, of the terrorists) as morally justifiable, and we are ready to defend them and acknowledge our moral solidarity with them, once people have been driven to commit them. In view of the cynical, boundless despotism now rampant in Russia, every form of protest is lawful, and there are outrages upon human nature so intolerable that violence becomes the moral duty of the citizens."

For an Englishman or American enjoying all the blessings of liberty to condemn the Russian Nihilist, would be like a man in perfect health exhorting a sick man on a bed of pain not to groan and not to toss, but to walk about with the same quiet dignity as he does. Possibly the tossing and the groaning will not hasten the restoration of the sick man to life and strength; but it is not for us, the favoured heirs of Western freedom, to criticise, much less to condemn, those less fortunately placed. Of one thing we may be sure, that Nihilists of the stamp of Stepniak prize liberty as God's best gift to man. Stepniak has learnt the difficult lesson of toleration. He recognises the truth that "it is only by guaranteeing liberty to our opponents that we can secure our own."

Alexander III. of Russia. By Charles Lowe. (Heinemann.) This biography is written with great care and strict impartiality. The facts are stated with accuracy and conciseness; the narrative is interesting, and the style to be commended. The author cannot, however, lay claim to the credit of any original research. He has compiled a useful and well-written book of reference on European history during the past thirteen years; but there is little, if anything, here, with which a reader of our daily and monthly papers will not be familiar. He has put together what others have written about the late Czar and Russia. But if the groundwork of the book be a mosaic, it is very cleverly done. The great merit of Mr. Lowe is his calm and temperate tone. He adopts a happy mean between the ludicrous flatteries of Mr. Stead and the severe censures of Stepniak. He writes of the deceased monarch—"that lonely, incarcerated life"—in the broad and charitable spirit which characterised Canon Wilberforce's recent sermon in Westminster Abbey. Except on the principle of *de mortuis nil nisi bonum*, it is impossible to praise unreservedly the late Czar. Not to dwell on his ungenerous treatment of Prince Alexander of Bulgaria, the persecution of the Stundists is an indelible blot on his memory. The persecution of the Jews, financially the most powerful race in the world, brought with it its own punishment. No one who has read Mr. Harold Frederic's *New Exodus* is likely to forget the dramatic tale he there unfolds. The Stundists, the flower of the Russian peasantry, have had no such powerful allies, either in the press or on the bourses of Europe, as their Hebrew brethren in persecution. No Lord Mayors have penned appeals, no Guildhall

meetings have been held on their behalf. Dr. Pobedonostseff and the higher Orthodox clergy have worked their will on the helpless Stundists, unchecked and unscathed even by criticism. It is pleasanter to turn from the "Czar persecutor" to the "Czar peacemaker." Never did the Czar render a greater service to the cause of European peace than when he snubbed General Skobelev. The conqueror of Geok-Tépé launched some very silly diatribes against Germany. He addressed a French audience in Paris. Great was the uneasiness; but this was dispelled when the official *Gazette* of St. Petersburg not only published a disclaimer, but also an order forbidding the future delivery of all political speeches by officers. Mr. Lowe devotes his concluding chapter to Nicholas II., whose reign there is ground for hoping will combine the best features in his father's and his grandfather's rule.

✓ *Vera Barantsova.* From the Russian of Sophia Kovalevsky. (Ward, Lock & Co.) This is a translation by Sergius Stepniak and Mr. William Westall, with a brief memoir of the author. Marie Bashkirtseff is a familiar figure to English readers; yet there can be little doubt that Sophia Kovalevsky was her intellectual superior. It happened that the stock of paper ordered for papering her father's house proved insufficient; and to get over the difficulty the walls of her nursery were covered with the detached sheets of a treatise on mathematics. The little girl would stand for hours gazing at the figures and formulae. The seed thus strangely sown bore a rich harvest, for Sophia became a renowned mathematician. The history of mathematics shows only one woman who can be compared with her—Signorina Maria Agnesi, an Italian girl, who preceded the Russian by two centuries. It was not until her thirty-fifth year that Sophia Kovalevsky indulged in literary work, and she published her first *feuilleton* in the Swedish language. Unfortunately her first success in fiction proved her last, for she died soon after its publication. She left behind her, however, some MSS., one at least of which was complete, and that was the story now translated for the English reader. This gives us an insight into some episodes in modern Russian history, beginning with the emancipation of the serfs and ending with the revolutionary movement. We agree with Stepniak in preferring the homely earlier chapters to the more dramatic incidents at the close. We find the love-story of Vera and Vazilitzeff more attractive than the martyrdom of poor Vera, who marries Pavlenkoff, the Jew Nihilist, to save him from the dungeon of St. Peter and St. Paul. The chapters relating to Vera's life in the country contain some charming descriptions of nature. Vera had gone to the house of her lover, Vazilitzeff, who had been exiled to Siberia on account of his Liberal opinions. He stepped into the carriage with the gendarme, and thus began the journey to the land from which he was never to return:

"The tinkling of the bells grew fainter and fainter, and at last was heard no more; and then followed a mournful silence, broken only by the intermittent harmonies of a fine spring morning. With bent head Vera wended slowly homeward. The blackberry bushes, which were now in flower, covered her with their petals. Big drops of perfumed dew fell on her from the branches of the pine trees. A leveret sprang out of the field, and, sitting up on an anthill, drummed with his fore-paws a call to his kindfolk, but as the young girl drew near he darted into a thicket."

The translators are to be congratulated on giving the English public an opportunity of reading a work which must take high rank even in the brilliant fiction of Russia.

NOTES AND NEWS.

A NEW novel by Mr. Marion Crawford, entitled *The Ralstons*, will be published next week by Messrs. Macmillan & Co., who will also issue Miss Edgeworth's *Castle Rackrent* and *The Absentee*, forming together the first volume of the new series of "Illustrated Standard Novels."

AMONG the other books to be issued by Messrs. Macmillan next week are *The Politics of Aristotle*, a revised text, with introduction, analysis, and commentary, by Prof. Franz Susemihl, of Greifswald, and Mr. R. D. Hicks, of Trinity College, Cambridge; and a new book by Mr. W. Warde Fowler, entitled *Summer Studies of Birds and Books*. Mr. Fowler deals, among other subjects, with birds in Wales, the marsh warbler, wagtails, and birds' songs. The volume is akin to the same writers' "Tales of the Birds" and "A Year with the Birds."

MR. F. MADAN has been long engaged in the compilation of a "Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford which have not hitherto been catalogued in the Quarto Series." Vols. i. and ii. will consist of a new edition of the Old Catalogue of Bodleian MSS., by Dr. E. Bernard and others, published in 1697; vol. iii. (collections received during the eighteenth century) will be issued immediately; and the work will extend to six volumes in all. Among collections and correspondence summarised in the forthcoming volume are those of Græbe, Hody, Richard Rawlinson, Cherry, Bernard, Hearne, Thomas Smith, Thomas Carte, John Walker, Ballard, Browne Willis, and other eighteenth century scholars. Many of them are of considerable interest for the general history of Great Britain, and for colonial and foreign topography, as well as for the history of many branches of learning.

MESSRS. METHUEN will publish immediately a biography of Archbishop Laud, by the Rev. W. H. Hutton, of St. John's College, Oxford, the official guardian of the Laudian relics there. He has been able to give much interesting matter which has never been published before.

MR. PAGE, of Charterhouse, is completing his edition of Horace's Odes in Messrs. Macmillan & Co's "Classical Series" by adding those of the Epodes which are suitable for school reading. These will be ready in the course of a few weeks. Mr. Page has also undertaken to prepare for Messrs. Macmillan a complete edition of Horace for school use in one volume. The commentary will be abridged from his own edition of "The Odes and Epodes," from Prof. Wilkins' edition of the "Epistles and Ars Poetica," and Prof. Palmer's edition of the "Satires," which also belong to the "Classical Series."

MR. HENRY JOHNSTON, author of "The Chronicles of Glenbuckie" and "Kilmallie," has just given the finishing touches to a new work, to be entitled *Dr. Congalton's Will*. While this book, like its predecessors, will depict the humour and pathos characteristic of Scottish country life, it will be diversified by several interesting incidents of a romantic nature, while the plot is ingenious and complicated.

MR. BLOUNDELLE-BURTON's adventure story, "The Hispaniola Plate," which is appearing in *St. James's Budget*, will be published shortly in volume form by Messrs. Cassell & Company.

A STORY by Mr. Robert Watson, entitled *Louise Reignier*, dealing with criminal life in London and Paris, will be published this month by Messrs. Smith, Ainslie & Co. The volume will be illustrated with original drawings by Mr. Justus Hill.

MR. ELLIOT STOCK announces for early publication the eighth section of the *History of the Deanery of Bicester*, containing an account of the parishes of Ardly, Bucknell, Caversfield, and Stoke Lyne. The same publisher will also issue next week *The Great Problem: Man's Place and Future Work in the Universe*.

DR. CONAN DOYLE has undertaken to write a new series of short stories for the *Strand Magazine*, to be entitled "The Adventures of Brigadier Gerard," the hero of which is a cavalry officer in Napoleon's Grand Army.

A NEW serial story, by Mr. Henry Frith, entitled "Tracked by Thugs; a Treasure Hunt in the Himalaya," will be commenced in next week's number of *Chums*.

MESSRS. BRENTANO, of New York, have just issued an edition of Mr. Eric Mackay's *Love-Letters of a Violinist, and Other Poems*, with thirty-five full-page illustrations by Mr. James Fagan. The work is now in its eleventh edition in this country, completing the thirty-fifth thousand. Several cheap editions have also been published in America by Messrs. Lovell and the United States Book Company.

THE tendency of the literary borrower is amusingly illustrated in the matter of titles. There does not seem anything particularly likely to attract imitation in the title of *Raymond's Folly*. Yet within thirteen months after the appearance of a work under this title by Mr. B. Paul Newman, Mr. E. St. John Leigh follows his example. Moreover, within a year of the publication of Miss Geraldine Hodgson's volume of short stories, entitled *Vignettes*, Mr. Aubrey St. John Mildmay makes the conceit his own. Each of the books whose titles are thus "conveyed" was published by Mr. T. Fisher Unwin.

ON Tuesday next Prof. C. Stewart will deliver the first of a course of twelve lectures at the Royal Institution on "The Internal Framework of Plants and Animals"; on Thursday next Mr. William S. Lilly will begin a course of lectures on "Four English Humorists of the Nineteenth Century"; and on Saturday Mr. Lewis F. Day will deliver the first of three lectures on "Stained Glass Windows and Painted Glass, from the point of view of Art and Craftsmanship."

THE annual meeting of the Folk-Lore Society will be held in the rooms of the Royal Asiatic Society, Albemarle-street, on Wednesday next, at 8 p.m., when an address will be delivered by the president, Mr. Edward Clodd. Any persons interested in folk-lore are invited to attend.

THE next meeting of the Library Association will be held on Monday next at the St. George's, Hanover-square Public Library, Buckingham Palace-road, when the library will be described and its methods explained by Mr. Frank Pacy; and a paper will also be read on "Delivery Stations *versus* Branches," by Mr. Samuel Smith, of Sheffield.

NEXT week, Messrs. Sotheby will be selling two interesting collections of books. On Thursday, the library of Mr. J. C. Holding, of Kingsclere, Hants, which seems to have been very carefully formed. The principal subjects represented are—the history of the British navy; the relations between Nelson and Lady Hamilton; Napoleon; Arctic exploration; and the colonisation of South Africa. In belles lettres, there are some of the rarest pieces of Shelley; many first editions of Byron; *Paradise Lost*, with what is known as the fourth title-page; and *Vanity Fair*, with the suppressed woodcut of the Marquis of Steyne. On Friday is to be sold the collection formed by Edmund Waterton—the son, we believe, of the naturalist,

All sorts of Catholic works are represented, both English and foreign, ancient and modern. Among the MSS. are an Antiphonale of the fifteenth century, written for the church of Choex (*sic*) in Switzerland; and a number of extracts made by Waterton himself for a history of the Knights Hospitallers of St. John of Jerusalem. But the great feature of the library is the collection relating to Thomas à Kempis and the *De Imitatione*. In one lot, there are no less than 762 printed editions and translations into various languages, besides five old MSS. and Ruelens' facsimile of the original; in another lot, there are 437 editions.

UNIVERSITY JOTTINGS.

DR. J. S. BURDON SANDERSON has been appointed regius professor of medicine at Oxford, to fill the vacancy caused by the resignation of Sir Henry Acland. Dr. Burdon Sanderson—who is a graduate of Edinburgh, and was at one time medical officer of health for Paddington—has held the Waynflete chair of physiology at Oxford since 1882.

THE Rev. Dr. Magrath, as Vice-Chancellor of Oxford, will give a dinner on January 26, to celebrate the completion of the "Rulers of India," published by the Clarendon Press, under the editorship of Sir W. W. Hunter. The final volume of the series, which will appear immediately, is *Russell Colvin: the Last Lieutenant of the North-Western Provinces under the Company*—written by Sir Auckland Colvin, who succeeded him in that office under the Crown.

MESSRS. RICHARD BENTLEY & SON have issued this week the first three volumes of their new edition of Mommsen's *History of Rome*, based upon the author's latest revisions, which will be completed in two more monthly volumes. Prof. Mommsen celebrated his seventy-seventh birthday last November.

At the meeting of the Statistical Society, to be held on Tuesday next, at 4.45 p.m., at the Museum of Practical Geology, Jermyn-street, Mr. L. L. Price will read a paper—in continuation of a former one—on "The Colleges of Oxford and Agricultural Depression."

THE Rev. W. D. Macray, of the Bodleian Library—who is in years, though not as a fellow, one of the oldest members of Magdalen—has undertaken the pious task of completing the Register of the College, which was begun by Dr. Bloxam so long ago as 1853. Dr. Bloxam commenced with the choristers, and then proceeded to the clerks, chaplains, organists, schoolmasters, and ushers. After them followed the demies; but he left the presidents and fellows, as such, untouched, nor did he include in his scheme the comparatively small number of commoners. Therefore, quite apart from the circumstance that the list stops at 1857, his Register remains incomplete. He had, however, made copious collections for the biographies of the fellows and others not included, and it is on these materials that Mr. Macray's work is based. The present volume (London: Henry Frowde) covers the period from the foundation of the college in 1458 down to the year 1520. For these early days, there is no continuous list of admissions in existence, so that the names of the fellows have, to a great extent, to be gleaned from bursars' rolls, batell-books, and other contemporary sources. By far the majority of them have not already appeared in Bloxam's Register; for, under Waynflete's statutes, the demies had no claim to succeed to fellowships. The modern practice to the contrary, which was discontinued in 1851, dates only from the time of Elizabeth. Of all the fellows here recorded, Mr. Macray gives brief

biographies, so far as Bloxam's collections and his own wide knowledge of academical history permit. But he has not confined himself to a mere catalogue of names. Following Bloxam's precedent, he has compiled a series of extracts from the early registers and rolls, which throw a flood of light upon the internal constitution of a mediaeval college. We have here printed for the first time the details of an episcopal visitation. The charges made—of immorality, laziness, and quarrelling—are much the same as those we are familiar with in the case of monasteries; and the offences admitted or proved receive equally slight punishment. The most curious item is the accusation—brought against a priest-fellow, who afterwards became Bishop of London—of baptizing the college cat. Another entry which will interest Oxford men of to-day is that of marmalade as early as 1518. Here is a piteous plea of a pupil to his tutor:

"Master Mullysworth, I wold pray and besytt yow that yow wold be my good master. For syche gere as I lerne, that yow wold sear ytt to me by feer mense, and pouns me reasably. Now yow pouns me hower much, master, and plesse yow y cannot byd this pounyment. Her at fryst tyme yow dyd nott pounyse me nott hauff so much; then I dyd lerne more by yowr feyer mense then I doo now."

Finally, we may mention that Mr. Macray is careful to draw attention to all references to books bequeathed to the college library.

ORIGINAL VERSE.

AUTUMN SONNETS FROM MY GARDEN.

A Harvest Prayer.

A PERFECT August day! From azure sky
Pour golden floods of light on hill and dale,
And where but yesterday the corn gleamed pale,
To-day 'tis tawny, far as scans the eye;
Lo, where rich stretches with dark foliage vie,
Cresting the slopes or running down the vale,
While joyful bees rise, specks of burnished mail,
And over all the noonday sun stands high.
Oh, day of Autumn! that dost ripen grain,
Oh, luscious day! that colourst the vine,
Be thou an omen kind and not a vain;
Be of a golden harvest thou the sign:
So long hath toiled and laboured weary man,
At length incline thee graciously, oh, Pan!

The Orchard.

Pomona reigns! From russet bough and tree
She greeteth us with ripe and ruddy smile,
Strewing the grass with red and yellow pile:
Brown pears and streaky apples good to sec.
Now ladders poise and tremble giddily
And baskets fill up rapidly, the while
Close by, you hear the clear and rasping file
Of some small timid mouse, sitting eagerly.
Now lend your aid and help each willing hand,
Until this harvest rich be garnered in,
Then bare shall be and desolate the land,
But rich and odorous shelves and rooms within!
So shall lush autumn's generosity
Defraud grim winter of his poverty.

My Bonfire.

A week and over have I tried in vain
To fire this garden refuse piled up high,
But never would it catch nor would it dry,
Sodden and dank with mist and dews and rain;
At last by frost and wind to burn 'tis fain,
And dense smoke columns twist and shoot awry,
Suddenly forcing me to turn and fly,
And then ascending solemnly again.
And as I watch the eddying swirls of white
That thickly ooze through haulm and withered
weed,
My thoughts rise idly with the vapour light,
Unstable as is water or is reed.
Till rousing, I bethink me, sad and lone:
I burn sweet summer that is dead and gone!

KATE FREILIORATH KROEGER.

MAGAZINES AND REVIEWS.

THE *Expositor* for January opens, as was fitting, with an article on the subject which has already occupied not a few columns of the ACADEMY, the Sinaitic palimpsest of the Syriac Gospels. Archdeacon Farrar, the writer of the article, gives first a most useful summary of the facts relative to the codex and to its discovery, and next a consideration of the question whether the codex contains anything which need shake orthodox belief. Dr. Farrar only refers to Mr. Charles's first article in the ACADEMY in a postscript. A strictly critical treatment of the subject in all its bearings will have to be sought for elsewhere. Prof. Ramsay gives a very slight but interesting notice of Dr. G. A. Smith's "Historical Geography of the Holy Land." To set an apologist of tradition to review even a "moderate" adherent of what professes to be the only true, because the only catholic, critical method was hazardous. Dr. Reynolds, of Cheshunt, makes a charming contribution, called "Ideals and Grace," to the literature of edification, which some will prefer to the eloquent but less "quiet" sermon-articles of Mr. John Watson on the Divine Fatherhood; Prof. G. A. Smith on Ps. xxiii.; Mr. Selby on "Self-possession." Dr. Stalker's short article on the "Call of Jeremiah" is almost too slight for this fine subject.

THE *Theologisch Tijdschrift* for January returns to the question—"Is a dogmatic theology possible in our day?" The writer is I. J. de Bune, who adopts the significant heading, "Mortuos plango." Dr. Klap begins a biographical sketch of Agobard of Lyons. The meaning of "Son of Man" in the Gospels is once more discussed by Dr. Erdmans. C. G. Chavannes makes valuable critical suggestions on Matt. vii. 7-11. Dr. Oort reviews Nowack's "Hebrew Archaeology," and expresses a favourable opinion of Koster's revolutionary work on the history of the post-Exilic period; the same work is reviewed at length by Dr. H. Z. Elhorst. Dr. L. Knappert notices a popular work by Dovantier on the myth of Siegfried.

CORRESPONDENCE.

THE NEW SYRIAC CODEX.

Belfast: Jan. 1, 1895.

The fact that eight out of twenty-four MSS. (of the Latin New Testament) begin v. 18 *litteris capitalibus vel rubricatis* has not the significance which Prof. Nestle supposes. In the first place, they are all MSS. of Jerome's Latin translation, and *prima facie* merely evidence of what was in that translation. Now it would be something to prove that Jerome rejected the genealogy in Matthew; but, unfortunately for Prof. Nestle and Mr. Charles, Jerome in his prologue expressly states that Matthew began his Gospel with the pedigree; and, from his very positive utterances on this point, we may almost infer that the Hebrew Matthew, which he had read and translated, and regarded as in some way the original of the Greek Matthew, also began with the pedigree. Secondly, all these eight MSS., except one, contain, according to Mr. White, their learned editor, an inferior tradition of the Vulgate text; and at least four of them belong to a single family, and so constitute but one witness.

The two MSS. which at v. 18 have the Scholium "*incipit Evangelium secundum Mattheum*" are also of the Vulgate only, and not of the older Italian Versions, whose evidence alone is worth considering on such a point. "In this phenomenon we find a survival mainly unconscious of the primitive form of the First Gospel," writes Mr. Charles. Not at all; and Mr. Charles's own previous letter ex-

plained the phenomenon. For he proved that the earliest Latin Version, like the earliest Syriac, gave v. 16 in the form: "Joseph . . . begat Jesus." Now, some early Latin scribe, conscious of the awkwardness of such a reading, tried to discount it by prefixing to v. 18 the Scholium in question; though he did not venture, like the later Latin and Greek scribes, to "deliberately correct" v. 16. Thus, if anything at all survives in these Vulgate MSS., it is the memory of this primitive attempt to evade a difficulty, which once more after so many centuries of acquiescence in and defence of the "deliberately corrected" text is beginning to press upon our orthodox contemporaries.

I judge from Mr. Charles's letter that I was not explicit enough in regard to Justin Martyr's use of the genealogy of Joseph as given in Matthew. My argument was this: that this very genealogy is attributed by Justin not to Joseph, but to Mary; and that the only explanation of this fact is, that some believers in the interests of the doctrine of the virginity of Mary had already constructed before Justin's day an apocryphal Gospel or harmony of the Gospels in which, by a pious fraud, Joseph's pedigree was transferred to Mary. This apocryphal document I supposed Justin to have used. Mr. Charles calls this argument a *volte-face*, and asks (p. 556): "Was Mr. Conybeare conscious that he here conceded all that I originally maintained?" If Mr. Charles's original position was that which he re-affirms, in the ACADEMY of December 29, in these words: "I have shown above that Justin Martyr had no such genealogy as i. 1-17 before him," then I certainly did not concede it, nor can I concede it now. For the accident of the pedigree being assigned by Justin to Mary does not—as Mr. Charles imagines—make it "essentially different" from the same pedigree as we find it in Matthew. Such difference of attribution is a mere accident—an accident, moreover, which clinches my argument that it is much older than Justin. For it proves that, when he wrote his Dialogue with Tryphon, time enough had elapsed for the partisans of the dogma of the miraculous conception to produce apocryphs in which the pedigree was removed from its proper context to one which better suited the later development of opinion. The question at issue between Mr. Charles and myself was whether it was as old as Justin and whether he had it or not. If he had it, but had it as Mary's, then the value of his testimony, though indirect, to Matt. i. 1-17 is enormously increased, and his version of the story presupposes the Canonical beginning of Matthew, just as the Protevangelium presupposes it. Unless Mr. Charles is prepared to argue that the original form of the Gospel was orthodox, and gave the pedigree to Mary, and that heretics after Justin's age cut in and assigned it to Joseph, I do not see how he can escape such a conclusion. The only other reply is one which he does not attempt—namely, that Mary's pedigree, as Justin knew it, was an entirely different list of names to that which we have in Matt. i. 1-17. If so, it is almost a miracle that, so far as Justin quotes it, it should closely agree with the list in Matthew.

I am away from my books, and do not know which edition of Otto's Justin Martyr I possess. However, if his third edition lacks so pertinent a note as that which I cited in my letter of December 8, then I am glad that I possess an earlier or later edition, whichever mine may be.

Mr. Charles flatters me by saying that, "in exegesis I exactly recall the great Alexandrian" (Philo). Philo, however, nowhere attempts to explain philosophically any Jewish belief as a metaphor or spiritual truth materialised, and so degraded, by his countrymen into a pseudo-

historical narrative. My method has therefore nothing in common with his. I hope that, in the future criticism of my position which Mr. Charles kindly promises, he will see this, and see also that my letter in your issue of Saturday, December 22, was a mere supplement to my two former ones—was in no way a withdrawal of my theory, as stated in them, but merely a fuller exposition of it.

I am afraid that the statement of Mr. Charles that "Christianity came forth . . . from Palestinian Pharisaism" may require some qualification, in view of such texts as "Woe unto you, Scribes and Pharisees," and of many other denunciations of the Pharisees familiar to every reader of the Gospels. However, I have no doubt that, if we had reliable contemporary writings of the Palestinian Pharisees, as we have of the Alexandrine Jews, we could fill up many gaps in our knowledge of early Christianity, and add to the many resemblances which Ritter (*Philo und die Halacha*) has indicated between Philo's writings and parts of the Talmud.

One word more about the genealogy in connexion with Tatian. Mr. Charles argues that because Tatian retains the anti-Encratite statement in Luke ii. 48, "*Thy father and I have sought thee sorrowing*," it is idle to urge that his omission of the genealogies is due to his Encratite views. Irenaeus, however, declares that Tatian was set against marriage as no better than fornication; and even if we do not accept this as an explanation of his omission of the pedigrees, we are still very rash if we argue that they were wanting in his copy of the Gospels. Prof. Zahn does not accept the Encratite explanation, yet he entertains no doubt whatever but that the genealogies were in Tatian's copy. I believe scholars are beginning to recognise that Tatian, in compiling his Harmony, used the Curetonian version of the Gospels, which in turn rested on the New Syriac. Now both the Curetonian and the New Syriac contain these genealogies. How then could Tatian's copy lack them? Nothing is more improbable.

Mr. Charles thinks that an early third century attempt to get rid of the genealogies as fictitious "was squashed by the orthodox literalist Africanus." But Eusebius' narrative hardly warrants such a statement. Origen informs us that, long before Celsus made fun of the inconsistent genealogies (in A.D. 170-180, at latest, and probably 150-160), several orthodox Christians had written books to reconcile them with one another; and he blames Celsus for not taking account of these reconciliations. I think that Africanus' work was merely of a class with those here indicated by Origen; whose statement is important as proving that, already before Celsus wrote, these genealogies were so firmly established in the Gospels that orthodox Christians, so far from seeking to dislodge them, wrote treatises to harmonise them. What better proof of their antiquity can one desire?

I agree with Mr. Charles's concluding remarks as to the worthlessness as history of these pedigrees. That does not, however, diminish their value as evidences of an early stage of Christian opinion in which Jesus was regarded as the natural son of Joseph. "The genealogy can only have originated in a mind steeped in rabbinical conceits," says Mr. Charles. So I think; and for that reason I attribute its incorporation in the First Gospel, not to the late second century, when the Church had lost its taste for "rabbinical conceits," especially for heretical ones; but to an earlier phase of the religion, when it was still mainly Jewish, and when the first condition of Jesus' being recognised as the Christ was that He should be shown to be by descent a son of David. The leading aim of

the writer of the First Gospel is to exhibit this Messianic aspect of Jesus, who is therefore apostrophised in it, even by the evil spirits, as "Thou Son of David." Hence it is that critics and commentators of every school have hitherto recognised the peculiar fittingness of Matthew's pedigree as preface of his Gospel. Nor did Prof. Nestle or anyone else question its authenticity, until Mrs. Lewis's fortunate discovery suddenly revealed beyond question its heretical character. And Prof. Nestle is not out of the wood even when he has cut down the family tree; for the other awkward readings of the New Syriac in Matt. i. 18-25 remain behind. These other readings can hardly be the work of an enemy, as Prof. R. Harris hastily supposes; for in Luke ii. 36, and elsewhere, perhaps even in Matt. i. 25, the New Syriac bears unmistakable traces of having passed through Encratite hands. If this be so, it is incredible that the readings in vv. 18-25 should be anti-Encratite additions; for if they survived the Encratite ordeal, it can only have been because they were in the text from the first.

In a future issue I hope to be allowed to answer some of the strictures made on my views in the current number of the *Expositor* by Archdeacon Farrar.

FRED. C. CONYBEARE.

BAGINBUN, FETHARD, AND CAREW.

Brooklands: Jan. 1, 1895.

Having made a careful study of various rubbings, drawings, and photographs of the inscriptions at Baginbun and Fethard in Ireland, and Carew in Pembrokeshire, with which I have been favoured through the kindness of Col. Vigers, I am convinced that my doubts regarding the first of the three—founded on imperfect information, and too hastily expressed in a former letter (ACADEMY, Oct. 13, 1894)—were altogether groundless; and in reparation of a regretted mistake I now ask leave to offer some remarks on the whole subject, tending, I hope, towards a decipherment of those remarkable legends.

Mr. Macalister (ACADEMY, Nov. 10, 1894) has given it as his opinion that the Carew and Fethard inscriptions are "practically identical," and that the "Baginbun and Castle inscriptions have more than a superficial identity." This I entirely accept. But it seems to me that we may venture a step further; and my present object is to show reason for thinking that all three of the inscriptions are identical, or, at least, are intended to convey an identical meaning. In the absence of diagrams from the originals, I have tried to make my remarks intelligible by tentatively transliterating the three inscriptions and tabulating them together in that form, each letter with its own number beneath. For present purposes, I have divided the words by using initial capitals, though no such distinctions are to be found in the original legends. As a working hypothesis, I assume (what I will endeavour to show) that the inscriptions are practically identical, and may be used to interpret one another; that the Baginbun inscription, which is the fullest, is the earliest; that the Fethard inscription, once nearly identical with the former, comes next; that the Carew inscription is the latest; and that subsequently to its appearance the Fethard inscription was altered, so as to assimilate it to that at Carew.

INSCRIPTIONS.

<i>Baginbun</i> : I-L-M											
1	2	3	4	5	6	7					
i	e	u	t	Q	e	n					
8	9	10	11	12	13	14					
Q	o	t	h	t	i	e	gh				
15	16	17	18	19	20	21	22				

INSCRIPTIONS—(continued).

Fethard: M					
1	a	q	G	i	t
2	3	4	5	6	
P					
e	u	t	Q	e	—
7	8	9	10	11	12
C	e	t	-	e	gh
13	14	15	16	17	18

Carew: M					
1	a	p	G	i	t
2	3	4	5	6	
P					
e	u	t	P	e	
7	8	9	10	11	
C	e	t	t	e	y
12	13	14	15	16	17

ANALYSIS OF THE LETTERS.—*Baginbun Inscription*.—No. 1, L. Compare similarly formed L beginning early Irish inscription "Lie Colum . . ." at Gallarus. Z would seem to be meaningless. No. 2, M. Preceded by an oblique stroke, to mark abbreviation and division. No. 3, A. No. 4, Q. Mr. Nicholson thus reads the letter, and in the present inscription it seems to be so. No. 5, G. Nos. 6, 7, I, T. Similar combinations of I and T are found in numerous examples. The letters corresponding to Nos. 5, 6, 7 are undoubtedly G I T in the Fethard and Carew inscriptions. No. 8, I. Damaged, but apparently I. If not, perhaps II? Peculiar to this inscription. No. 9, E. Occurs in Pictish(?), Welsh, and Irish inscriptions (e.g., Fergus, Guergoret, Fintón), and must be E, or a modification of it. No. 10, U. No. 11, T. Could hardly be anything else. No. 12, Q. Same letter as No. 2. If not Q, it must be F, Ph, or P. It is said to appear as F in early Anglo-Saxon MSS. (Astle, *Or. of W.*, p. 97). Not known to me in any ancient Irish or British lapidary inscription. No. 13, E. No. 14, N. Unrepresented in the other inscriptions. Slightly differs from No. 1, and might be L, but could hardly be Z; seems to be N set on end. No. 15, Q. Corresponds with C in Carew inscription. No. 16, E. The bar does not quite cross the circle, but this seems unimportant—cf. similar position of bars in round E's in the other inscriptions, and see examples at St. Vigean, &c. No. 17, T. Perhaps D, but T corresponds with Carew and Fethard, and seems more likely. No. 18, H. A peculiar form. It resembles A reversed, but can hardly be so here, nor can it be the Runic K. Is the point beneath it significant? No. 19, T. The tail is curled up into a circle, which seems a tendency in this inscription (see Nos. 5, 17, 22). Nos. 20, 21, I, E. Mr. Nicholson thus reads the compound letter. It corresponds with E in the Carew inscription, and with what seems to be E in the Fethard inscription. No. 22, GH. Hard to determine, but Mr. Nicholson's rendering seems most probable. Fethard is here equally difficult, and Carew gives an apparent Y.

Carew Inscription.—Most of the letters are unmistakable, only Nos. 3, 10, 17 leaving room for doubt. Nos. 3, 10, P. The import of the angled form at the back of No. 3 is uncertain; might it mark an aspiration approximating P to Ph? This projection is absent in No. 10. Both have been read as R; No. 10 might perhaps be so, but not probably, to judge by situation and analogy; this equally applies to No. 3, which moreover shows too long a tail, besides having an inappropriate back-angle. The corresponding letters at Baginbun and Fethard could not represent R. No. 17, Y. Beneath a well-defined Y appears an upcurved form, which must have some significance. If

* I take the Carew inscription from a drawing and rubbing by Mr. Romilly Allen. Some of the letters—notably Nos. 3, 10, 15, 16, 17—differ from those in Hubner's *Ins. Chr.* and Westwood's *Lap. Wall.*

the last letters of the other inscriptions are rightly read GH, it seems possible that this curve denotes an aspiration, modifying the pronunciation of Y into some such sound as Yeh, which would resemble the Baginbun and Fethard Iegh.

Fethard Inscription.—As previously stated, I assume that this inscription was at first nearly identical with the Baginbun inscription, but was afterwards altered in order to assimilate it to that at Carew. My reasons for thinking so will appear in course of the analysis. This inscription, it may be noted, is less symmetrically arranged than the others, two of its letters (Nos. 13, 18) projecting on either side beyond the rough parallelogram occupied by the rest of the legend. Nos. 1, 2, M, A. Correspond with forms at Carew. No. 3, P (Ph?). Resembles No. 4, Q at Baginbun, but the top is slightly flattened and slightly projected at right, approximating it to the subsequent No. 10. Nos. 4, 5, 6, 7, 8, 9, G I T E U T, closely resemble the corresponding letters at Carew. In Baginbun there is an additional letter here, viz., I (or H?) preceding the E. No. 10, P. At the back of the head there are uncertain traces, which may be the remains of a form matching that behind the head of No. 3 at Carew. No. 12 (?). Two firm horizontal strokes, answering in place to No. 14, N, at Baginbun, but having no counterpart at Carew. Faint markings appear above these well-defined strokes (though no trace of a third parallel stroke); but these hardly seem significant, and I incline to think that the strokes represent an abbreviation, caused by the erasure of a letter once correspondent to No. 14, N, at Baginbun. No. 13, C. This outstanding letter is much damaged, and there are slight indications of a vertical line between the horns of the C, suggesting a minuscule Q; but Mr. Du Noyer's drawing, of some thirty years ago, shows the letter as C. Nos. 14, 15, E, T, as at Carew. No. 16, T. Preceding this letter there is a space, occupied by a point, which exactly leaves room for a form equivalent to No. 18 (H?) at Baginbun. No. 17, E. This letter, which matches No. 16, E, at Carew, resembles the right-hand part of the compound form Nos. 20, 21, I, E, at Baginbun, with the end of the loop removed. A space, occupied by a point (or two points?) appears where the left-hand part of the Baginbun compound form should be. Neither here, however (as I am informed by Col. Vigors), nor between Nos. 15 and 16, are any clear traces of erased letters visible on the stone; but this signifies little, for the erasures may have been originally complete, or time may have removed the slight vestiges of an imperfect deletion. No. 18, GH. Like No. 13, this curious letter stands outside the rest. Moderate changes on its forms would assimilate it to the final letters at Baginbun and Carew: additions in the former case, subtractions in the latter.

ANALYSIS OF THE WORDS.—*Bag.*: L. Abbreviation for *Liestona*. Compare Irish inscriptions, "Lie Colum . . ." and "Lie Lugnaedon . . ." (M. Stokes, *Chr. Ins.* ii., pl. v., vi.). This letter does not appear at Carew and Fethard. The oblique line that follows approaches the next letter, but forms no part of it, and probably marks contraction and division. *Bag.*: MAQ; *Cur.*, *Feth.*: MAP (MAPH?) = son. *Bag.*: G I T I E U T; *Cur.*, *Feth.*: G I T E U T; a proper name. Compare "Gideo" (Wareham, Dorset) in "Catgug ic fins Gideo[nis?]" — (Hubner, *Ins. Br. Chr.*, No. 32). *Bag.*: Q E N = Ceann, Cenn, &c. (*Ir.*), Quen (*Arm.*); head, chief. *Cur.*: P E; *Feth.*: P E =; for Pen, Penn (*Wel.*) = head, chief. At Carew the final N—once perhaps represented by a now effaced contraction mark—is entirely absent. I admit the difficulty, and would ask whether there is any precedent for such an omis-

sion, or if possibly the spelling indicates some local pronunciation? In analogy with Baginbun, N (or at least some letter) ought to be there; and at Fethard we find in its place a significant gap, marked with two arbitrary scores. *Bag.*: Q E T H T I E G H; *Cur.*: C E T T E Y (H?); *Feth.*: C E T . T . E Y (H?). A tribal, family, or official designation. A similar name occurs in an Ogam inscription at Bullinrannig, Kerry—"Maqqi Qattia," regarding which Mr. Brash wrote as follows: "The name probably reads Cetti, as Q is frequently used for C. We find Cett . . . in the prehistoric period as Cat . . . Caetle and Caetti in *Mart. Don.*, pp. 284, 375. The Catti were a tribe of North Britain" (*Og. Mon.*, p. 209). A tribe in Somersetshire were also designated Catti or Cassi. The tribal names in question, and many proper names beginning with Cad or Cat, are no doubt connected with Cad (*Wel.*), Cath (*Gael.*) = battle, fight; Cathach (*Gael.*) = a warrior. The two final words in each of the present inscriptions may perhaps be linked together—Qen-Qeth-tiegh, Pe(n)-Cattay—and held to signify either (1) Chief of the Cetti or Catti tribe or family; or (2) Chief of the warriors, analogously with such words as Ceann-cinnidh, Pen-cenedi (*Gael.*, *Wel.*), Chief of a family; or as Gaelio Ceann-cheud, Chief of a hundred (centurion), and Welsh Pen-cun, Chief leader, Pen-chyngor, Chief counsellor.

The whole legend would thus translate:—[Stone] of Mac-Giteut, Chief of the Catti—or, Chief of the Warriors.

SOUTHESK.

OGHAM INSCRIPTIONS IN IRELAND.

Cambridge: Jan. 7, 1895.

I am sorry to find that so eminent an authority as Canon Barry has so much fault to find with my readings. I am also sorry that he detects in them signs of hurry; for though I should have been glad of more time in the Kilkenny Museum, I certainly thought I gave adequate time to the Kilgrove Stones. The method of locomotion which I employed was the same as the Canon's, and the kind hospitality of the farmer on whose lands the stones are to be seen relieved me of anxiety concerning the dinner-hour. The weather, light, and shadows were all that could be desired; and, moreover, as I was unaware that anyone had made an intelligible reading of this difficult text before my own attempt, I gave especial care to it in the belief that I was breaking new ground.

It is evident that Canon Barry has read the inscription in the usual manner, starting from the left-hand angle. I should certainly have followed the same course, had I not noticed the word *maqi* near the top of the left-hand angle, running downwards. The points of divergency between Canon Barry's reading and mine can be best shown by setting my transcript under his, placing corresponding letters together. I have written my own reading inversely and retroversely, in order to facilitate comparison:—

I { R	II { MAQT	M { OCOID	AR { I
{ NGO	{ NA	{ [ICORIQ]	{ HE
I.	II.	III.	IV.

Here are four points in which our readings differ more or less widely. I should like to make a few remarks on each. (i.) I came to the stone expecting (on Mr. Brash's authority) to find *r* here. I cannot remember now what the exact appearance of the group is; but I must have seen something which induced me to alter this preconceived notion, and instead of a group of five stem-crossing digits to find three such scores followed by two vowel-points. (ii.) Here (i.) I cannot understand how I came to overlook an *m* amid such a forest of vowel-points; (ii.) I do not know how

Canon Barry gets the *i* of his *Maqi*; (iii.) the *q* of that word does not, I think, depend on this angle at all, but is really part of the illegible inscription on the third angle. The two angles being close together, there is a little ambiguity about the angle to which these scores actually belong. Mr. Brash has fallen into the same trap, but his transcript agrees with mine in making only four scores here, not five; and (iv.) Canon Barry and all other decipherers seem to have missed an obscure group of scores which depend at this point from the angle at present under discussion. This group consists of five long, broad, and very shallow scores on the left-hand side of the angle. I was referring particularly to this character, when I said that the inscription could be distinctly read by standing at some little distance from the stone. These scores then become very clear, especially if the light be propitious: they are almost indistinguishable if examined too closely. The influence of the weather has practically reduced them to mere scalings of the surface, slightly deeper than the rest.

(III.) This is in the fractured part of the stone, and Canon Barry's reading is, I presume, a restoration—at least, I could not detect any markings in the original stone. I found *m*, then one vowel-point, then nine inches blank, then four scores on the left-hand side of the angle: Canon Barry apparently reads these latter as two vowel-points and two scores, and fills in the lacuna with ten digits—one to complete the *o*, then four for *c*, then two for *o*, then three to complete the *i*. My own restoration only requires four or five digits, according as *Ebrasi* or *Ebrani* is preferred; and, considering the coarseness of the scores and their wideness apart throughout the inscription, I do not think many more digits could be fitted into the space.

Lastly, at (IV.) a trifling circumstance, which I well remember, confirms me in reading *Ebr*—My first attempt at reading the inscription resulted in *Eras*, &c.; but, on revising it, I saw that the *r* had apparently six scores. This made me examine the letter in question more closely; and it then became clear that the first of these scores was really a *b*, crowded up closely to the initial digit of the *r*.

The variations between Canon Barry's reading of the Kilbeg inscription and mine are more serious, and to me inexplicable. Notwithstanding the darkness of the corner in which the stone lies, I felt pretty safe at least about *Bivodon mucoi*.

I suppose Canon Barry does not accuse me of copying the Dunbell inscription over-hastily, as his reading and mine only differ by a single score. The more I think over his most ingenious treatment of this inscription, the more I like it; the only objections to which it could possibly be open are that, in the present state of the stone, it appears to read from the top downwards, and that the points of the vowel which he resolves into *oa* are too nearly equidistant for such treatment. With regard to the additional score at (what I considered) the extreme end, if I have missed it I err in good company, as Mr. Brash and Sir Samuel Ferguson both give *c* here—the latter so little contemplated the possibility of the final letter containing five scores that he trimmed his paper mould (which is now in my possession) close up to the fourth digit: it therefore, unfortunately, gives us no assistance. On the other hand, if there be only four scores, it would suit Canon Barry's reading equally well: the Ballintaggart *Suvallon* would then probably have something to say.

R. A. S. MACALISTER.

APPOINTMENTS FOR NEXT WEEK.

- SUNDAY, JAN. 13, 4 p.m. Sunday Lecture: "Life in Australia," by Mr. Oswald Brown.
7.30 p.m. Ethical: "The Evolution of Religion," by Mr. B. Bosanquet.
- MONDAY, JAN. 14, 5 p.m. London Institution: "The Use of the Supernatural in Art," by Mr. Wyke Bayliss.
8 p.m. Royal Academy: "The Development of Italian Art," III., by Mr. J. E. Hodgson.
8 p.m. Library Association: "The St. George's, Hanover-square, Library," by Mr. Frank Pacy; "Delivery Stations versus Branches," by Mr. Samuel Smith.
8 p.m. Society of Arts: (Antor Lecture, "The Arc Light," I., by Prof. Silvanus Thompson.
- TUESDAY, JAN. 15, 3 p.m. Royal Institution: "The Internal Framework of Plants and Animals," I., by Prof. C. Stewart.
4 p.m. Asiatic: "A Collection of Models of Implements, Utensils, Weapons, &c., from Chutia Nagpur," by Mr. Hugh Raynbird.
4.45 p.m. Statistical: "The Colleges of Oxford and Agricultural Depression," by Mr. L. L. Price.
8 p.m. Civil Engineers: Discussion, "Mountain Railways."
8.30 p.m. Zoological: "Some Foraminifera obtained by the Royal Indian Marine Survey's ss. *Investigator*, from the Arabian Sea near the Laccadive Islands," by Mr. Frederick Chapman; "Enumeration of the Hemiptera-Homoptera of the Island of St. Vincent, W.I.," by Mr. P. R. Uhler; "A New Species of the Family Coccidae belonging to a Genus new to the Fauna of the Nearctic Region," by Mr. T. D. A. Cockerell.
- WEDNESDAY, JAN. 16, 7.30 p.m. Meteorological: Annual General Meeting: Report of Council, Election of Officers, Address by the President. Mr. R. Inwards; "The Gale of December 21—22, 1894, over the British Isles," by Mr. C. Harding.
8 p.m. Entomological: Annual Meeting: Election of Officers, Address by the President, "Recent Contributions to our Knowledge of the Geographical Distribution of Lepidoptera."
8 p.m. Microscopical: Annual Meeting: Address by the President, Mr. A. D. Michael.
8 p.m. Folk-Lore: Address by the President, Mr. Edward Clodd.
8 p.m. Society of Arts: "Commercial Synthesis of Illuminating Hydrocarbons," by Prof. Vivian Lewes.
- THURSDAY, JAN. 17, 8 p.m. Royal Institution: "Four English Humourists of the Nineteenth Century," I., by Mr. W. S. Lilly.
4.30 p.m. Society of Arts: "The Lushais and the Land they live in," by Capt. John Shakespeare.
8 p.m. London Institution: "Nerves and Nerve Centres in Action," by Mr. H. Power.
8 p.m. Royal Academy: "The Development of Italian Art," IV., by Mr. J. E. Hodgson.
8 p.m. Linnean: "Variation in the Floral Symmetry of *Potentilla* and *Tormentilla* (Necker), I.—the Modes of Variation," by Mr. A. G. Tarsley; "Some Variations in the Number of Stamens and Carpels," by Mr. J. H. Burkill.
8 p.m. Chemical: "Acid Sulphate of Hydroxylamine," by Dr. Divers; "Mercury and Bismuth Hypophosphites," by Mr. S. Hada; "Kamala," III., by Mr. A. G. Perkin.
8.30 p.m. Historical.
8.30 p.m. Antiquaries.
- FRIDAY, JAN. 18, 9 p.m. Royal Institution: "Phosphorescence and Photographic Action at the Temperature of Boiling Liquid Air," by Prof. Dewar.
- SATURDAY, JAN. 19, 11 a.m. Association for the Improvement of Geometrical Teaching: General Meeting.
8 p.m. Royal Institution: "Stained Glass Windows and Painted Glass," I., by Mr. Lewis F. Day.

SCIENCE.

"BIBLIOTHÈQUE DE CARABAS."—*A Philological Essay Concerning the Pygmies of the Ancients.* By Edward Tyson, M.D., F.R.S., 1699. With an Introduction by Prof. B. C. A. Windle. (David Nutt.)

THIS, the latest volume of the "Bibliothèque de Carabas," forms a very important contribution to the sciences of ethnology and folklore. The book is almost equally divided between the reprint of Tyson's pamphlet and the editor's Introduction, of which the latter is vastly the more interesting, although the former contains much that is deserving of consideration. Who Dr. Tyson was is explained in the Introduction; wherein it is stated that the essay now reprinted formed a supplement to his *Anatomy of a Pygmy*, which "pygmy," it appears, was no other than a certain chimpanzee whose skeleton may yet be seen in the Natural History Museum at South Kensington. And the argument advanced

by Tyson is that "the pygmies, the cynocephali, the satyrs and sphinges of the ancients, were either apes or monkeys, and not men, as formerly pretended." This, however, says Prof. Windle, is a theory which has been demolished by the discoveries of the present century. "We now know not merely that there are pigmy races in existence, but that the area which they occupy is an extensive one, and in the remote past has without doubt been more extensive still."

The first two sections of the Introduction contain a comprehensive survey of the various dwarfish races known to science, and the editor endeavours, with much skill and success, to indicate the tribes that may reasonably be regarded as the descendants of the pygmies spoken of by classical writers. He shows, moreover, that Tyson, in his eagerness to prove that all such references denoted apes or monkeys, actually shut his eyes to the plain meaning of many passages which cannot possibly be held to sustain his argument. Yet, on the other hand, it is by no means certain that Tyson was wholly wrong.

As the greater part of the Introduction deals with "the little people of story and legend," with the view of considering how far such stories and legends owe their origin to veritable dwarf races, and as this necessitates several references to the writings of the present reviewer, it is not inappropriate to discuss this aspect of the question in some detail.

In speaking of dwarfs and pygmies there is the initial difficulty of not knowing exactly what is meant by these terms, especially with regard to stature. But Prof. Windle's upward limit of 4 ft. 9 in. is a liberal allowance, which cannot justly be called in question. With this definition in view, then, he proceeds to make various observations tending, on the whole, to the conclusion that, however applicable to races in Africa and Asia, "pigmy" could never have been suitably applied to any European race. But it will be seen that this general argument was found to require modification after the text had been in type. At p. xxxvii. Prof. Windle observes:

"Leaving aside for the moment the Lapps [whose average male stature he states to be five feet], there does not appear to have been at any time a really pigmy race in Europe, so far as any discoveries which have been made up to the present time show."

On the next page, however, the following footnote is added:

"Since these pages were printed, Prof. Kollmann, of Basle, has described a group of Neolithic pygmies as having existed at Schaffhausen. The adult interments consisted of the remains of full-grown European types and of small-sized people. These two races were found interred side by side under precisely similar conditions, from which he concludes that they lived peaceably together, notwithstanding racial differences. Their stature (about three feet six inches) may be compared with that of the Veddahs in Ceylon. Prof. Kollmann believes that they were a distinct species of mankind."

Now, had Prof. Windle been aware of this fact before he wrote his Introduction, he

would not only have refrained from writing the sentence in the text just quoted, but he would also have been inevitably led to regard with greater favour than he has done the view which identifies such "little people" as those of Schaffhausen with the dwarfs of tradition. He is not, I think, so exacting as to require the discovery of dwarf skeletons in every district in which there are traditions of dwarfs before he can admit that the two are connected. Granted the former existence of pigmies in Switzerland, it is both permissible and reasonable to assume that they had kinsmen in other parts of Europe. However, at p. lxxxix. he observes that "it seems clear, so far as our present knowledge teaches us, that there never was a really pigmy race inhabiting the northern parts of Scotland." This, of course, means that there is no positive evidence in that direction in the shape of skeletons; for Prof. Windle is aware of several reasons, founded on traditional and semi-historical allusions and on induction, which might be held to imply the existence of such people in that locality. But is it really quite clear that no osseous remains have ever been found in northern Scotland in corroboration of such traditions? The traveller Martin, who wrote about 1703, states that, in a stone vault "lately discovered" in the Hebridean island of Benbecula, there were found "abundance of small Bones which have occasioned many uncertain Conjectures, some said they were the Bones of Birds, others judge them rather to be the Bones of Pigmies." Dean Monro also, who travelled through the Hebrides in 1549, asserts that he and others had dug up from under the floor of "a little kirk" in "the Pigmies' Iale" (placed by him near the Butt of Lewis) "certain bones and round heads of very little quantity [size], alleged to be the bones of the said pigmies." I have myself examined pretty minutely the evidence regarding the bones seen by Monro, and undoubtedly it is conflicting. That the bones were found is clear; but what they were is wrapped up in a mist of contradiction. Still, the fact that in two separate parts of the Hebrides, and at two different periods, bones assumed in each case to be those of pigmies were discovered, seems to me a fact that tends considerably to qualify Prof. Windle's assertion. Had there been a Kollmann at the Butt of Lewis in 1549, or at Benbecula in 1700, it is conceivable that his decision might have been in agreement with that given at Schaffhausen in 1894.

Still with reference to this detail of stature, mention may be made of the statement (p. xli.) that although the Eskimoes are "a people of less than middle stature, yet they can in no sense be described as Pigmies," in proof whereof is cited Dr. Nansen's assertion, based on his brief experience in Greenland, that "it is a common error amongst us in Europe to think of the Eskimo as a diminutive race." But one has only to read Dr. Robert Brown's authoritative review of *Eskimo Life* (ACADEMY, November 4, 1893) to realise that Dr. Nansen's "Eskimoes" were three-fourths European. The great infusion of modern

Danish blood among the Greenlanders has been repeatedly referred to by another Danish traveller, Mr. Riis Carstensen, who describes the people of Ritenbank, near Disco Island, as "a population of predominant Danish extraction"; although they only knew the language and the ways of Eskimoes. Of the existence of a small type of Eskimo there can be no doubt; and, if I mistake not, many of these were seen by the Peary Expedition, as well as by earlier travellers. Foxe, in 1631, discovered an island-cemetery in the north-western corner of Hudson's Bay, in which "the longest corpses were not above four foot long"; whereupon he remarks: "They seem to be people of small stature. God send me better for my adventures than these." And it may be observed in passing that this instance alone is not only a contradiction of Dr. Nansen's statement, but it shows that Dr. Brinton (cited at p. xxxvii.) is in error in assuming that "there is no evidence of any pigmy race in America."

But although Dr. Nansen's tall "Eskimoes" probably owed their height to their Danish ancestors, there is nevertheless plenty of evidence of the existence of tall races in the Arctic regions. For example, in the Hakluyt Society's publication for the year 1894 there are several interesting references to Arctic people of good stature, able to throw the best wrestlers among the English sailors: the period in question being the sixteenth and seventeenth centuries. And a trading-vessel from Flushing, visiting Davis Straits in 1656, fell in with two very distinct types, living together in amity—the one a caste of hunters, almost quite white, and "very" tall—the other a race of fishers, "much smaller," short-legged, and of olive complexion. Whatever the exact height of these two races, the latter were dwarfs to the former; and their existence together, on a friendly footing, suggests another point in the Introduction. The probability is great—it is almost a certainty—that two such races would eventually become one. "In many places," observes M. de Quatrefages, "the true Pigmies have exercised a certain ethnological influence by inter-breeding with the superior races, and in thus creating half-bred populations." One result of this would be that such mixed populations would inherit traditions of an intercourse between their forefathers and a race of dwarfs—really their forefathers also. "The stunted races whom Mr. MacRitchie considers to have formed the subjects of the fairy legend, have themselves tales of little people," observes Prof. Windle (p. xvi.). The observation is made as an objection to the belief in question; whereas it really supports it.

Turning to another part of the Introduction, we find reference made to those mounds in the British Isles which are traditionally assigned to "the little people." Some of these have really proved to be mound-dwellings; others have not. One of the places specially referred to (pp. lix., lx.) is the well-known mound at New Grange, co. Meath. This, an undoubted "hollow hill," may be regarded as a tomb or as a

dwelling, according to individual bias, and Prof. Windle favours the former hypothesis. One of the reasons that lead him to this conclusion is that Mr. George Coffey, a distinguished archaeologist, remarks of certain stone basins found within the chamber: "There can be hardly any doubt but that they served the purpose of some rude form of sarcophagus or of a receptacle for urns." On the other hand, Col. Forbea Leslie observes: "The position and appearance of all of them are very unlike anything intended for the reception of sepulchral deposits." And Mr. George Petrie has remarked of a similar specimen, found in an unmistakable underground dwelling at Skail, in Orkney, that it was "probably used as a mortar for rubbing or pounding corn." Obviously, the question has two sides. The same thing may be said with regard to the early references to this mound, or to the "Brugh" with which it is sometimes associated, sometimes identified. To give these references due consideration is, however, impossible in this place; but it may be said that these are complicated and sometimes contradictory, and that, as the mound itself has not been half investigated, it is perhaps premature to arrive at a conclusion as to its original use.

The general question of fairy residences, very fully discussed by Prof. Windle, is of much interest. While a large number of places ascribed to "the little people" are veritable *souterrains* and mound-dwellings, yet tradition is often at fault. For example, it is said in some places that molehills are dwellings of "the little people"—a palpable absurdity. The explanation of this inconsistency, from the euhemeristic point of view, is (as rightly stated on p. xc.), "that the story having once arisen in connexion with one kind of mound, it may, by a process easy to understand, have been transferred to other hillocks similar in appearance though diverse in nature." If tradition were absolutely reliable in this respect, archaeologists would have a delightful task before them. As it is, something might be done with due discretion. When a certain "Fairy Knowe," at Coldoch, Perthshire, was investigated, it was found to have been really a "hollow hill," with its entrance way, its central court, and the little rooms round the sides where the occupants slept—all as it is in the story-books. There is, I am told, a similar hillock, also called "The Fairy Knowe," on the estate of Ochertyre, a few miles distant. It is not unreasonable to assume that, were it opened, it would tell a similar tale. So also with the "Elf Hillock" at Towie, Aberdeenshire, or the "Fairy Knowe," of Pubil, in Glenlyon, Perthshire, and its adjacent "Sithean Mòr," or with many other such mounds.

These are only some of the points suggested by a perusal of this interesting and valuable preface; and if the reviewer has devoted an undue proportion of his space to demonstrating that some of Prof. Windle's arguments rest upon an unstable foundation, it is not that he does not recognise all the merit and comprehensiveness of the work.

DAVID MACRITCHIE.

CORRESPONDENCE.

"FORTUNA MAIOR."

Barton-on-Humber.

Prof. Skeat's interesting letter (ACADEMY, November 3, 1894, p. 352) naturally suggests the question: How did such a comparatively inconspicuous asterism as α , γ , η , ζ , and π Aquarii with θ Pegasi, come to bear such a lofty name? To understand this we must go back to archaic times.

The Babylonian "Tablet of the Thirty Stars" (J.V. A. I. V. xlv., No. 1), which, I think, is clearly a lunar zodiac, and (with similar lists) the source of all other Asiatic lunar zodiacs, begins with the *Kakkab Apin* ("Star of the Foundation" or "Channel"), which, after very careful consideration, I have identified with *Skat* ("the Leg," δ Aquarii), also called *Sakib* ("the Pourer"). The tablet appears to contemplate a year beginning at or about the winter solstice, like the Boeotian, Delphic, Bithynian, and Dravidian (S. India) years. I need not refer to the well-known connexion between the Babylonian Flood-legend and the Aquarius-month; and I have shown (ACADEMY, July 15, 1893, p. 56) that the flood-hero Adraxasis is equated with *Skat*. Aquarius, the lucky constellation in which Xisouthros escaped destruction and renewed the world, in mediæval and modern astrology "is deemed a fortunate sign." The Euphratean *Kakkab Nam-max* ("the Star of Mighty Destiny") is β Aquarii (*Sadalsund* = *Sa'd as Sûd*, "the Luck-of-Lucks," the Arabic name being a translation, or, at all events, an echo of the original Akkadian appellation), while α Aquarii is named *Sadalmelîx* ("the Lucky-Star-of-the-King"). This King is the heaven-god *Sar* (= *An-sar* = *Assur*), the patron-divinity of the "Star of the Foundation"; and, similarly, *Varuna* (= *Sar*, by analogy) is the patron-divinity of the corresponding Indian lunar mansion.

Such being the character attributed to the constellation Aquarius and its prominent stars, we may next notice how these Euphratean ideas reappear in some of the lunar mansions.

Lunar Mansion, No. xxiv. (β , ξ Aquarii): Persian *Bunda* ("The Foundation"); Arab *Sa'd as Sûd* (*vide sup.*); Chinese *Ko* ("Empty," i.e., The Beginning of Things), later *Hü*, *Hüü*; Indian *Shravishta* ("The Most-Glorious"), afterwards applied to α , β , γ , and δ Delphini, which are not properly a lunar mansion at all.

Lunar Mansion, No. xxv.: Persian *Kahtsar*, a corrupt and abbreviated form of the Avestic *Shatavaça* ("the Hundred-Dwellings" in Aryan, = λ Aquarii to θ Pegasi); Sogdian *Shawshat* (i.e., *Kaht-sar* reversed. Cf. *Adra-xasis*, *Xasis-adra*, &c.); Khorasmian *Mashtawand* ("Possessing-Greatness," Avestic *magh*, "greatness"); Indian *Shatabhishaj* = *Shatavaça*; Chinese (α Aquarii and θ Pegasi) *Gui* (cf. Akkadian *gi*, "foundation"), afterwards *Wei* ("Dangerous-Place," because dark; cf. Akkadian *mi*, *vi*, Chinese *mi*, *mei*, "black") Arab (α , γ , ζ , η Aquarii) *Sa'd al Akhbiyah* ("Luck-with-the-Tents"); and the *Fortuna Maior* of Dante and Chaucer.

Shatavaça in the Avesta is "the powerful . . . who pushes waters forward" (*Sîrôzah*, i. 13), and "makes waters flow down to the 7 Karshvares [regions] of the earth" (*Tîr Yast*, 9). In the *Bundahis* he is also called *Shatavê*, "the chieftain of the south," not the west (cf. *Bundahis*, ii. 7 with xiii. 12, and *vide* Darmesteter in "Sacred Books of the East," vol. xxiii., p. 96, note 2). The Euphratean Aquarius was connected with local wet weather, as "Babylonia is still reduced to an impassable marsh by the rains of January" (Prof. Sayce, in *Trans. Soc. Bib. Archaeol.* iii. 164); but, in the case of the derived lunar zodiacs, the mansions do not primarily reflect the weather of the countries to which they belong, but original Euphratean

characteristics. Hence, *Shatavaça* (not the Pleiades, as Prof. de Harlez suggests, *Manuel de la Langue de l'Avesta*, p. 206) is watery because Aquarius (= Euphratean *Gu*, a dripping vase) is watery, both actually every year and in the uranographic map. This illustrates the curious Avestic phrase, "All the stars that have in them the seed of the waters" (*Sîrôzah*, ii. 13, &c.). *Shatavê*s naturally protects "the seas of the southern quarter, just as those on the northern side are in the protection of Haptôkring" (*Bundahis*, xiii. 12), i.e., the 7 Wain-stars. The Indian lunar mansion *Shatabhishaj* is also called *Shata-tara* ("having-a-hundred-stars"), which is incorrect in actual fact; but the name may be understood as of dignity, i.e., "possessing-mighty-stars" or "dwellings" = *Fortuna Maior*.

ROBERT BROWN, JUN.

SCIENCE NOTES.

THE general meeting of the Association for the Improvement of Geometrical Teaching will be held at University College, Gower-street, on Saturday next, at 11 a.m., when the report of the council will be read, new officers and members will be proposed for election, and Mr. G. Heppel will read a paper on "Algebra in Schools." At 2 p.m. papers will be read by Dr. C. Tayler on "The A.I.G.T. Syllabus of Geometrical Conics"; by the Rev. J. J. Milne on "The Conics of Apollonius"; and by Prof. A. Lodge on "Notes on Mensuration." All interested in the objects of the association are invited to attend.

THE Friday evening meetings at the Royal Institution will commence on January 18, when a discourse will be delivered by Prof. Dewar, on "Phosphorescence and Photographic Action at the Temperature of Boiling Liquid Air."

THREE scientific societies will hold their annual meetings on Wednesday next. At the Entomological, the president will deliver an address on "Recent Contributions to our Knowledge of the Geographical Distribution of Lepidoptera," and will exhibit specimens in illustration; at the Royal Microscopical, the presidential address will be given by Mr. A. D. Michael; and at the Royal Meteorological, by Mr. R. Inwards.

IN accordance with a new regulation of the council, the library of the Royal Geographical Society will be open to fellows on Saturdays until 5 p.m. during the first six months of the present year. An assistant will be in attendance to supply books.

THE publication of Mr. Hutchinson's *Archives of Surgery*, which has lapsed for six months, is now being resumed. No. 21, which commences vol. vi., will appear in a few days, with additional letterpress as well as nine plates, and will contain a Chronology of Medicine from the fifteenth to the nineteenth century. The publishers will in future be Messrs. West, Newman & Co., 54, Hatton-garden.

THE Zoological Society of London has just issued, through Messrs. Gurney & Jackson, the *Zoological Record* for 1893, being the thirtieth volume of that publication. Like the two preceding volumes, it has been edited by Dr. D. Sharp, of Cambridge, with the help of the same staff of recorders. These include, we may add, one lady, Miss Florence Buchanan, B.Sc., who is responsible for the department of Vermes. A new feature is the list of abbreviations used for the titles of Journals, Transactions, &c., with indications of the principal libraries in which they are to be found.

PHILOLOGY NOTES.

PROF. MAX MÜLLER has recently received an address from India, the result of a desire among the Pandits, or native Sanskrit scholars, to join in the congratulations to him on his academical jubilee last August. But during the time that has since elapsed, the movement has taken a wider form. It now represents the gratitude of all the educated classes in India—Mahommedans and Parsis as well as Hindus, Rajas and reformers, civil servants and European professors—for his lifelong labours in editing the Rig-Veda and in bringing out the series of "Sacred Books of the East." By these works they say

"a conviction has been generated and strengthened that God's ennobling and elevating truth is not the monopoly of any particular race; and a strong impetus has been given to a unifying movement among the religions of the world."

The address is on parchment, beautifully illuminated. It came enclosed in a silver casket of repoussé work, in the form of an Indian manuscript, having on one side a representation of the sun rising above the Himalayas, with the Ganges flowing down the mountain, and on the top the mystic syllable *Om*; and on the other side the picture of a sacred bird.

DARAB DASTUR PESHOTAN SANJANA, Professor of Zend and Pahlavi at Bombay, has sent to Oxford advance sheets of an excellent edition of the Pahlavi translation of the *Vendidad*, prepared with the collation of many MSS. which were not at the disposition of the former editor. This edition will also possess the advantage of copious notes at the foot of the pages, instead of sparse ones at the end of the book. Considering the length of time since the first edition was issued, we expect an advance upon that production; and this is, in fact, presented.

THE next numbers of the "Studia Sinaitica" series, published by the Cambridge University Press, will be:—V. *The Anaphora Pilati in Syriac and Arabic*; the Syriac transcribed by J. Rendel Harris, and the Arabic by Margaret Dunlop Gibson, with translations; also a short and early form of the "Recognitions" of Clement in Arabic, transcribed and translated by Margaret Dunlop Gibson. VI. *Select Narratives of Holy Women*, as written over the Syriac Gospels by John the Recluse of Beth-Mari Kaddisha in A.D. 778. No. 1 will contain the stories of Eugenia, of Mary who was surnamed Marinus, of Onesima, and of Euphrosyne, transcribed and translated by Agnes Smith Lewis. These throw a vivid light on the character of monastic life in its prime, and have apparently been the favourite reading of the Syriac monks who once formed part of the community on Mount Sinai.

THE current number of the *Asiatic Quarterly Review* includes two papers that should attract the attention of Orientalists. The one is a rhythmical and metric version of three Zoroastrian hymns by Dr. L. A. Mills, which opens out new possibilities of rendering those ancient religious compositions in a style more closely approaching the original than the prose translations hitherto published. The other is an instalment of a new translation of the *Yih-king*, by Prof. C. de Harlez, of Louvain, which presents this enigmatical Chinese classic, for the first time, in a consecutive, rational form, varying considerably from Dr. Legge's translation in the "Sacred Books of the East," and also from the late Prof. de Lacouperie's somewhat rash suggestions. This work will be continued in the April and July numbers.

At the meeting of the Royal Asiatic Society, to be held on Tuesday next at 4 p.m., Mr. Hugh Raynbird, jun., will show and describe his collection of implements, utensils, weapons, &c., from Chutia Nagpur.

FINE ART.

OLD MASTERS AT THE ROYAL ACADEMY.

I.

AGAIN we have at Burlington House an exhibition of the most varied interest, yielding, indeed, in attractiveness to but few of its forerunners, although by this time absolute novelties—the exhibition being the twenty-sixth of those which, in unbroken succession, have been brought together in the same place—are few and far between.

Italian art is again this year seen at a certain disadvantage, as compared with that of the Northern schools, especially the Flemish and Dutch, which are represented, as a rule, by examples of the highest class, while the panels and canvases of Italian origin are, with some few exceptions, neither in the best condition nor of the finest quality. Indeed, the only Italian work here to which supreme rank can be accorded is the famous "Ariosto," by Titian, from Cobham—an injured but still an incomparable picture. It has here such formidable rivals as the magnificent series of portraits by Rembrandt from Grosvenor House, and the luminous "Don Balthazar Carlos," a Velasquez of the first water, from the collection of the Marquis of Bristol. The English pictures in the Great Gallery (No. III.) make up an unusually fascinating display, even when opposed to neighbours so dangerous. It must gladden the admirer of our great school of portraiture of the eighteenth century, to see that the English masters, with all their obvious shortcomings as regards thoroughness of execution, remain masters still, though, on the one side of them are Titian and Velasquez, and on the other Rembrandt and Rubens. Indeed, for sheer power and unity of tone, at a certain distance from the beholder, nothing maintains itself so well against the sober but resistless strength of the Velasquez already mentioned as Gainsborough's blue and silver full-length "Lady Eardley."

The Crewe Reynoldses, which the present generation has not previously had an opportunity of seeing in public, form a unique group. Among them are the famous double portrait, "Mrs. Crewe and Mrs. Bouverie"; the mannered, yet charming, "Mrs. Crewe as St. Geneviève"; the delightfully fresh and humorous "Master Crewe as Henry VIII."; and the still more exquisite "Miss Frances Crewe," one of the most perfect of all Sir Joshua's portraits of children. Johann Zoffany's "Interior of the Florence Gallery" and "The Life School in the Royal Academy, 1772" do not take high rank as pictures; but in the naive sincerity of their realism they are infinitely curious, and constitute pictorial documents of the highest value. Nothing more instructively shows how supreme excellence can be attained in styles absolutely divergent than the juxtaposition in Gallery No. I. of Turner's "Mortlake" and Constable's "Dedham Vale." The one is an exquisite vision containing the very essence, if not the outside husk of truth; the other one of the finest pages of noble, virile prose—if the expression be permissible—to be found in English landscape.

In Gallery No. IV. we find first a curious "Virgin and Child" (Sir Frederic Leighton, P.R.A.), by Michele Giambono, the elder of that name, by whom there is in the Accademia of Venice an elaborate altar-piece, dated 1456, in which the tints have the brilliancy of enamel, and resemble those in a piece of fine *champlevé* work. This example, which, like the one just mentioned, reveals the influence of Gentile da Fabriano, has lost its brilliancy. It bears the full signature, "Michael Johannes Bono Venetus pinxit." Before it, in order of date, should have been mentioned the little diptych (Mr. Charles Butler) ascribed in the Catalogue, possibly through some printer's error, to a "Bernardo

Gaddi," unknown to Italian art. Perhaps the owner wishes to designate Bernardo Daddi, a Giottoesque painter who frescoed one of the choir-chapels in Sta. Croce, Florence, and to whom an attempt was recently made to give the wonderful "Trionfo della Morte" of the Campo Santo, Pisa: the latter, however, a most unconvincing ascription. The faces of the sacred personages, as here depicted, show certain curious disproportions, such as we are accustomed to associate with the art of Taddeo Gaddi. A genuine and characteristic example of the Ferrarese pupil of Squarcione, Marco Zoppo, is the little panel "A Saint" (Mr. A. de Pas); it was not included in the recent Ferrarese collection of the Burlington Fine Arts Club.

A puzzling and fascinating portrait is the "Alberto Pio di Carpi" (Mr. Ludwig Mond), ascribed to Baldassare Peruzzi. The intrinsic evidence furnished by the picture itself would not in itself sufficiently support the attribution; for the portrait of this olive-skinned, fair-haired (or fair-wigged?) young patrician suggests rather the Milanese school under a Northern influence. The background, with its architectural features and its animated little figures, is, however, much more in Peruzzi's own earlier style. Dr. J. P. Richter has traced an intimate personal connexion between Peruzzi and the personage here represented, and he furnishes what may be accepted as sufficient proof from without that the attribution is correct. He has stated to the writer that, in 1505—the date which the portrait bears—Peruzzi was, moreover, painting in the company of the Milanese artist, Cesare da Sesto.

The early Florentine school has never been so feebly represented as on the present occasion. The only panel requiring notice is the "Virgin and Child" (Mr. Chas. Butler), belonging to the group of pictures conveniently summed up as "School of Verrocchio," which comprises such works as the "Virgin and Child with Angels" and the "Tobias with the Archangel," in the National Gallery, and the "Tobias with the Three Archangels" in the Accademia of Florence. This is a good, sound example of its class; but there is even less justification for giving it to Verrocchio himself, than there was for ascribing to the master of the celebrated "Baptism" in the Accademia—as did no less an authority than Dr. Bode, of Berlin—our own school-piece "Tobias with the Archangel."

The life-size "St. Paul" (Mr. Ludwig Mond) is interesting, as probably the only specimen in England from the hand of the Pavian painter, Pier Francesco Sacchi: it is hard in treatment, and unpleasantly self-assertive in colour, yet marked by a certain bigness and sincerity of conception. Sacchi's best-known work are the important "Four Fathers of the Church," in the Louvre (1516), and an altar-piece in Sta. Maria di Castello at Rome (1526).

The "Virgin and Child" (Mr. T. Humphry Ward), ascribed to Andrea Solario, is an unusually fine repetition of the famous "Vierge au coussin vert" in the Salon Carré of the Louvre, with an entirely different background. Here St. Joseph is seen busily at work, while in the Louvre original the background is a characteristic landscape. Were it not for a certain lack of subtlety and charm in the faces of the Virgin and Child, one might almost hold the picture to be an original replica from the hand of the master; but these, together with certain other minute differences of manner, prevent us from accepting it as such. The Louvre example bears, on the marble plinth which supports the cushion, the signature "Andreas de Solario fa." Another puzzle most difficult of solution is provided by the curious "St. Francis and St. Catharine" (Mr. H. Reginald Corbet), a painting ascribed by its owner to Albert Dürer (!). The oddest thing is, that the panel in question has been provided with an entirely new gold ground, upon which has been painted, with an amusing *naïveté* on

the part of the forger, a huge Dürer monogram. An Albert Dürer with a gold ground, and a monogram on that ground, is, indeed, a *trouvaille*! Many opinions exist as to the school to which this interesting panel really belongs. Some connoisseurs have deemed it Italian, others Spanish, others again South German. To the writer it seemed, at first sight, to be a Muranese production of the earlier school, under Northern influence; then to belong rather to some Italian painter of the Adriatic Coast; but he must own regretfully to having as yet no very definite opinion on the subject.

The capital "Virgin and Child with St. John" (Mr. R. H. Benson), by Marco d'Ogionno, is one of the best extant examples of that unequal Leonardesque painter: it was in the New Gallery last winter. The most important picture in Gallery No. IV. is "The Resurrection" (Earl of Ashburnham), by Bartolommeo Montagna. This is painted on fine canvas, like two of the Vicentine master's altar-pieces in the Vicenza Gallery: it is a comparatively early work, though evidently a good deal later than two "Madonnas" in the New Gallery, and the one (No. 1098) in the National Gallery. The first impression made by the picture is the reverse of agreeable, the central figure of the Saviour risen from the tomb being unfortunately grotesque in both type and movement. The two saints in niches at the sides—St. John the Baptist and St. Jerome—make, however, ample amends. They are noble examples of an austere realism, rising, in virtue of its absolute, unquestioning sincerity, into true grandeur. There is little or nothing to be seen of the too-much-talked-of influence of Carpaccio on Montagna. The Vicentine painter's mood is here more in sympathy with that of Bellini's earlier and more severe style; but he is, after all, chiefly himself—one of the most interesting and characteristic figures of North Italian art.

Of the most exquisite quality is the miniature "Holy Family," by Fra Bartolommeo (Miss Henriette Hertz), a work small only in dimensions, but large and noble in style. Those who cry out at seeing a miniature oil-painting like this ascribed to the Frate, forget the quite similar panels in the Uffizi. They forget also the wonderful little triptych in the Poldi-Pezzoli Museum of Milan, painted by Fra Bartolommeo's friend and partner, Albertinelli. The large "Virgin and Child, with Saints and Donor" (Earl of Ashburnham), attributed to Giovanni Bellini, and bearing a signature, with the date 1505, is by a Bellinesque who is unable to merge his identity, even if he would, so peculiar are his mannerisms. Yet he is apparently not one of the group of painters really very near to Bellini—belonging to the inner circle of his satellites. The colour is brilliant, yet harsh, and not, in the best sense of the word, Venetian. The draperies are jagged in fold, and the proportions between certain figures manifest. Beyond question of the school of Bellini, but not by Giorgione, to whom it is ascribed, is the beautiful sunny "Landscape" (Earl of Ashburnham), with curious little figures of two men fencing and another playing on pipes, in the middle distance. The type of the landscape, although essentially Venetian, is not akin to any of those successive phases which we find in the well-authenticated Giorgiones, such as the early pictures in the Uffizi, the great Castelfranco "Madonna with Saints," or the so-called "Philosophers" of the Vienna Gallery (renamed by Herr Wickhoff "Aeneas and Evander").

The magnificent "Ariosto" by Titian, lent by Lord Darnley, from Cobham, has at some period suffered great injury to the head from restoration or over-cleaning; yet it remains, for all that, one of the noblest and most sympathetic of Venetian portraits. The picture shows already the early maturity of Titian's art, although the conception is still wholly in the Giorgionesque style of

portraiture, as shown in the pictures in the Pesth Gallery and the Berlin Museum respectively, and in Sebastiano Luciani's Giorgionesque "Violin-player" (formerly in the Sciarra Palace at Rome), celebrated, all the world over, as a Raphael. The "Ariosto" here has just that soft, pleasing melancholy, lighting up and refining Italian sensuousness, which we find in Titian's "Jeune Homme au gant" in the Louvre, as well as in the beautiful "Concert" of the Pitti Palace, so long deemed to be the typical Giorgione. It is impossible to accept as Titian's the great landscape with figures, "Jupiter and Antiope" (Duke of Westminster). This confused and uninviting production is, at the most, by a late, perhaps a seventeenth century imitator. The "Salvator Mundi" (Earl of Darnley) is gorgeous in colour, but too weak and characterless to be by the great master of Cadore himself. It bears a family likeness to a "Christ," with a landscape background, which, in the Pitti Palace collection, is ascribed to Titian.

Brilliant in colour and unusually well preserved is a large "Adoration of the Shepherds" (Eudoxie, Countess of Lindsay), ascribed to Tintoretto. It is certainly not by that master, but probably by one of the Bassano group. The Bassano touch is clearly seen in the homely accessories, and especially in the crisply touched white draperies, with transparent bluish shadows. A genuine Tintoretto, on the other hand, is Sir Frederic Leighton's "Portrait of Paolo Paruta." We have, too, a genuine Moroni—brilliant in its contrast of steel-grey with crimson, but reddish in the flesh-tones—in the "Portrait of Vittorio Michiel" (Marchese Bentivoglio di Aragona). The bright, showy piece, "Mars and Venus" (Mr. Val. C. Prinsep, R.A.), ascribed to Palma Vecchio, pleasing though it is, lacks the subtlety of execution and the poetic glamour of a true Palma. If it be necessary to find a name for it, we should prefer that of Cariani in his Palmesque mood—the juicy green landscape and the massive, unrefined blonde who presents Venus being much in his style.

We may pass over without much comment the "Virgin and Child" (Eudoxie, Countess of Lindsay), here, with more courage than discretion, ascribed to Raphael. It is one of the many versions of the lost "Madonna di Loreto," and, with its harsh, opaque colouring, by no means one of the most attractive. The necessity for exhibiting such a work as this is not obvious, especially with the condition presumably attached: that it is to bear, without a word of warning to the uninstructed, the august name of Sanzio himself.

CLAUDE PHILLIPS.

CORRESPONDENCE.

A MILESTONE OF CARAUSIUS.

Ch. Ch., Oxford: Jan. 5, 1895.

A Roman milestone has lately been found about a mile south of Carlisle, in the bed of the river Petterill, close to the Roman road which led from Luguwallium southwards. It has been acquired for the Tullie House Museum by Mr. R. S. Ferguson, to whom I am indebted for information and squeezes.

The stone, which is six feet long, has two inscriptions, one at each end: that is to say, it was first erected under one emperor, then, according to a common practice, it was turned topay-turvy, and inscribed with the name of a later ruler. The emperors are Carausius and either Constantius Chlorus or Constantine I.

The two inscriptions are:—

1. IMP CM
AVRMA'S
CARAVSIPTF
INVICTO AVG

Imp. C(aes) M. Aur(elio) MAVS Carausio p(io) f(elici) invicto Aug. The only puzzle is MAVS,

which seems to be the lettering at the end of the second line: I think it may be a blundering anticipation of ARAVS in the third line, as the way in which the letters are formed is not so dissimilar as in modern print. Carausius is generally credited with the names M. Aurelius Valerius. The *praenomen* is testified to by several coins, the other names only by one of Stukely's coins (*Carausius* i., p. 112) accepted by Eckhel (viii. 47), but omitted by Cohen. It is said to read IMP M AVR V CARAVSIUS P AV; but Stukely's notorious inaccuracy and the oddity of the legend make the statement rather doubtful.

This milestone is, so far as I know, the only certain lapidary relic of Carausius. The inscription appears on the squeeze to be complete; but Chancellor Ferguson, who has seen the stone, thinks something may have been lost below line 4.

2. FL V L
CONS
TANT
III O NOB
CAES

FL(avio) Val(erio) Constant[in]o nob. Caes. It is possible that a line may have been lost at the beginning. In line 4 I think to see NO on the squeezes, and hence I have supplied *Constantino*; but *Constantio* is not wholly impossible. The road from Carlisle southwards has yielded two inscriptions of Constantine the Great (C. vii. 1176, 1177), both later than the one here described and giving him the title of Augustus, not Caesar.

F. HAVERFIELD.

NOTES ON ART AND ARCHAEOLOGY.

WHAT claims to be the most complete history of modern art which has ever been attempted will shortly be published by Messrs. Henry & Co. It is from the pen of Dr. Richard Muther, keeper of the Royal collection of prints and engravings at Munich, and will be entitled *The History of Modern Painting*. The book begins with the English art of the eighteenth century, and treats at length of the English painters and illustrators of the present century. France, Germany, Belgium, Denmark, Holland, Italy, Norway, Sweden and Spain occupy a share of the author's space, America and American painters living abroad come in for due notice, and the influence of Japan on European art has not been overlooked. The work will be profusely illustrated with portraits of many of the artists, and with reproductions of their most important pictures or drawings. It will be issued both in parts and in volumes, and will consist altogether of more than 2000 pages.

THERE will open next week, at the Fine Art Society's, New Bond-street, an exhibition of drawings by Thomas Rowlandson, including his Tour in a Post Chaise, 1782, from his Studio in London to the Wreck of the *Royal George*.

THE following have been elected Associates of the Royal Society of Painter-Etchers: Messrs. F. Vangs Burridge, W. K. Hinchcliff, and W. Thompson.

THERE is now on view, in the galleries of the Royal Institute of British Architects, Conduit-street—in addition to the annual exhibition of drawings submitted for the prizes and student-ships—a collection of drawings of the Pantheon at Rome, by M. Chedanne. One of these gives a conjectural restoration of the original Portico of Agrippa, showing ten columns in front; others give conjectural restorations of the building as it stood in Hadrian's time, showing the bronze plating which was taken away in 1632 by Pope Urban VIII., and melted down to make the existing canopy over the Apostles'

Tomb in the Vatican. At the meeting of the Institute on Monday next the prizes will be distributed by the president, Mr. F. C. Penrose, who will also deliver an address to the students.

Mr. W. WYKE BAYLISS, president of the Royal Society of British Artists, will deliver a lecture on Monday next, at 5 p.m., at the London Institution, on "The Use of the Supernatural in Art."

THE last number of the *American Journal of Archaeology*—printed at the Princeton University Press, and to be had in London from Messrs. Kegan Paul & Co.—opens with three papers of the American School at Athens. Dr. Charles Waldstein describes a marble head of an Ephebus, apparently from a metope, which was found this spring during the excavation of the Heraeum at Argos. From a comparison with the Doryphoros at Naples, and also on other grounds, he has no hesitation in assigning it to the school of Polycleetus. Mr. Rufus B. Richardson writes of the tiles stamped with inscriptions that were discovered at the Heraeum, in the light of similar tiles and inscriptions found elsewhere. The most clear is that bearing (in whole or in part) the name of the architect Sokles. Mr. J. R. Wheeler deals with the remaining inscriptions, which are mostly fragmentary and none of very ancient date, though interesting from the point of view of Argive palaeography. Next comes a paper by Mr. W. Hayes Ward on some Hittite seals, which he has presented to the Metropolitan Museum of New York. Two of them are cylinders, which he affirms to be the first ever found with Hittite characters. From one of them he infers that the winged disk of later Assyrian art was conceivably derived, through the intervention of the Hittites in Syria, from Egypt. There are two obituaries: of Prof. Heinrich von Brunn, by Mr. A. Emerson; and of Dr. H. G. Lolling, the author of Baedeker's Greece, and curator of the Museum of Inscriptions at Athens, by Mr. R. B. Richardson. Finally, we have the usual summary of Recent Archaeological Discoveries, filling more than 100 pages, where we notice that more room has been made for Egypt and Asia Minor, Greece, and Italy, by omitting altogether the occasional notes from India and the Far East.

MUSIC.

MUSICAL PUBLICATIONS.

Studies in Modern Music. Second Series. By W. H. Hadow. (Seeley.)

OUR author opens this new series with an essay entitled "Outlines of Musical Form," and, as we expected, he has much to say that is of interest. While reading it, however, we could not but call to mind Wagner's objection to discussing form without contents. Mr. Hadow sometimes uses the term "sonata form," for what is technically known as "first movement form," and sometimes for a Sonata, i.e., a work consisting of various movements. A trained musician can certainly follow him, but for all that he should have avoided the confusion.

The essay on Chopin is, to our thinking, the most attractive portion of the book. We are told, by the way, that Fétis and Liszt both erroneously give 1810 as the year of the composer's birth; our author might have added that the tombstone at Père la Chaise also repeats this error. Chopin was born in 1809. Mr. Hadow regrets the "unjustifiable license of language" of Chopin's biographers with regard to the George Sand episode. Amid many conflicting reports it is now difficult to ascertain the exact truth. The matter is not of historic importance, neither is a full

understanding of the exact relationship between the novelist and the composer necessary to a full appreciation of Chopin's music. But we agree with Mr. Hadow that more measured language on the part of some biographers would have been judicious, and certainly more charitable. Very interesting is Mr. Hadow's suggestion, that Chopin's early acquaintance with Polish folk-songs, written not in our modern scale but in one or other of the ecclesiastical modes, may account for his indifference to the requirements of key-relationship. But we are not so sure whether he is right in complaining of the key of the Funeral March in the Sonata in B flat minor; the Finale is not long enough to create key monotony. Again, we doubt whether Mr. Hadow ever heard that Finale interpreted by Rubinstein; if he had, he surely would not have described it as having "somewhat the air of an impromptu." Rubinstein, by dexterous use of both pedals, made it sound sad and mysterious as the wailing harmonies of an Aeolian harp. Mr. Hadow, in accordance with the spirit of the age, is fond of making strong statements; but not everyone will agree with him that the second half of the Sonata is "a disappointment and a failure." He declares that Chopin's "virtuoso passages" differ from those of Herz and Hungen, and even Thalberg, as a pianoforte differs from a barrel-organ. He might have made a stronger comparison, and compared "virtuoso passages" with those of greater pianists, Moscheles, Henselt, and even Liszt, and asserted the Polish composer's superiority. Excepting in one or two pieces of minor importance, Chopin always used technique as a means, not as an end. Let us quote Mr. Hadow's last sentence referring to Chopin's music: "There have been nobler messages, but none delivered with a sweeter or more persuasive eloquence." Just before he has remarked that "Chopin can claim no place among the few greatest masters of the world." This sounds cold, but Mr. Hadow admires Chopin to the full; he will not allow him to be ranked with Bach and Beethoven, but acknowledges him as one of the immortals.

The next essay is on Dvorák, and a very graphic account is given of the Bohemian composer's youth, his early struggles and failures. Well may it be said of him now, in the day of success, that he has deserved it. The mention, too, of Smetana, "the first Bohemian composer," is opportune. Mr. Hadow's description of his "Prodana nevesta" makes one hope that it will be given some day in London. Bohemian music leads our author to a brief digression on nationality in art. The resemblance between the national songs of various countries make one somewhat sceptical as to the marked distinctions which science would have us recognise.

The last essay concerns Brahms. Lately, in noticing Mr. Fuller Maitland's *Masters of German Music*, we alluded to the too frequent use of laudatory terms. Mr. Hadow, however, goes to greater excess. No one now disputes the greatness of Brahms, and it is on that very account that a "study" should not become a mere panegyric. Brahms was considered guilty of a dangerous and radical innovation when, in his 'cello Sonata in F, he chose for his second movement a key one semitone higher than the principal key. Mr. Hadow tells us that the same thing had already been done by Haydn; he might also have given his hero the substantial support of Beethoven and Schubert. It is pleasant to read of Sir George Macfarren's early essay on the German Requiem, for he was not very much in sympathy with modern music.

Mr. Hadow has a few words about Wagner. He tells us that "the drama of the future will

accept him as one of its greatest potentates." Does not the drama of the present already do this? Our author's remarks respecting the "complete organisation of a Sonata or Symphony" invite comment and even criticism, but in a general notice of the book the latter cannot be attempted. He makes statements about Beethoven which are certainly open to question. But whatever qualifications we may deem necessary in noticing this volume, we would fully acknowledge Mr. Hadow's earnestness, and his desire to understand and explain the course of music since the death of Beethoven: it is perhaps this very earnestness which occasionally leads him into exaggeration.

Posthumous Nocturne in C sharp Minor. By F. Chopin, edited and fingered by Natalie Janotha (Ascherberg.) The publication of posthumous works often proves disappointing: not so, however, in the present instance. The piece may not rank among Chopin's great Nocturnes, but it has charm and delicacy. It is said to have been written by him for his sister Louise. She was particularly fond of her brother's Concerto in F minor, and this will explain the reference to that work at the beginning of p. 3. There is another passage which vaguely recalls—or, perhaps, foreshadows—the Nocturne in F sharp minor (Op. 48, No. 2). Prof. Niecks, in reference to a Polish edition published after Chopin's death, remarks: "Nothing but the composer's autograph tells one of the genuineness of this piece." In the Nocturne under notice a facsimile of the original MS. is given on the title-page. Miss Janotha has added some useful fingering.

J. S. SHEDLOCK.

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LITERATURE.

The Literature of the Georgian Era. By the late William Minto. Edited, with a Biographical Introduction, by William Knight. (Blackwoods.)

LIKE the *Shakespearian Studies* of the late Thomas Spencer Baynes, which we noticed some six months ago in the *ACADEMY*, *The Literature of the Georgian Era* may be described as, in motive and design, mainly a memorial volume. The contents include a series of nineteen lectures given by Prof. Minto on the poets and novelists of a period of one hundred and sixteen years (1714-1830), together with two short papers from his pen, "Mr. Courthope's Biography of Pope" and "The Supposed Tyranny of Pope," reprinted from *Macmillan's Magazine*, and one (hitherto unpublished) on "The Historical Relationships of Burns." Prof. Knight, of St. Andrews, who edits the volume, adds a brief preface and a genially written biographical introduction, to which he has appended a series of eulogistic appreciations of the late Prof. Minto, contributed by Dr. W. Robertson Nicoll, Mr. P. W. Clayden, Mr. John H. Lobban (Prof. Minto's late Assistant), Mr. H. Grierson (his successor in the chair of English literature at Aberdeen), Messrs. A. T. Quiller-Couch and Richard Le Gallienne, and one or two others—friends, colleagues, or old pupils. With all this accumulation of praise criticism has, of course, no direct concern. The view-point of the critic differs so widely from that of the panegyrist—that it would be as absurd as it would be manifestly ungracious to apply to these large encomiums the ordinary tests of historical accuracy. The biographical introduction, therefore, with its pendent appreciations, shall pass unchallenged by us. But touching the main body of the book, Prof. Minto's lectures on the Georgian literature—which, by the way, were originally delivered to a mixed audience assembled, under the auspices of a local examination committee, in the Music Hall of Aberdeen—touching the lectures we have a word or two to say; and inasmuch as they are declared by the editor to contain many of Prof. Minto's deliberate and settled literary judgments, though unfortunately they lack the benefit of his final revision, it is but right to say it here and now.

Had Prof. Minto lived he would, we are told, have embodied the three papers which form the Supplement of this volume in a large work, which was to have been entitled "Reconsiderations of some Current Conceptions about Eminent Poets." As it is,

this title might not unaptly have been chosen for the lectures under review, for in them—though no doubt they are *prima facie* historical rather than controversial—Prof. Minto again and again sets himself to combat certain widespread impressions regarding the causes of the poetic decadence of the eighteenth century, the true character of the naturalistic movement traceable in the poetry of Cowper, and the nature of that notable revival of which Wordsworth was at once the chief agent, and, in his famous Prefaces, the recognised exponent. On each and all of these three questions the most erroneous notions, if we may believe Prof. Minto, still prevail; and this, "in spite of the labours of such accurate historians of literature as the late Mark Pattison and Mr. Stopford Brooke." But it is necessary to observe that the alternative views propounded by Prof. Minto by no means invariably coincide with those of Mr. Stopford Brooke's model *Primer of English Literature*; while of Prof. Minto's objections as a whole we can only say that in our judgment he has altogether failed to substantiate them as against the prevailing opinions he so assiduously decries.

That the eighteenth century was at least comparatively barren of the higher poetry Prof. Minto and the ordinary reader are agreed: where they diverge is in their several modes of accounting for this phenomenon. "The disciples of Wordsworth and Coleridge," writes Prof. Minto, "in their wholesale condemnation of the poetry of the eighteenth century, have fixed in the public mind a great many erroneous conceptions." Of these he proceeds to particularise the three following: (1) That the admitted poetic sterility was due to the predominance of false, arbitrary and exclusive critical theories; (2) that it was in some measure due to the monotony of the heroic couplet, "the one normal and habitual form in which the poetry of the century moved in its serious moments" (Gosse); (3) that it followed necessarily from the fact that the eighteenth was pre-eminently the century of prose. These widely prevailing notions as to the source of the Georgian decadence Prof. Minto summarily rejects in favour of a theory of his own, which he sets forth as follows:

"The main defects of the poets of this period can be traced to one source—the character of the audience for whose judgment they had respect, by whose ideals they were controlled, who were to them the arbiters of taste. The standard of taste in the time of Queen Anne, and till near the end of the century, was a self-consciously aristocratic and refined society, self-conscious of their superior manners and superior culture, and disposed to treat the ways of the vulgar with amused contempt. This, I think, can be shown to be at the root of the striving after wit and the respect for established models, and the false theory of poetic diction in serious poetry. Fear of being vulgar, fear of being singular, these were the real nightmares that sat upon the eighteenth century poetry."

Now into the causes of this poetic sterility or, as Prof. Minto prefers to say, this "temporary arrest of poetic expansion," this is not the place, nor is the present the fitting occasion, to enter. We must, there-

fore, be content simply to quote Prof. Minto's hypothesis on the subject, without attempting to discuss its merits. But when Prof. Minto, not satisfied with rejecting the three popular explanations above given, proceeds to deny that either Pope himself, or any of his successors of the pseudo-classic school of poetry, was in any degree subject to or hampered by false or exclusive critical theories, it becomes our duty, in the interest of truth, emphatically to protest. Prof. Minto quotes Pope's remark, recorded by Spence, about a tree being a nobler object than a prince in his coronation robes, to show that the poet had a genuine and reverential love for nature; and he points to the Preface of Pope's edition of Shakspeare as evidence of his just and discriminate estimate of the great dramatist. He asserts that "neither Shakspeare nor Nature was undervalued by the poets of the generation after Pope"; that "their adoration of Shakspeare is not exceeded by the most reverential and least critical member of the New Shakspeare Society"; and that "if their poetry was limited in amount and narrow in quality, it was not for want of a taste for better things." And by way of establishing these somewhat startling theses, he quotes a single passage from Akenside, and some forty couplets from Hayley [!]. Of Pope, again, he says that

"though the poet often heard his own age described as the Augustan age of English verse, in which the art had been carried to a perfection unattained before, he was by no means insensible to the greatness of his great predecessors, Chaucer, Spenser, and Milton"; and that "his conversations with Spence afford abundant evidence of his catholicity as well as of his delicacy of judgment."

Though Pope often heard his own age described as the Augustan age of poetry! Does Prof. Minto mean to suggest that Pope himself did not habitually so describe it, and with all his heart, mind, soul, and strength, believe it so to be? If we may credit Prof. Minto, Pope and the other poets of the Franco-classic or "reasonable" school, while gracefully submitting to be cramped and fettered by the narrow ideals imposed upon them by their "superciliously aristocratic audience," still cherished in their hearts poetic ideals of a nobler, purer, loftier type—ideals akin to those of the Elizabethan age, and differing in no essential point from those of the Wordsworthian Revival. Now, had Prof. Minto asserted this of Dryden, it had not been so much amiss; for of Dryden it is unquestionably true that from first to last his native genius frequently collided with the critical principles he had accepted from Waller and the town, and to the brilliant illustration and triumphant establishment of which he devoted the puissant energies of a lifetime.

"Dryden," writes Mr. J. R. Lowell, "did more than all others combined to bring about the triumphs of French standards in taste and French principles in criticism. But he was always like a deserter who cannot feel happy in the victories of the alien arms, and who would go back if he could to the camp where he naturally belonged."

But where shall we find any hint that what was thus true of Dryden was true also of Pope and his followers? Is there, in all the writings either of Pope or of his contemporaries, one word to indicate the existence of a secret conflict between the native preferences of the poet's own unshackled judgment, and the narrow and arbitrary ideals of the society in which he moved, and for which he wrote? Or, rather, does not all the evidence point the other way: namely, to the conclusion that, in everything pertaining to poetic criticism, Pope was the genuine child of his age? To which of our poets is it, for example, that Pope ascribes the earliest achievement of a classic refinement, smoothness, and grace, or of a stately and harmonious procession of the verse? To Spenser? To Shakspeare? To Milton? No; neither to these, nor to any before them or contemporary with them, does he attribute those distinctions. Waller, he writes (*Imit. Hor. Ep. II. i. 267*):

"Waller was smooth; but Dryden taught to join
The varying verse, the full-resounding line,
The long majestic March, and Energy divino."

Waller and Dryden, the first to aim at a chaste and harmonious style! Well might Joseph Warton exclaim:

"What! did Milton contribute nothing to the harmony and extent of our language? . . . Surely his verses vary and resound as much, and display as much majesty and energy as any that can be found in Dryden. . . . His name surely was not to be omitted on this occasion!"

And so Pope was alive to the greatness of Milton, was he? Why, Pope believed, as did Dryden, that the reason why the *Paradise Lost* was not written in the rhymed heroic couplet was simply and solely because its author, poor man, could not, for all his pains and practice, attain the requisite mastery of that metrical form! So Pope himself told Voltaire.

"Milton's own particular reason for choosing blank verse," writes Dryden, "is plainly this, that rhyme was not his talent; he had neither the ease of doing it nor the graces of it; his rhyme is always constrained and forced, and comes hardly from him."

This of the poet to whom we owe the subtly linked sweetness of "Lycidas" and the stately, elaborate harmonies of the Sonnets! And on this question of metre, be it remembered, Pope's little finger was thicker than his master's loins. As to Pope's opinion of Milton's diction—"so passionately fitted to his subject," as Mr. Stopford Brooke admirably observes—read what he says to Spence: "I doubt whether a poem can support itself without rhyme in our language, unless it be stiffened with such strange words as are likely to destroy our language itself." Pope clearly shares Dryden's opinion, recorded in the *Essay on Translation*: "I cannot defend Milton's antiquated words, and the perpetual harshness of their sound."

Prof. Minto denies that Pope was imbued with any false, narrow, or artificial principles of poetic criticism. Well, one principle which he did indisputably hold, and which is at once false and narrow, is that relating to "correctness." That Pope's test and standard of correctness was utterly false is proved beyond possibility of cavil

by the fact that his standard excludes Milton, the first, and probably the most, absolutely correct poet England ever produced. "Late, very late," writes Pope:

"Late, very late correctness grow our care,
When the tir'd nation breath'd from civil war."

That is, correctness was first cultivated by Waller and Dryden. Yet in their hands it did not reach perfection, for

"Ev'n copious Dryden wanted, or forgot,
The last and greatest art, the art to blot."

The inference is obvious: "In me, Alexander Pope, correctness has, for the first time, attained its full and final consummation." When Spence asked Pope: "Which, sir, do you look upon as our best age in poetry?" Pope replied, "Why, the last, I think," meaning the age of Dryden. Decency forbade him to say, what from the above-quoted lines it is clear that he meant, that his own age was the most illustrious, and he himself the brightest luminary of it.

Again, it would be an easy matter to show that, in his canon of poetic diction—"True wit is Nature to advantage dress"—Pope was hampered by a critical principle which not only was "false, narrow, and artificial" in itself, but also tended, by over-emphasising the necessity of ornament, to obscure, if not absolutely to conceal, the paramount importance attaching to logical propriety of diction in poetry. This was the principle which Pope received from his master, Dryden, which he embodied, illuminated, and carried to perfection in his Translation of Homer, and which, according to the impression generally prevailing among Englishmen, he bequeathed as a sacred and binding tradition to future generations. But Prof. Minto denies the existence of "this tradition." "It is the merest fiction," he writes, "the most unsubstantial shadow of a metaphor, to describe Pope as tyrannising over English poetry at the close of the eighteenth century." He assumes quite a superior tone when speaking of those who see in Cowper's poetry a spirit of revolt against the authority of Pope. "Their view," he says, "is so easy and simple and thought-saving." Of its incorrectness, its utter baselessness, he has not even the shadow of a doubt.

"We can hardly speak of revolting against a tyrant when there is no tyrant to revolt against. Poetry had ceased to dominate the affections of the English people, and Pope's deposition had, in fact, been accomplished by the coming to power of prose fiction. There was now [*i.e.*, in Cowper's day] a period of anarchy in poetry; every poet was doing that which was right in his own eyes."

Such, in substance, is Prof. Minto's account of the period. How utterly untrue to history it is may be seen by glancing for a moment at Johnson's Life of Pope. The "Lives" were published in 1779-1781; Cowper's "Task" in 1785. Now, what does Johnson say of Pope's Translation of Homer, that "poetical wonder," as he calls it, "that performance which no age or nation can pretend to equal"? Johnson says:

"Pope has left in his Homer a treasure of poetical elegances to posterity. His version . . . tuned the English tongue; for since its appearance no writer, however deficient in

other powers, has wanted melody. Such a series of lines, so elaborately corrected and so sweetly modulated, took possession of the public ear; the vulgar was enamoured of the poem. . . . New sentiments and new images others may produce; but to attempt any further improvement of versification will be dangerous. Art and diligence have now done their best, and what shall be added will be the effort of tedious toil and needless curiosity."

Johnson probably knew more than Prof. Minto about the predilections of his English contemporaries; and does this, which he gave to the world in or about 1780, suggest that Pope and his poetry had ceased to interest, or rather, to enthral, the readers of his day? Does it not, on the contrary, place beyond question the fact of Pope's paramount influence (call it tyranny, if you will) over the poets and poetry of the waning century? But, indeed, Prof. Minto can hardly have meant his audience to take his words on this point too seriously: for when, in a subsequent lecture, he comes to deal with Campbell, he explains that poet's strange uncertainty as to the merits of his own lyrics by saying that his taste had been formed on eighteenth-century models, and that, consequently, "the incubus of literary tradition lay heavy upon him." A tradition which survived to produce so extraordinary an effect early in the nineteenth century can hardly have been moribund, much less dead and done with, in the latter half of the eighteenth.

The truth is, that the tone of these lectures is throughout disputatious rather than calmly and candidly judicial. The arguments are very much what we might expect to hear at an academic debating society from a clever young speaker, well accustomed to wield the quarterstaff of logic. As we turn the pages we are reminded again and again of the epigram: "C'est du bon, c'est du neuf, qu'on trouve en votre livre; mais le bon n'est pas neuf, et le neuf n'est pas bon." More than once the exigencies of his position force Prof. Minto to hazard the most unguarded, extravagant statements: as, for example, where he says that "of Joseph Warton's Essay on Pope Johnson repeatedly wrote and spoke in terms of the highest praise." Johnson knew intimately, and was under some obligations to, Joseph Warton, and he was glad to be able to commend the genial, courteous spirit of his book; but of the main conclusions sought to be established therein, he never spoke or thought otherwise than with smiling contempt. Again, Prof. Minto has the audacity to say—to be sure it was to an Aberdeen audience that the amazing paradox was addressed—that Thomas Campbell was more profoundly stirred by the influences of the French Revolution than "either the hard, self-contained Wordsworth or the dreamy and speculative Coleridge"! But into the number and extent of Prof. Minto's misjudgments respecting Wordsworth, and the poetic movement associated with him, we must not venture even to glance. Suffice it to say that the lectures devoted to the Wordsworthian Revival, albeit the most interesting in the volume, are also the most unsound in doctrine and argument.

It is with reluctance that we have pointed out the shortcomings of this book. Let us add a word, pleasanter to say, in praise of the admirably clear, transpicuous quality of the style. Prof. Minto always writes in a way that catches and retains the attention; and at times, as when he speaks of Burns, a flush of feeling warms his alert, if somewhat colourless, vigour into real eloquence. His Lectures, with all their faults, form thoroughly pleasant reading, for they betray at every turn their author's sincere and hearty delight in his vast subject.

T. HUTCHINSON.

A History of the Christian Church during the First Six Centuries. By S. Cheetham, D.D. (Macmillans.)

THIS volume very admirably fills up a gap in our literature. It is a sketch of the history of the early Christian Church, in which the fresh material so rapidly accumulated of late years is carefully incorporated and summarised. Discoveries of fresh material cannot at present be expected to diminish either in importance or frequency, and there is, therefore, no likelihood that Dr. Cheetham's book will be final; but our gratitude to him for being at the pains to define for us the state of our knowledge as it is at present is all the greater on that account.

The Archdeacon's history is intended primarily for the general reader. It is a convenient and not too condensed summary of the first six centuries of Christianity. For the student also it will be valuable, as giving him in handy form the judgment of an acknowledged authority upon the period, and as affording him, in its copious references to original documents and to all works of importance, a thorough and reliable guide to the whole literature of the subject. Our account of the book will have made it clear that its chief value lies in the fact that Archdeacon Cheetham is its author. It is not often that an erudite scholar, who has distinguished himself by original research, will condescend to write for the general reader. When he does so condescend, he may very easily fail, unless he is wise enough to see clearly what is expected of him. He must forget that he is a specialist with a detailed knowledge of certain periods and certain men, and he must forget that he has been accustomed to discover fresh facts and to develop new theories.

He must, moreover, add to his faculty for research the organising instinct, which estimates the relative importance of men and epochs, and arranges in accurate perspective the history of six hundred years. Dr. Cheetham's book is satisfactory, because he has fulfilled these requirements with unusual ability and success.

The book is divided into two parts: Part i. brings us down to the Edict of Milan, A.D. 313; part ii. finishes at the accession of Gregory the Great, A.D. 590. This division protests against the unnatural arrangement which attempts to treat the first Oecumenical Council, A.D. 325, as the final event of primitive Christianity rather

than as the beginning of a new epoch. Part i. Dr. Cheetham divides into eight chapters, which are only partially chronological. Chaps. i. and ii. describe the Apostolic Church: its field of labour, its leaders, its organisation, its sects. Chap. iii. carries on the history under the title of "The Early Struggles of the Church": it deals with the persecutions *seriatim*, adding most judiciously a sketch of the intellectual warfare of the Church, of the books written for and against Christianity during the same period. Chap. iv. goes back again to the end of chap. ii., and describes the "Growth and Characteristics" of the Church. It begins with a glance round the world in the direction in which the faith may be supposed to have travelled, and then passes in review the growth of the Syrian Church, the Gallican Church, and the Alexandrian Church, with sketches of the work of Ignatius and Polycarp, Irenaeus, Justin Martyr, Clement, and Origen. Chap. v. again recurs to chap. ii., summarising "the Great Divisions." It describes the early heresies under five sections, ending with a page on "the Catholic Church," which by the end of the chapter has emerged into definite creed and organisation. Chap. vi. is an appendix to chap. v. It is an account of "the Theology of the Church," as contrasted with that of her opponents described in chap. vi.

We have said enough to indicate Dr. Cheetham's method and the merit of it. Every chapter is singularly complete in itself. He has selected his topics so wisely that his facts group themselves easily in the place assigned them; and everywhere he has regulated with skill the order of his facts and the space given to important incidents or men. The treatment of the apologetic literature in connexion with the story of the persecutions is perhaps an obvious felicity; but there is not a chapter in which insight of this kind is not displayed, and continually the wary reader will learn something from the mere juxtaposition of names and incidents in the narrative. We were inclined to complain that there was no mention of the *City of God* in the outline of St. Augustin's career at p. 246; but we found what we wanted at the end of the chapter on "the Church and the Empire," followed by a notice of Orosius and Salvian, and we were more than satisfied. The book cannot be judged by extracts. If we turn to the sketches of Origen, or Cyprian, or Athanasius, or to the excellent account of Jerome, and read them out of their context, we shall be struck by the conciseness and the pregnancy of the style, but we shall find the accounts meagre; but read in their place with the rest of the narrative they are not meagre—they are most carefully calculated to convey by their mere length and relative elaboration a sense of the importance of the life described. We have mentioned so far points which all readers will appreciate. We have said nothing of the theological merits of the book. The soberness, the thoroughness, and the accuracy of such chapters as v., on the early heresies, and vi., on "Contraventions of the Faith," need not be insisted upon. In chap. vi. particularly an enormous

and intricate mass of material is treated with masterly patience and lucidity.

To criticise the style of a summary may seem captious. There is a sense in which a summary should have no style. Picturesque description, eloquent appeal, dramatic realisation of character, are the media in which style works; and these Dr. Cheetham must eschew. But we cannot read many pages of his book without detecting that his style has character. He does not give us a mere précis, but writes in weighty and forcible phrases a narrative which at every step demands thought and insight for its mere arrangement and order. We find Dr. Cheetham's book good, but we are not satisfied with it: it makes us ask for a more copious, a more leisurely and dignified narrative from the same hand. If Dr. Cheetham would expand this volume into five or six, we should have a history of the Christian Church not altogether unworthy of the importance and greatness of the subject.

RONALD BAYNE.

The Story of a Throne: Catherine II. of Russia. From the French of K. Waliszewski. (Heinemann.)

M. WALISZEWSKI, in these volumes, continues his studies of the Empress Catherine and her court. His book is, as usual, full of amusing gossip, and will, no doubt, be read by many persons under the idea that they are occupying themselves with history; but, in reality, very little history can be got out of this miscellaneous collection, consisting of extracts from French memoirs, *persiflage*, and the every-day chatter of court life. As the author gives few, if any, references, it is impossible for his readers to know how far they may rely upon the veracity of the retailer of the anecdote. Many of the most amusing and spiteful stories are to be found in the *répertoires* of the adventurers who flocked to Russia in the time of Catherine. Some of these returned to their native country without having made a career, and did not fail to say all the malicious things that their imaginations could devise.

On the whole, these volumes do not seem to be animated by quite such a hostile spirit to the Russians as the preceding work of M. Waliszewski, nor can we see that they furnish us with very much that is new. The stories about Patiomkin—to adopt our author's phonetic spelling—and the Orloffs are, indeed, very old. Many of the good things about Count Razumovski, the favourite of the Empress Elizabeth, seem to be taken bodily from M. Shubinski's *Sketches and Tales* (St. Petersburg, 1869). The great Catherine does not appear so belittled in these volumes as in the earlier ones. Credit is given to her kindness and liberality. The object of the author seems to be to parade before us, as far as possible, everything which makes her court appear corrupt. But a great deal of this is a very old story, and in no way peculiar to Russia. Let us remember what the court of Louis XV. was at the same time, and the social life at Vienna a little earlier, as described by Lady Mary Wortley Montagu in her Letters.

On the whole, M. Waliszewski is pretty fair to Suvorov; and in his treatment of Razumovski we can see the partiality of a Malo-Russian, for this our author must certainly be. He is a *hahol*, as he translates the Russian nickname for the Malo-Russians, which is applied to them from the tuft of hair which, *more Polonico*, they used to wear. This is why we get such forms as Illiobof, Bulhakof, and others, namely, from the habit of pronouncing *g* like *h*, which can be detected at once in the South of Russia. Even Patiomkin does not fare quite so badly at the hands of M. Waliszewski as we might have expected. He gives us a handful of anecdotes about him, but they are so abundant in Russia that volumes have been devoted to them. The minor favourites, naturally, cannot interest us so much.

The relations between the Empress and Voltaire are told in the most amusing manner. Our author is probably right, when he says that this unnatural friendship would not have lasted had the two correspondents ever met. Extracts are given from the celebrated letters of the Russian dramatist Von Visine, who, although having a German name, was a thorough Muscovite: his family had been naturalised since the days of Ivan the Terrible. Von Visine has left a very interesting account of France just before the Revolution; among other stirring events he has narrated to us the triumphal progress of Voltaire, when his bust was crowned on the stage. The story of Radistshef is told anew. The startling book which he wrote on his own country, and which caused his exile to Siberia, was long forbidden in Russia. In our own days it has been reprinted in all the glories of an *édition de luxe*. It is certainly a remarkable book, and it is pleasing to think that his exile did not last long; for Paul, on coming to the throne, ordered his release.

The earlier chapters of the second volume are devoted to the foreign adventurers who hurried to Russia to make their fortunes there with more or less success. Many of these were very small fry indeed, and their names are now forgotten. They may possibly interest Frenchmen, as the majority of them belonged to that nationality, but one does not see what significance they can have for Englishmen. In a subsequent chapter the relations between Gustavus III. and Catherine are discussed. M. Waliszewski has but a poor opinion of the Swedish king, with which we cordially agree. It is difficult to see much statesmanship in one who so little understood the position in Europe and the resources of his own country, that he nearly reduced it to bankruptcy. There must have been something weak in the head of the man who in such a poor country thought he could create a Versailles and a luxurious court *à la française*. The story of the projected marriage between the younger Gustavus and the Princess Alexandra is told anew. Of course, it always makes good reading; but no one will improve upon the way in which it has been narrated by Masson. A whole chapter is devoted to Grimm, the unwearied German, who resided at Paris and kept up such a

long correspondence with the Empress. Even now fresh letters seem continually turning up, to judge by those which appear in the Russian historical magazines. And, finally, the tragic scene of the death of the Empress is told for the hundredth time, and certainly lacks nothing in the picturesque language of our author.

On the whole, this book, whether dealing with Catherine herself or with her immediate surroundings, does not strike us as being bitter in tone. Perhaps the Princess Dashkof is treated as unfairly as anybody. But we must not forget that she did a great deal for education in Russia, and she is interesting to us Englishmen as having had something of the *Anglomane* in her character. She had many English friends; indeed, it is to one of these that we are indebted for her interesting memoirs, published thirty years after her decease. Her son, who was a kind of youthful prodigy, was educated at Edinburgh; and during the stay of the Princess in that city she was the intimate friend of all that brilliant circle of which such men as Dugald Stewart and Robertson were members. The glories of the northern Athons were at that time culminating. At this time also many young Russians were studying at Oxford. English literature began to make itself felt in Russia. We have translations of Fielding, Johnson, Young, Goldsmith, and many others, and this propensity for our writers has lasted in Russia till the present day. No doubt Princess Dashkof, as the head of the Academy, did a great deal to foster it.

M. Waliszewski thus winds up his two interesting volumes:

"Bronze and marble have alike done injustice to the memory of Catherine; printing ink has done her better service; the sole monument worthy of her up to the present is that which the publications of the Imperial Historical Society of Russia have raised to her. But this is but a collection of materials. 'Happy the writer of the future who shall write the life of Catherine II.' said Voltaire, I do not pretend to this good fortune. I have but endeavoured to open up a path in which I am certain that others will come after me."

These are brave words: we only wish that M. Waliszewski had sifted his anecdotes a little more and given us his authorities for many of his statements. Amusing he certainly always is, but is it history that he writes? As regards the translation, it is fairly done. Here and there, however, we come upon a Gallicism that sounds awkward. Thus, it is hardly English to say that Catherine "agonised for thirty-seven hours without recovering consciousness."

W. R. MORFILL.

The Life and Correspondence of William Buckland, D.D., F.R.S. By his Daughter, Mrs. Gordon. (John Murray.)

At the first blush the reader is surprised to find a life of Dean Buckland written for a generation that never knew him, seeing nearly forty years have passed away since his death. Undoubtedly this impression prejudices the book. Few original letters of the Dean have been recovered, and it

has been difficult to resuscitate much of the freshness and grace of his conversation. An enormous gulf, too, yawns between the Oxford of Buckland's days, when he lectured on horseback to men in cap and gown at Shotover, and the present time, when athletes in marvellously light costume flock every afternoon to the river or to football; much more between the science and theology of 1820 and those of 1890. The thoughts of men have considerably widened on these and other subjects; and now from under lighter strata in Mudie's box, among the biography, the fossil figure of Dean Buckland emerges, wrapped in numerous heavy cloaks and thick fur boots, with bags of bones slung round him, bearing the never-forgotten blue bag, as if he were just extracted from some palaeozoic rock. Small wonder that eyes open widely and antiquaries are gladdened as with a specimen of *Homo primigenius*.

And yet the world generally may be grateful to Mrs. Gordon for this bright and interesting life of her father. A striking personality has been rescued from a past ever receding farther from its ken. One little fact will show this. It was Buckland who, in the face of strong opposition, succeeded in lighting Oxford with gas. In 1818 oil lamps illuminated the High: now the colleges are being lit by electricity. The progress of natural science at Oxford can be reviewed, too, in conjunction with the life of one who literally formed great part of it. In an excellent Introduction Prof. Boyd Dawkins speaks of this life "as throwing light upon social and scientific conditions which have long passed away. It illustrates the position of science at Oxford during the first fifty years of the century." It introduces much of the valuable work of William Smith (who alone preceded Buckland in geological research), of Sedgwick, De la Bèche, Murchison, Phillips, and Lyell; and something of the men themselves. For lovers of Oxford it preserves many curious caricatures which are here reproduced, both verse and illustrations.

Buckland adds another to the numerous worthies of Devon, having been born at Axminster in 1784. His life is sufficiently void of incidents, but is a stirring record of hard work. In whatever position he was placed, he always found abuses to rectify and improvements to make. Never idle himself, he had no sympathy with laziness and waste of time in his children; and his teachings bore fruit in the varied accomplishments and useful work of his son Frank. When Christ Church was being restored, Buckland's watchful eye detected any deficiency in the stone employed, using an opera-glass from his window for the purpose. At Westminster he was diligent in exhorting to cleanliness when cholera was impending, even preaching on the prophet's words to Naaman, "Wash and be clean." Turning to the school he at once attacked the dormitory and lavatories, and was met by the boys armed with the brute force of unreasoning conservatism. Mr. Marshall, one of the masters of the school, doubts whether anyone with a less commanding scientific reputation than Dean Buckland could have

vanquished the resistance which the proposed alterations called forth. Then he proceeded to add a matron's house and sick-room, provided breakfast in hall for the Queen's scholars, and even penetrated into the kitchen department. In all this his energy and perseverance effected admirable reforms.

Buckland's fame, however, will always depend on what he called his "noble subterranean science." It is not too much to say that he was the creator of systematic geology. The Oxford Chair of Geology was called into existence for him in 1819. Thenceforth field-work and lectures demanded all his energies: the Kirkdale Cavern, the mammoth, the lias beds at Lyme Regis, glacial theories, the "phascolotherium" of the Stonesfield quarries, and above all his *Bridgewater Treatise*, successively claimed his attention. Numerous secondary experiments and by-works were being carried on at the same time. Buckland was indefatigable in all the details of his favourite science, and gathered round him, first at Christ Church, then at the Deanery, a multitude of friends, both British and continental, who were interested in his multifarious pursuits. These are succinctly described by Mrs. Gordon, and are set off by many anecdotes and good stories which naturally crystallised round the Dean. The antipathy of the old residents to the new Oxford learning is amusingly touched upon, and is almost inconceivable in the present fervour for biology. When, in the early stages of his career, he left, one long vacation, for Italy, an elder don brought up on the classics is said to have exclaimed: "Well, Buckland is gone to Italy; thank God we shall hear no more of this geology!" Even so late as 1833, the British Association was attacked as mischievous and absurd in the Bampton Lectures of the year.

Of infinite observation, most retentive memory, and great sagacity, an indomitable worker, quick to see the relation of things, genial, blessed with troops of friends, apt to take a humorous view of everything, and pious with an old-fashioned piety, Buckland ended his active and blameless life at his rectory of Islip, August 14, 1856. For some years before death his intellect had been clouded, owing, as Frank Buckland here explains, to a carriage accident.

Mrs. Gordon writes in a sensible, lucid manner, incorporating much that is interesting elsewhere on the geological discoveries of Buckland's time. Her book possesses special value for the history of Oxford studies during the first half of this century, while the long and varied list of Buckland's published works in the Appendix may well rebuke even the most diligent student.

M. G. WATKINS.

Nidderdale and the Garden of the Nidd. By Harry Speight. (Elliot Stock.)

THIS is a really excellent history of a beautiful and interesting district of Yorkshire, about which comparatively little has been written. In its compilation Mr.

Speight has exhibited his characteristic industry and intelligence, together with an amount of enthusiasm and local pride which may sometimes excite a smile. He tells us that the lower portions of the valley described are the Yorkshire Rhineland and the upper are its Switzerland. To our eyes the resemblance between the Rhine and the Nidd is about as close as that between Monmouth and Macedon, while Alpine scenery is not likely to be recalled by the distinctive beauties which belong to Bewerley and its neighbourhood.

But we readily acknowledge that this little fault in the historian—if fault it be—brings with it ample compensation. Mr. Speight does not hurry us over the ground like a showman weary of his oft-repeated tale. He dwells upon every detail with careful fondness, and succeeds in finding something to interest us at each step we take. For, though he may have his hobbies, he does not ride them too hard. He can give us in a pleasant way an account of the geological or botanical features of the district, and then pass, by easy transition, to the historical incidents with which it is connected. Castles, abbeys, and granges are made to tell their tales with a degree of fulness and accuracy which no mere guide-book would display, while local stories and traditions about persons and places are not thought too trivial to be excluded. Mr. Speight is especially strong in family history; and the genealogies of the present Archbishop of Canterbury, Eugene Aram, and Rudyard Kipling are of more than ordinary interest. The Primates descend from Thomas Benson, who, in 1480, was keeper of one of the forest lodges belonging to Fountains Abbey, and his father was a man of no small reputation in the scientific world. The Anglo-Indian novelist—whose grandfather was a Wesleyan minister at Pateley—is, we learn, the author of a local story, entitled *On Greenhow Hill*. Eugene Aram was born at Ramsgill, and there is certainly nothing in his parentage or early training which favour the theory of his having been a murderer. On the evidence adduced, a nineteenth century jury would probably have acquitted him.

Mr. Speight claims another illustrious inhabitant for Nidderdale. In spite of the accepted belief that the nightingale is never found north of the Trent, he asserts that the songster may be heard in Birkham Wood, near Knaresborough, and is by no means a stranger to the coppices on the banks of the Nidd. Of the kingfisher one is glad to learn that, after having been almost exterminated, it is "now fairly plentiful, and has greatly increased in numbers during the last two years." Unfortunately the protection extended to birds takes no account of other forms of life; and of many ferns, once common enough, it has to be recorded that they have become "extinct" through the rapacity of the collector.

CHARLES J. ROBINSON.

NEW NOVELS.

Peg the Rake. By "Rita." In 3 vols. (Hutchinson.)

The Co-Respondent. By G. W. Appleton. In 2 vols. (Downey.)

A Tragic Honeymoon. By Alan St. Aubyn. In 2 vols. (White.)

How He became a Peer. By James Thirsk. In 2 vols. (Ward & Downey.)

Name this Child. By W. H. Chesson. In 2 vols. (Fisher Unwin.)

The Beautiful Soul. By Florence Marryat. (Digby, Long & Co.)

The Still House of O'Darrow. By Irving Bacheller. (Cassells.)

The Burning Mist. By Garrett Leigh. (Jarrold.)

The Banshee's Warning. By Mrs. J. H. Riddell. (Remington.)

ONE excellent feature of *Peg the Rake* is, that the author has contrived to tell an Irish story in a perfectly natural way, without taxing the reader's patience with an undue proportion of Hibernian dialogue. The central figure is Miss Em, or, to give her name in full, Miss Emilia O'Hara, an unmarried woman of forty, full, even now, of hot blood and outrageous pranks, and with a certain history behind her which is carefully concealed till the last moment, and constitutes the mystery on which the whole interest of the plot depends. Possibly the solution, when it does come, may seem a little unsatisfactory. Miss Em is a thorough woman of the world. She is clever and well-educated, has moved in the best society, and held her own among it all her life; and she proves more than a match for the penurious and tyrannical stepmother whom her father has placed late in life at the head of his household, in the hope of putting some check on the extravagant whims and escapades of his daughter. Yet when at last, in order to escape the annoyances of her home, she marries the aged widower, Sir Jasper Lustrell—an unhappy union, from which, in accordance with all proper laws of noveldom, she ought to be set free—it is disappointing to find that the only way provided by the author for her extrication is the discovery that twenty years previously she had been legally married to one Denis Morrison, and—did not know it! Apart from this, the narrative is well worthy of its author: the incidents are at once dramatic and natural, and the dialogues full of vivacity.

For the benefit of such as are likely to be shocked by the title of Mr. Appleton's book, we may say at once that *The Co-Respondent* contains none of that naughtiness and impropriety which readers might have feared, or hoped, to find. Certain improprieties are, indeed, essential to the plot; but, being the outcome of a preconceived plan, and partaking of the nature of stage performances, they can fairly claim exemption from reproach. When Mr. John Cracklethorpe dies, and leaves £50,000 to his nephew, Jack Cracklethorpe, and a like sum to his niece, Kate Forester, to be paid to the two legatees on the day of their

marriage to one another, or in default of such marriage to be made over to an asylum for idiots, the only difficulty about accepting the legacy lies in the fact that Jack and Kate are each of them engaged to be married to somebody else. The repudiation of so large a sum of money is, however, a matter of serious consideration; and ultimately it is resolved that the marriage shall take place, to be followed as soon as possible afterwards by a divorce. There is no need to follow the writer through all the perplexities and entanglements that crowd upon one another in the carrying out of this plan. Mr. Appleton's aim has been to amuse, and he has completely succeeded. Not a particle of the story can, of course, be taken seriously; but, given the possibility of the leading idea, the details are worked in with wonderful skill. It is, in fact, a roaring farce throughout, and might well prove successful if adapted for the stage.

Macaulay, in a well-known essay, quotes, as a peculiar exemplification of Jane Austen's genius, the fact that within the compass of a very limited number of novels she has given us portraits of four country clergymen differing from one another in almost every essential particular, except the necessary conditions of their calling, yet each a truthful representative of certain clerical types. We are afraid the same praise can hardly be bestowed upon Alan St. Aubyn, who, about every six months, treats us to a tale of a curate, pious and well-intentioned always, but painfully invertebrate, and, as a rule, painfully like his predecessor. The Reverend Douglas Craik, who figures prominently in *A Tragic Honey-moon*, differs but slightly from the curates whom this writer has so often described, and his total omission from the story might be desirable if only for the avoidance of monotony. The other characters deserve more notice. Nancy Coulcher, the soulless and frivolous beauty of Stoke Edith, if not an original conception, is capitally portrayed throughout, and her plain sisters, Lucy and Augusta, are appropriate foils; while Mr. Asquith, the rich man of the village, and Gilbert Earle, the boarding-house master at the grammar school, deserve, as an examiner would say, honourable mention. Some of the old blunders and absurdities crop up here and there—e.g., after describing how the rice "lay thick and white upon the road," after the departure of a newly married couple, the author proceeds to say that "it did not lay (*sic*) there long, a flock of rooks swooped down upon it." When sparrows were so handy for her purpose, the writer might have avoided introducing a bird which so rarely touches vegetable food. And it was singularly injudicious to remark that the will by which Nancy Asquith—bride and widow within twenty-four hours—became possessed of a large property, was made *before* the wedding. Errors such as these excepted, the novel is a good one.

How He became a Peer is the story of a New York street arab, born of English parents, and sent back to England on the death of his mother. After serving as a

page in an earl's family, he is apprenticed to a widow woman keeping a grocer's shop, and eventually succeeds to the business and to the widow's fortune. Among the property bequeathed to him is a bundle of papers supposed to be rubbish, but which prove to be mining shares of enormous value. From a child Jem Walsh has been gifted with extraordinary intelligence, and the possession of so great wealth enables him to enter Parliament; and after some years he receives a peerage from Mr. Gladstone—unnecessarily called Mr. Harden throughout the book—as a reward for his consistent advocacy of democratic reform. The story has no pretensions to literary merit, but is not devoid of interest.

It is to be feared that Mr. Chesson has expended much genius and considerable pains upon a tale which is little likely to become popular. Few will deny that *Name this Child* is cleverly written; but mere cleverness is not invariably entertaining, and is at times an abomination. The writer is well equipped with the weapons of irony and satire, he has a rare epigrammatic vein, both cynical and otherwise, considerable imagination, and a powerful faculty of introspective analysis. Unfortunately, he is not content to limit his exhibition of these qualities to the descriptive and explanatory parts of his book, but projects them upon his puppets. It would be quite enough to introduce one character into the book ready with metaphysical subtleties and esoteric maxims at every turn: when we find that nearly all the people of the story are abnormally endowed with powers of argument and illustration, we know that we are not reading their views or their language, but merely those of the author himself. To thoughtful and poetically fanciful readers this tale of a child's development, mental and moral, from infancy to manhood may perhaps prove interesting.

A very pretty story, *The Beautiful Soul*, appears from the pen of Florence Marryat. The chief character is Felicia Hetherington, a wealthy spinster of thirty-five, whose plainness of personal appearance is more than compensated for by the sweetness and charm of her nature. Public opinion will pronounce her to be a great deal too good for Mr. Archibald Nasmyth, a penniless and lazy young journalist of four and twenty, who, having succeeded in winning her affections and been accepted as her engaged lover, proceeds to make violent love to Miss Mab Selwyn, aged nineteen. The backslider, however, subsequently repents, and matters are arranged to the satisfaction of both parties.

The Still House of O'Darrow is a character study, depending upon a sort of psychological postulate, that a man may conceive himself to be constituted of two distinct personalities, the one shaped in conformity with conscience or moral intuition, the other an antagonistic being evolved from certain mental characteristics developed by habits of life. Sir George O'Darrow, an Englishman of reckless and dissipated character, has for ten years avoided society and lived solitary in a large New York mansion. A stranger, who is admitted to the house and

allowed to occupy a bedroom, is astonished night after night to hear sounds as of a conversation loudly carried on between O'Darrow and another man in the library on the flat below. After his death it is suggested that these conversations were carried on by himself in two distinct tones of voice, corresponding to his supposed two personalities. Apart from the curious problem involved, there is no absorbing interest in the story.

In *The Burning Mist* the Rev. William Courthope, rector of Ballyshee, discloses a story of his inner life, in that, having married one woman for her money, he had wholly given his heart to another. The narrative is of a pathetic turn and involves several episodes of country life, all connected with the village of Ballyshee. This book belongs to the "Unknown Authors" series. Mr. Leigh writes with considerable freedom and power, and should be heard of again.

Half a dozen magazine stories now published in book form display Mrs. J. H. Riddell's well-known versatility. "The Banshee's Warning," which gives its name to the volume, deals, of course, with the supernatural; "A Vagrant Digestion" is a humorous; and "So Near; or, the Pity of it," a touchingly pathetic little tale. The rest of the book is all well worth reading.

JOHN BARROW ALLEN.

SOME VOLUMES OF VERSE.

Robert F. Murray, his Poems. With a Memoir by Andrew Lang. (Longmans.)

ROBERT F. MURRAY, who stayed among us too short a time, was far from finding that life was "roses, roses all the way": indeed, he was given more thorns than his share. If, however, he was not greatly fortunate when he lived and sang, the same ugly Fates have not followed him to his quiet; for he has been happy in obtaining as a friend to advance his book of serious verse no less potent a helper than Mr. Andrew Lang, who has written some seventy pages by way of introduction. It cannot be disputed that the author of *The Scarlet Gown* was equipped with enough of mental merit to earn money for his wants, and place some in a deposit account; but for various reasons, some of which are revealed by Mr. Lang, he failed to do more than "scrape along." How much is meant by this expression is known only to those who have found that the road of life leads uphill. The few chances that came to Murray only resulted in the turning up of his nose. This was disenchanting, that was revolting, the other distasteful; and so on. We cannot refrain from quoting a few lines from the Introduction:

"Again, he had to compile a column of Literary News, from the *Athenaeum*, the *ACADEMY*, and so on, 'with comments and enlargements where possible.' This might have been made extremely amusing! it sounds like a delightful task—the making of comments on 'Mr. — has finished a sonnet': 'Mr. —'s poems are in their fiftieth thousand': 'Miss — has gone on a tour of health to the banks of the Yang-tse-kiang': 'Mrs. — is engaged on a novel about the Pilchard

Fishery.' One could make comments (if permitted) on these topics for love, and they might not be unpopular. But perhaps Murray was shackled a little by human respect or the prejudices of his editor. At all events, he calls it 'not very inspiring employment.' The bare idea, I confess, inspires me extremely."

We have now to say a few words about Murray's serious verses; and it rejoices us to be able to praise, frankly, without feeling tied by the excellent sentiment of "De mortuis nil nisi bonum." Humorous writers in poetry are so rare that we cling with affection to the examples of high spirits in *The Scarlet Gown*, but in this book of graver themes there are plenty of excuses for being off with the old love. Murray died at thirty years of age, when, in our opinion, he was on the edge of a larger success; for surely the man who was capable of writing such a volume as we have before us was a man of promise. Though he would never have been a poet in *excelesis*, it is quite safe to say that his position among less exalted singers would have been one of prominence; for he had strongly developed those gifts which have made other men pleasing to the public ear. There are very few lapses from musical utterance in these pages. Sometimes a poem contains a particularly fine line; for instance, the seventh in "The Caged Thrush":

"Alas for the bird who was born to sing!
They have made him a cage; they have clipped his wing;
They have shut him up in a dingy street,
And they praise his singing and call it sweet.
But his heart and his song are saddened and filled
With the woods, and the nest he never will build,
And the wild young dawn coming into the tree,
And the mate that never his mate will be,
And day by day, when his notes are heard,
They freshen the street—but alas for the bird!"

"Where's the Use," "Love's Phantom," "Welcome Home," have beauties enough to make them remembered. But if we are to offer one more inducement to purchasers who may be halting between two opinions, we cannot do better than quote in full this perfect little "Song of Truce":

"Till the tread of marching feet
Through the quiet grass-grown street
Of the little town shall come,
Soldier, rest awhile at home.

"While the banners idly hang,
While the bugles do not clang,
While is hushed the clamorous drum,
Soldier, rest awhile at home.

"In the breathing-time of Death,
While the sword is in its sheath,
While the cannon's mouth is dumb,
Soldier, rest awhile at home.

"Not too long the rest shall be.
Soon enough, to Death and thee,
The assembly call shall come.
Soldier, rest awhile at home."

Lays of the Dragon Slayer. By Maxwell Gray. (Bliss, Sands & Foster.)

To the author it seems that these poems are, "in spite of defects and crudities, touched with the subtle magic that distinguishes poetry, however faulty, from verse, however perfect." At last Maxwell Gray began to think that, in allowing the lays to yellow unhealed in a drawer, a cumulative sin was being committed as years rolled away. Finally, the pile of

enormity, for the lays are now fifteen years of age, became too heavy: so publishers have come to the salvation of the sinner, and the crime is very prettily expiated by the appearance of a volume with a most tasteful exterior. Maxwell Gray's book tells us in clever verse (never mind the subtle magic) of the Nibelungen Lied. Here we have Siegfried, Chriemhild, and Brunhild, to mention only a few of the characters, treated of in these capable pages. The last of the seven lays, as we learn from the preface, still remains alongside of the unwritten cantos of the "Fairy Queen," the untold "Canterbury Tales," the end of "Christabel," and the remainder of Keats' "Hyperion." This being so, it only remains for us to compliment it upon the company it keeps. Maxwell Gray has every reason to be pleased with his work; for, indeed, it is vigorous stuff, proving an ear for music, a power for selecting the fit epithet, and a command over the metres employed. We do not detect that august magic which appears to the author to be resident in the quality of the verse, but there is plenty that is up to the level of our quotations from the prelude to "The Winning of Brunhild."

"Know ye the land, not set in any sea
Of mariner sailed with sail of mortal loom,
Where glows not fruit of any earth-grown tree,
Where, stealing soul and sense, pale flowers bloom?

"Know ye that land, so strange, so dim, so far,
Not found on any chart by mortal limned,
Not shone upon by sun or dewy star,
But lit with lustre night hath never dimmed?

"There spread waste tracts by mortal foot untrod,
Where fitful lightnings dart in arrow gleams,
Where vague, weird figures brush the dewless sod,
And voices pass unbodied as in dreams.

"There jewelled palaces, by hands unwrought,
Lift airy pinnacles from craggy heights,
Rocks cleave and lighted halls appear unsought,
Full of sweet song and perfume and delights."

Close upon the end of the book there occurs the line,

"'Not yet awhile, not yet awhile,' she cried."

This smacks somewhat of slang, and might be altered if a subsequent edition gives the chance of a revising.

My Friend. By Quex. (Fisher Unwin.)

We frankly confess that five-score sonnets are not the best literary oysters for stimulating a critic of our kind; for when the sonnet is debased from its prime importance into a mere poem of fourteen lines, retaining the form but discarding the soul, we are compelled by our taste to regard the performance with something of apathy. It is very curious to note, with regard to an author's poetical output, two of the superstitions which, after invasion, stoutly beset the popular mind. He must bore his readers with a sustained effort, a play, or an epic, whether or no he may have a talent for longitude; and he must muse in sonnets. We may rank these unbecoming notions with that folly which would drive a householder to church in a top-hat. We are obliged to think that Quex has chosen a form which cramps him. But, on the whole, his poems are deserving of notice; and they incidentally prove wide reading, together with a quite classic use of words,

a trait for which it is possible to be abundantly thankful. We quote poem the sixth:

"Surrendered in her sleep to one who slept
First in a dream, that day might not disclaim,
The maiden saw her soul, with sense of shame,
Exposed to raid and ravage while she slept.
And though the tender hour of twilight kept
Her blush unnoted as her lover's name
Fell from a lip indifferent when he came,
Her pulse, as he were in the secret, leapt.
And while her heart, like captured fledgling, beat
Once in the palms that met, the man allured
By witness unashamed to welcome sweet
And of his hopes that sprang to life assured,
Swore in his soul that throb for throb is meet,
Since love ere mutual is not love matured."

A great many of these brevities are not so good as the one we have used for a specimen of the work of Quex.

My Lattice, and Other Poems. By Frederick George Scott. (Toronto: William Briggs.)

THIS is not our first meeting with Frederick George Scott; and we shall hope to spend pleasant hours with him in the future, if he can only give us fresh work equal to the six best poems in *My Lattice*. His muse—a very unpretentious lady—for the most part treats him prettily, but occasionally she plays him a shabby trick, as any reader of this slim volume of verse may discover by considering the poems that stand on pp. 75, 5. Whatever is Mr. Scott doing with such a drawing-room ballad form as he employs for "Andante"? Among wise men it is dead; and it surprises us that an author who is gifted enough to write "Van Elzen" or "Calvary," or some of the fine stanzas contained in "Samson" and "My Lattice," could waste himself in a triviality without detecting the inefficiency of his effort. This book is rugged in merit, as most books must be; but when Mr. Scott is at his best, he knows how to turn out verses that charm.

NORMAN GALE.

NOTES AND NEWS.

WE are glad to hear that Mr. Leslie Stephen is engaged upon a biography of his brother, the late Sir James Fitzjames Stephen.

MR. G. A. SALA'S Autobiography will be published by Messrs. Cassell & Company on January 22. It will also be issued simultaneously in America.

MESSRS. SMITH, ELDER & Co. announce *Recollections of a Military Life*, by General Sir John Adye, late Governor of Gibraltar, with illustrations by the author.

MESSRS. LONGMANS have nearly ready for publication a History of Spain, by Mr. Ulick Ralph Burke, in two volumes, from the earliest times to the death of Ferdinand the Catholic.

MESSRS. CHAPMAN & HALL will publish immediately a volume entitled *A Year of Sport and Natural History*, written by various writers, under the editorship of Mr. Oswald Crawford. It deals with shooting, hunting, fishing, and coursing in all their branches, and also has chapters on birds of prey, the nesting of wild birds, and the ways and habits of poachers. It will be abundantly illustrated from drawings by Mr. G. E. Lodge and others.

THE second volume of the third edition of Mr. Bryce's *American Commonwealth* will be issued in the course of a few days by Messrs. Macmillan & Co. To the part containing

"Illustrations and Reflections" the author has added four new chapters. In one of these he records the history of the Tammany Ring in New York City; under the title of "The Home of the Nation," he sketches the outlines of North American geography, and notes some of the effects on the growth of the United States attributable to them; the other two deal with "The South since the War," and "The Present and the Future of the Negro." Substantial alterations have also been made in most of the remaining chapters, and the work has been completely revised throughout.

OTHER works which will be issued next week by Messrs. Macmillan are *A Confession of Faith*, by an Unorthodox Believer, who seeks to show that the religious spirit, in what seems to him the true sense, is independent of belief in the miraculous; a new novel, *The Sphinx of Eaglehawk*, by Rolf Beldrewood; and vols. xxxiii. and xxxiv. ("King Lear" and "Othello") of the *édition de luxe* of the Cambridge Shakspeare.

MESSRS. BLISS, SANDS & FOSTER announce a collection of biographies of living statesmen and rulers, entitled "Public Men of To-day: an International Series," under the editorship of Mr. S. H. Jeyes. The first volume will appear early in this year, and the five following are arranged for and in course of preparation:—*Li Hung Chang*, by Prof. R. K. Douglas; *The Rt. Hon. Cecil Rhodes*, by Mr. Edward Dicey; *The Ameer*, by Mr. Stephen Wheeler; *The German Emperor*, by Mr. Charles Lowe; and *Señor Castelar*, by Mr. David Hannay. Volumes on President Cleveland, Signor Crispi, Lord Cromer, and M. Stambuloff will shortly be announced. Each volume will contain one or more portraits (and maps where they are considered advisable). The series is intended to furnish both a biographical account and a critical appreciation of the more famous makers of contemporary history.

MR. ELKIN MATHEWS announces the following for early publication: a volume of poetry, by Mr. Lionel Johnson, whose verse has hitherto appeared only in the two issues of "The Rhymers' Club"; a drama by Mr. W. B. Yeats, author of "The Land of Heart's Desire"; a new volume of poems, entitled *Pansies*, by Miss May Probyn, who has not published anything for about ten years; and a second edition of Miss Elizabeth Rachel Chapman's sonnet-sequence, *A Little Child's Wreath*, the first edition of which has been very rapidly exhausted.

MR. HORACE COX announces an historical poem, by Mr. Charles R. Low, illustrative of the history of the British Navy, from the battle of Sluys to the present day. The metre is that of Scott's "Marmion." The work is divided into two books, consisting of ten cantos, and contains, besides the history proper, a record of the services of distinguished seamen and of historic ships-of-war.

THE Kelmscott Press has now almost ready for issue to subscribers the new version of *Beowulf*, made by Mr. William Morris and Mr. A. J. Wyatt. It is printed in black and red, in what is known as the Troy type, with handsome initial letters, and bound in limp vellum, with silk ties.

MR. ELLIOT STOCK announces the following new volumes of verse: *Thoughts in a Garden*, by A. L. Stevenson; *The Mummer*, and other Poems, by Henry Gielen.

MESSRS. WILLIAM ANDREWS & Co., Hull, will issue at an early date *Curious Church Customs*, edited by Mr. W. Andrews. Among the more important contributions will be: "Sports in Churches" and "Armour in Churches," by the Rev. Dr. Cox; "Church Bells, and why they were rung," by Miss Florence Peacock; "Holy Day Customs," by the Rev. G. S.

Tyack; and "Customs and Superstitions of Baptism," by Canon Benham. There will also be chapters on "Marriage and Burial Customs," "Bishops in Battle," the "Cloister and its Story," the "Rood Loft," "Beating the Bounds," &c.

MR. GEORGE N. CURZON'S *Problems of the Far East* has already passed into a third edition.

DR. KARL BLIND will contribute a paper to the forthcoming number of the *Scottish Review*, entitled "Ala Drinking: Old Egypt and the Thrako-Germanic Race." He deals with the beverages of antiquity, and attempts to prove that the art of brewing was, in all probability, introduced into the Nile country by a race akin to the Teutonic stock.

A SERIAL by Mrs. R. S. De Courcy Laffan (Mrs. Leith-Adams), entitled "The Old Pastures: a Story of the Woods and Fields," will commence in *Household Words* for January 26.

ON Monday and Tuesday next Messrs. Sotheby will be engaged in selling the library of the late Edmund Yates, to which we have already referred. When looked at in the cold pages of a catalogue, the collection does not appear so interesting as we had thought. If there are many presentation copies, there are also many "stamped with the publisher's mark." The truth is, that Mr. Yates was not really a collector, though he does seem to have had his presentation copies decently bound. Of course, the chief attraction is the association with Dickens—the desk which Dickens used, a portfolio containing thirty-four of his letters to Mr. Yates, and several of his first editions. Not wholly unconnected with Dickens is the privately printed pamphlet recording the circumstances of Mr. Yates's retirement from the Garrick Club, which Mr. Yates had bound in morocco. We may further mention, for the benefit of another class of book-buyers, a copy of Prince L.-L. Bonaparte's "Parable of the Sower" in seventy-two languages or dialects of Europe.

UNIVERSITY JOTTINGS.

FULL term began at Cambridge in the early part of the current week; at Oxford, in the latter part.

THE University of Cambridge has conferred the degree of Doctor in Law, *honoris causa*, upon Mr. J. Westlake, Whewell professor of international law. Prof. Westlake's lectures this term, we may add, will present a summary of the principles of international law, specially intended for students of history.

MR. A. HUTCHINSON, of Pembroke, has been appointed demonstrator of mineralogy at Cambridge for a term of five years.

THE Slade professorship of fine art at Cambridge will shortly become vacant, on the expiration of Mr. J. H. Middleton's third term of office. The election is fixed for February 25.

AN extraordinary meeting of Convocation of the University of London will be held on Tuesday next, to consider the report of the annual committee upon the proposed teaching university for London. The report is generally favourable to the scheme of the Royal Commission—that there should be only one university in London—subject to variation in details, to be accomplished by means of a Statutory Commission.

IN connexion with the London University Extension Society, Mr. H. J. Mackinder will commence next Monday, at 6 p.m., at Gresham College, a second course of lectures on "Geographical Discovery," dealing with the Renaissance and the modern period.

PROF. H. ALLEMAND will deliver a course of five public lectures on "Modern French Literature," at University College, on Fridays at 8.30 p.m., beginning on January 25. He will deal with such subjects as: the great French historians of the nineteenth century, contemporary French poetry, Alexandre Dumas père, and Théophile Gautier.

IN a paper read before the Statistical Society last Tuesday, Mr. L. L. Price, treasurer of Oriel, discussed the effect of agricultural depression upon the colleges at Oxford. He compared the income of 1893 with that of 1883, as taken from the printed accounts of all the colleges. During those ten years, the gross external receipts have fallen from £301,193 to £289,527, while the external expenditure has risen from £109,170 to £124,261, so that the net decrease in income is no less than £26,877. But, of course, the whole external receipts are not derived from land. As a matter of fact, the receipts from houses show an increase of more than £20,000, while the receipts from land only show a decrease of £16,500, and the receipts from tithes a decrease of £7500. Nor is this all. During the period under review, the old system of beneficial leases has been steadily running out, which ought to have produced a distinct augmentation of rental. Taking this into consideration, Mr. Price estimates that agricultural depression has caused to the Oxford colleges a loss of nearly 30 per cent. of their incomes. And this loss has to be borne entirely by the fellows, or, rather, by the fellows of the old foundation, who are dependent upon dividends; for the amount devoted to scholarships and exhibitions has actually increased. It need hardly be added that some colleges have suffered very much more than others.

A DIMINUTION in academical incomes may arise from other causes than agricultural depression. We observe that, through the recent conversion of Indian Rupee Paper, the salary of the Tagore law professor at Calcutta has been reduced from Rs. 10,000 to Rs. 9,000.

THE current number of the *Eagle*—a magazine supported by members of St. John's College (Cambridge: Johnson)—prints two documents relating to the tomb of the Lady Margaret, in Westminster Abbey. One is the contract by her executors with Torrigiano, described as "Peter Thoryson of Florence graver," for the sculpturing of the tomb at a cost of £400; the other is a contract made by the college with a certain Cornelius Symondson, of St. Clement Danes, smith, for the making of a grate or cage of gilt iron-work, to enclose the tomb, at a cost of £25. This grate has long disappeared, and all tradition of it has been lost. Another article gives an account of the old library of Hawkshead grammar school in the time of Wordsworth. It happens that the admission register of scholars has been lost; but the headmaster of the time made entries of the books presented to the library by the boys on leaving. From this can be reconstructed a list of Wordsworth's Hawkshead contemporaries. The future poet himself presented (together with three other schoolfellows) Gillies's History of Greece and Hoole's translation of Tasso. Whether these books still exist we are not told. But Wordsworthians will be interested to learn that the lines in the Prelude—

"This Boy was taken from his Mates and died
In childhood, ere he was full twelve years old"—
cannot refer to William Raincock, as has been supposed; for he duly proceeded to Cambridge in 1786.

THE committee of the alumni and officers of Columbia College, New York, have recently issued a Centennial Catalogue, containing not only the names but also the addresses, classified

under State, country, and place, of more than 8000 living graduates. We have often regretted that the colleges of Oxford and Cambridge have never taken similar steps to preserve a record of those whose names, for various reasons, may be no longer on the books.

TRANSLATION.

THE CANTATA OF DIDO.

(From the Portuguese of *Corrêa Garção*.)

Now, in the purple East, the swelling sails
That sped the Trojan fleet were gleaming white,
Now, borne upon the breeze, they seemed to sink
Amid the blue waves of the sun-gilt sea.

The miserable Dido,
Loud wailing, wanders through her regal halls,
And vainly seeks with cyne bedimmed by tears
The fugitive Eneas.

Nothing save empty streets and silent squares
The new-built Carthage offers to her gaze,
While with a horrid roar upon the strand
The solitary waves break through the night,
And on the gilded vanes
That top the stately domes

Some birds of night screech evil auguries.

She fancies, struck with fear,
That from the ashes cold
Of dead Sicheus in his marble tomb
A voice keeps calling out, in accents weak,
Elissa! my Elissa! with a sigh.

To the dread Gods of Hell
A fitting sacrifice
Begins she; but, dismayed,
Beholds the incense-smoking altars round,
A black scum bubbling in the ritual bowls,
And the libation wine

Transformed into an ugly sea of blood.

Delirious she raves;
Pale is her beauteous face

And all dishevelled her fine silken hair;
Scarce conscious, and with trembling step, she
seeks

The happy chamber where
She heard, in melting mood,
Her faithless lover breathe

His sighs of sorrow joined to soft complaints.
There the remorseless Fates showed to her gaze
The Trojan garb that, pendent from the head
Of the fair-gilded nuptial-couch, disclosed
The glittering shield and eke the Teuerian sword.
With hand convulsive, all at once, she snatched
The brightly shimmering blade from out its
sheath,

And on the hard and penetrating steel
Her tender bosom clear as crystal cast.
With a fell rush of foam and murmuring swell
The blood comes spouting forth from out the
wound,

And, splashed by jets of that ensanguined stream,
Tremble the Doric pillars of the hall.

Three times she strove to rise,
And three times fainting fell upon the couch,
And, as she lay there, raised to heaven above
Her troubled, falling eyne,
And, with her look fixed on the lustrous mail
Of the fond fugitive

From Ilium-town, she uttered these last words
Whose mournful, pity-moving accents, borne
Aloft, did hover 'neath the gilded roofs
Which long time aft resounded with their moan:

"Ye relics dear,
Whose sight rejoiced
Mine eyes full oft,
The while the Fates
And Gods above
So willed it be:
Of trustful Dido
The soul receive,
And from all troubles
Her relieve.
Dido unhappy
Has lived out her time;
She raised up the walls
Of Carthage sublime;
Now, bare her sprite,
In that foul bark
By Charon plied,
Goes ploughing through
The inky tide
Of Phlegethon."

EDGAR PRESTAGE.

OBITUARY.

SIR JOHN SEELEY, K.C.M.G.

THOUGH it was known that Sir John Seeley had long been suffering from a painful illness, the news of his death on Sunday comes as a shock. Last term at Cambridge, he not only took his usual conversational class at his private residence, but also lectured on "The Wars of England with Louis XIV."; and this very week the *University Reporter* announced that this course of lectures would be continued. His death, following so close on that of Mr. Froude's, reminds us how sadly reduced is the number of professors at either University who can be said to enjoy a public reputation as men of letters.

John Robert Seeley was born in 1834, being the son of a London publisher, other members of whose family have achieved distinction. He was educated at the City of London School, in the early days of its revival under Dr. Mortimer. After being elected to a scholarship at Christ's College, he graduated in 1857 as one of three (bracketed) senior classics, and also won the senior Chancellor's medal. He returned to his old school as assistant-master, and for a few years held the chair of Latin at University College. In 1869—at the comparatively early age of thirty-five—he was appointed by Mr. Gladstone regius professor of modern history at Cambridge, in succession to Canon Kingsley.

At that time he was chiefly known as the author of *Ecce Homo*, though we believe that he never acknowledged the paternity. But he had also written two or three other books, one of which—vindicating the claim of Edward I. to be called the greatest of the Plantagenets—has won high praise from Bishop Stubbs. The first-fruits of his professorial work at Cambridge appeared in 1879, in a history of Germany during the Napoleonic age, which he called *The Life and Times of Stein*. This was followed by *The Expansion of England* (1883), which curiously recalls the *Oceana* of Mr. Froude. He also reprinted from the *Encyclopædia Britannica* a memoir of Napoleon; and also last year a series of old papers from the *Contemporary Review*, entitled "Goethe reviewed after Sixty Years."

As an historian, Seeley belonged to the modern school, which tends to sacrifice literary presentment to accuracy of research. Notably in his book on Stein, he seems to have deliberately resolved not to be popular. And this is the more remarkable when we remember that he took a keen interest in modern affairs, both religious and political, while his other books prove that he possessed the saving grace of imagination. *Ecce Homo* and *The Expansion of England*, indeed, are, in their different ways, two of the remarkable productions of the later Victorian epoch. The first represents, more clearly than elsewhere, the humanitarian change that has come over Christianity in the eyes of all enlightened laymen; while the second embodies, in sober historical retrospect, the views of statesmen of both parties with regard to the colonial empire of England. It is given to few men thus to discern the currents of contemporary thought, and to associate their own names with great popular movements.

THOMAS GORDON HAKE, M.D.

THE death of Dr. Hake, on January 11, removes one of the last survivors of those active minds who were stimulated by the stirring events of the beginning of the present century. He had lived a long and a full life. Born in 1809, the same year as Tennyson, he was educated at Christ's Hospital, where the traditions of Coleridge and Lamb were still fresh. As a medical student in the London hospitals, he early came under the influence of

great physicians and surgeons; and interest in the obscurer problems of natural science always remained with him. As a young man, he travelled a good deal on the continent. On returning to England he settled down to practice in East Anglia, and there became intimate with George Borrow. Later on, he was the physician and personal friend of Rossetti, who expressed, in the *ACADEMY* and elsewhere, the highest opinion of his poetry. At heart, indeed, he was a very genuine poet, whose strain of thought was absolutely original, and, therefore, appealed to but a limited audience. In these matters it is idle to fight against fate; and Dr. Hake himself was too much of a philosopher to complain that he never received wider recognition. It pleased him to write, and to know that what he wrote was appreciated by some of the best judges of the time. His name, we think, will not be omitted from any catholic anthology of the Victorian age.

WE have also to record the death of William Sime, which took place on December 20, at Calcutta, where he had been settled for some time on the staff of the *Statesman*. He was born at Wick in 1831, being the younger brother of James Sime, author of the *Life of Lessing*. At one time he was well known in London as a journalist; and he also wrote a number of novels, which have been highly praised for their freshness and vitality. His wide travels through America and Australia are described in a volume entitled *To and Fro*.

MAGAZINES AND REVIEWS.

THE *Antiquary* begins the new year well. It contains little or nothing which we would desire to have been left out, but more than one of the articles are too short. We hope that for the future the editor will not sacrifice thoroughness for the sake of variety. The best paper is unsigned. It relates to the church of St. Dunstan's-in-the-East, one of the London churches which we have understood had been doomed to destruction. This danger has for the present been averted. We entirely agree with the writer who says "whatever ecclesiastical union of parishes may be found desirable, it is earnestly to be hoped that no more of the London City churches will be pulled down." A long inventory of the goods of this church as they existed in the sixth year of Edward VI. is given. It is an important document, which will give the reader some idea of the number of beautiful and precious things which our churches contained before the Tudor spoliation. It should be noticed that several of the vestments were blue in colour. Antiquaries know that blue was one of the liturgical colours in this country, but such knowledge is not widely spread. Those who have not studied the history of church vestments in original documents, seem to be for the most part of opinion that in unreformed England the colours of the Latin Rite were used. Mr. A. W. Moore's "Further Notes on Manx Folk-lore" are interesting. Man is but a small place. It has been successively occupied by Celts of two kinds, and then was, for a time, a Norse kingdom. The skilful investigator would, we imagine, find folk-lore of very various peoples. It is a spot concerning which it would be well to have an exhaustive treatise. We are glad to find that this is not the last paper we shall have from Mr. Moore on the subject. Mr. Wilfrid Cripps gives an account of a very graceful medieval chalice which has recently been found in private hands; and an anonymous correspondent writes regarding a late sixteenth century knife in the Louvre, on which is engraved a short Latin grace with music,

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- COLANI, T. *Essais de critique, historique, philosophique et littéraire*. Paris: Challilly. 3 fr. 50 c.
- DUGAS, L. *L'Amidie antique d'après les mœurs populaires et les théories des philosophes*. Paris: Alcan. 7 fr. 50 c.
- FURCH-BERSTANO, Th. *L'Homme et sa destinée*. Paris: Plon. 7 fr. 50 c.
- GIRAudeau, Fernand. *Napoléon III. intime*. Paris: Ollendorff. 7 fr. 50 c.
- GREEN, G. de. *Le Transformisme social: Essai sur le progrès et les règles des sociétés*. Paris: Alcan. 7 fr. 50 c.
- LECLÈRE, Adhémar. *Contes et légendes du Cambodge*. Paris: Bouillon. 5 fr.
- LOTI, Pierre. *Le Désert*. Paris: Calmann Lévy. 3 fr. 50 c.
- MÉMOIRES du charlatan Sidoine Mériador, p.p. L. Alotte. Paris: Bouillon. 3 fr. 50 c.
- PASCAL, Lucien. *La Sépulture à travers les siècles*. Paris: May & Motteroz. 1 fr. 50 c.
- PRINTERS, LES GRANDS. Jean-Paul Laurens. Paris: Talandier. 7 fr.
- PERRAC, Léon, et GEORGEAKIS. *Le Folk-Lore de Lesbos*. Paris: Maisonneuve. 5 fr.
- VAUTHIER, Maurice. *Le Gouvernement local de l'Angleterre*. Paris: Rousseau. 8 fr.

HISTORY, ETC.

- CHUQUET, A. *La Guerre 1870-71*. Paris: Challilly. 7 fr. 50 c.
- GRZETIC, N. *Ueb. aufgefunden chirurgische Instrumente des Alterthums in Viminacium (Kostolac in Serbien)*. Karanesebe: Dicesan-Buchdruckerei. 4 M. 90 Pf.
- GUYOT, G. *Mouvements et diminution de la population agricole en France*. Paris: Rousseau. 6 fr.
- LARVELLÈRE-LÉPRAUX, Membre du directoire exécutif de la république française, *Mémoires de*. Paris: Plon. 20 fr.
- LEGRAND, Emile. *Recueil de documents grecs concernant les relations du patriarcat de Jérusalem avec la Roumanie (1569-1798)*. Paris: Welter. 30 fr.
- MAULDER LA CLAYBERRY, R. de. *Louise de Savoie et François Ier: trente ans de jeunesse*. Paris: Perrin. 8 fr.
- PETITOT, Emile. *Origines et migrations des peuples de la Gaule jusqu'à l'avènement des Francs*. Paris: Maisonneuve. 12 fr.
- ROQUAIS, Félix. *La Cour de Rome et l'esprit de réforme avant Luther. T. II. Les abus: décadence de la papauté*. Paris: Thorin. 12 fr.

PHYSICAL SCIENCE AND PHILOSOPHY.

- GAUTHIER, L. *Les Champignons*. Paris: Baillière. 18 fr.
- KALPA. *Involution et évolution d'après la philosophie des cycles*. 1re Partie. L'Univers. Paris: Carré. 9 fr.
- PHYTOURNAU, A. *Contribution à l'étude de la morphologie de l'armure générale des insectes*. Paris: Soc. d'éditions scientifiques. 20 f.

PHILOLOGY.

- LEGER, L., et G. BARONNAUT. *Les Racines de la langue russe*. Paris: Maisonneuve. 5 fr.
- TARDY, H. *Untersuchungen zur mittelhochdeutschen Spielmannsposie*. Leipzig: Fock. 1 M. 20 Pf.

CORRESPONDENCE.

THE NEW SYRIAC GOSPELS.

Belfast: Jan. 9, 1895.

Mr. Charles somewhat underestimates, in the ACADEMY of January 5, the evidence favourable to my statement, that "such of the followers of Jesus as were Greek Jews and proselytes acclaimed in him the Divine Word." "None of the twelve Apostles were Greek Jews," he urges; and this is the first of his "unanswerable objections."

I would answer that John, the only Apostle whom we can with certainty rank among our Evangelists, both wrote and thought in Greek, and was therefore a Greek Jew as much as Philo. So was Matthew, if he was the real author of our First Gospel. "In Matthew we have a Gospel written by a Galilean Jew in Palestine for Jews," says Mr. Charles. If so, a Galilean Jew wrote in Greek for Jews in Palestine who read Greek—i.e., a Greek Jew for Greek Jews. Philip (John xii. 21) was of Bethsaida in Galilee, yet he must have known Greek, or else the "Greeks among those who went up to worship at the feast" and desired "to see Jesus" would not have applied to him. If James, Peter, and Jude all wrote their epistles in Greek, they also were Greek Jews, no less than Philo. So was Apollos, Paul, Barnabas, and probably all the seven Greek-named Deacons, beginning with Stephen and ending with Nicholas, the proselyte of Antioch. These Deacons, moreover, were ordained to protect the interests of the Greek Jews, who from the first formed an important section of the earliest

Church at Jerusalem (Acts vi. 1). Going beyond the faithful, we find that Nicodemus had a Greek name, and perhaps knew Greek. The same is true of Alexander (Acts iv. 7). And of the presence in force in Jerusalem of Alexandrian Jews we have also evidence. For this Alexander was probably a near relative of Philo, and the Alexandrian, Libyan, and Cyrenaic Jews all had synagogues in Jerusalem; and their peculiar antagonism to Stephen is explicable only if we suppose that the reformed Judaism was recruiting itself chiefly from their ranks—a supposition favoured by Philo's later writings, and by the very fact that it is the Christian Church alone which has kept and handed down to us all his voluminous works. Nor is Mr. Charles's assertion, that allegorical or Philonian methods of interpretation were unknown in Judaea from 200 B.C. to 100 A.D., correct. For Philo assures us that the Palestinian Essenes allegorised the law ἀρχαιοτρόπως ὁμῶς "with antique enthusiasm," just as did the Alexandrian Therapeutae, who with their mystical ideas of parthenogenesis were, he tells us, scattered all over the inhabited world, numbering in their ranks Jews and Greeks alike.

Such are some of the "slight and perilous foundations," as Mr. Charles calls them, on which is built my "lofty and pretentious superstructure" of assertion: namely, that "it was the Greek Jews or proselytes among the followers of Jesus that acclaimed in Him the Divine Word."

In the second part of his letter Mr. Charles blames me for ascribing to Philo the belief that God is "the maker of all things visible and invisible"; because, he says, Philo was "a thorough-going dualist." Philo was, in fact, as much or as little of a dualist as Origen, Clement, or any other Greek Father. Mr. Charles will find the phrase to which he takes exception in Philo i. 644.

He objects that the Logos born of the virgin Sophia in Philo's Creed is the Logos made sensible in the Cosmos, and not the Logos which is "the Firstborn of God," and even God Himself: the *natura naturalis* and not the *natura naturans*. This he calls my "first misstatement," and objects that I confuse and assign the attributes of Logos II. to Logos I.

Far from confusing these two aspects of the one Logos, I made their distinctness a main step in my argument. The orthodox Church believes that the Word made sensible as flesh and born of the human Virgin Mary was the same Word which "was in the beginning with God," and through whom were made all things. This Word, incarnate of Christian belief, is of one substance with God. The old Creeds assert it. Why, then, should not my Philonian Creed assert a similar identity of Logos II. and Logos I., as Mr. Charles calls the twin aspects of the one notion? Mr. Charles should really find fault with the Nicene Fathers, "who assigned to Logos II. the predicates of Logos I.," and not with myself. I am only a humble imitator of them, as were they of Philo—at least, if we may trust Bishop Bull.

In this second part of his letter Mr. Charles speaks of my "whole attempt to father on Philo the idea of a miraculous conception." I fear he has mistaken the drift of my argument. I did not attribute to Philo any such idea; but only endeavoured to show that the Christian dogma is a materialisation of a philosophical myth found in Philo, and that it bears throughout its development the stamp of such an origin. I also pointed out in a former letter that the story in the Gospels of the descent of the Holy Spirit in bodily shape like a dove had a similar origin: namely, in the pre-Christian Philonian and Talmudic symbolisation of the Divine Spirit as a dove. Many cases of such a misunderstanding of allegorical or symbolic

parlance are reported in the Gospels themselves. And a tendency to mistake the true import of spiritual terms, and hence to literalise them, was the great intellectual vice of the early Christians, and even of later Christians also; for we have a notorious case of it in the Latin doctrine of transubstantiation.

Mr. Badham is wrong if he supposes that to go to Philo for the antecedents of a Christian belief is to look outside orthodox Judaism. For Philo was a thoroughly orthodox Jew, and was regarded and trusted as such by his countrymen both in Palestine and in Egypt. For the rest, however, Mr. Badham may be right in explaining Matt. i. 18-23 as a bit of "prophetic gnosis"—to use Prof. Rendell Harris's phrase—which grew up out of the Messianic application of the text, "A virgin shall conceive and bear a son." The legend would easily arise in an atmosphere charged with the idea of parthenogenesis; and that the minds of first century Jews were very familiar with that idea, is proved by the many allusions which Philo makes thereto. Whether these allusions were intended literally or only allegorically, or sometimes one and sometimes the other, makes no difference. They almost certainly presuppose a literal belief in Philo's contemporaries, if not in himself, that virgins could conceive by divine agency, and that Isaac and other leaders of the race had been so conceived. So far Mr. Badham and myself are agreed. Mr. Charles says he has "come to recognise in the Synoptic Gospels the most naïve and truthful reflection of the current views of the time." I venture to think that his recognition is still incomplete—so long as he cannot see the obvious connexion between Matt. i. 18 and the identical "current beliefs" of both Jews and Gentiles.

The reasons given for his belief by Archdeacon Farrar are not very convincing. He declares that the miraculous conception "was the unquestioned belief of the Apostles (through the Epistles, and Apocalypse *passim*)"; and that the Gospel of John also implies it. This is not so. The belief is conspicuously absent from the writings of Paul; and not even so ardent an apologist as Prof. Swete pretends that it is to be found in the writings of St. John or in the Catholic Epistles; while Mr. Charles casts it in my teeth "that in the Fourth Gospel there is not a single reference to the miraculous conception"—so well do apologists agree. By way of accounting for Paul's

* This explanation is favoured by the similarity of phrase in verses 19 and 23, ἐν γαστρὶ ἔχουσα and ἐν γαστρὶ ἔξει. To the same action of prophetic gnosis should perhaps be attributed the addition in v. 16 of ἡ ἐμψυχοῦμένη παρθένος Μαρίας in Ood. Sin. These words may well be a primitive and half-hearted device for discounting the force of the words "Joseph . . . begat Jesus." In explaining as I did in the ACADEMY for November 17 the title of παρθένος, I was only anxious to be as tolerant as I could of an orthodox touch. That the explanation in question never occurred to anyone before myself is not so decisive against it as Archdeacon Farrar supposes. Nor is he correct in saying that "there is no proof whatever that any such custom [as entitling a widow a virgin] prevailed in the days of the Apostles." For I adduced evidence from Philo, who was a contemporary of the Apostles, and from Ignatius, who was just after them. The latter's phrase, τὰς παρθένους τὰς λεγόμενας χήρας, if understood in the light of the similar passages in Philo and Clement, would mean that these women were virgins in the eye of God, though called widows in the world. And it stands to reason that a widow might be called *honoris causa* a virgin, but not a virgin a widow. But the title "widow" was higher than the title "virgin," objects Archdeacon Farrar, alluding to Tertullian. This is true, but it does not affect my argument.

silence, Prof. Swete has to suppose that the story of the virgin-birth was kept secret until after Paul's death. He is doubtful whether it was even contained in the first edition or draft of Matthew's Gospel. As to Luke's Gospel, I cannot agree with Mr. Badham and others, that the writer of it knew of or intended to convey any such story in his early chapters. He nowhere says that Mary was still a virgin when she bore Jesus. The angel's words (Luke i. 31), "Thou shalt conceive," imply no such thing, seeing that they are spoken to a virgin who, as the narrative says (v. 27), is about to become the wife of Joseph, of the house of David. It was an age in which every betrothed maiden aspired to be mother of the Messiah; and the angel's words in the very next verse (32), "The Lord God shall give unto him the throne of his father David," imply that Joseph was to be the father of the child. At Luke's Gospel, however, as at Matthew's, the orthodox and "deliberate corrector" has been at work. For in Luke ii. 5, the revisers of our version have as usual chosen the least ancient but most orthodox reading, and render: "to enrol himself with Mary, who was betrothed to him." But the Old Latin and the New Syriac, along with other very old sources, read: "with Mary, his wife." The Christians of the third and fourth century prated much of the sacredness of their Scriptures; but truly they were always ready to "deliberately correct" the text in order to edge in a belief which, like this of the miraculous conception, had invaded their Church.

Archdeacon Farrar's other argument is that we may as well retain the belief in the miraculous conception; for, if not, we are left with another miracle. Considering the fact that every birth is a practically insoluble miracle; considering the ancient question, "Canst thou tell how the bones grow in the womb of her that is with child?"—well, I think that even so exacting a critic as Prof. Huxley would be content to accept Archdeacon Farrar's "other miracle," seeing that it is one which happens every day.

With Prof. Sanday's commendation of Mr. Allen's masterly letter I fully concur; for I have no doubt that the New Syriac text of Matt. i. 18-25 comes nearer to the ultimate form of it than any other text we have. But Mr. Allen seems to think that, the more plain indications we have in our text of the natural fatherhood of Jesus, the better it is for the belief in the virgin-birth. Such an attitude seems to me to require an infallible Pope, armed with authority to dictate to us the belief in spite of the text. But I cannot think that Prof. Sanday is right in refusing to go all the way with Mr. Allen, and in propounding as the original text of Matt. i. 16 a mixed reading, which, in this context,* could only mean in English the following: "But Jacob begat Joseph, the husband of Mary, who begat Jesus, the so-called Christ." Nor is it necessary to suppose, as does Prof. Sanday, a dittography of the name Joseph in the passage: "Jacob begat Joseph, Joseph begat Jesus"; or an accidental omission, when the Old Latin and Old Syriac concur in

omitting from verse 25 the words "knew her not till." Why frame hypotheses in order to introduce miracles into a straightforward text where there are none? What we need in Biblical criticism is to get rid of these "cycles and epicycles." If the miraculous in events were the first and most probable, and the natural and ordinary only secondary and least probable, then there would be much to say for such hypotheses, and also for Mr. Charles's attempt to get rid of Matt. i. 1-16. But things are otherwise arranged in our world.

Nor is Prof. Sanday quite fair to the New Syriac when he says that, in verse 25, it supplies a masculine subject in its rendering, "he called." Syriac idiom only admits of saying either "he-called" or "she-called," not of "called" simply; for the gender of the agent is part and parcel of the Syriac verb, third person singular. If, then, the translator rendered *ekaleuten* by "he-called" rather than by "she-called," he can only have done so because that was the sense which best suited the general drift of the whole passage, as he understood it. But why did he so understand it, unless he inherited from the Greek the other naturalistic readings. Therefore, the rendering "he called" in verse 25 is far from implying, as Prof. Sanday thinks, that those other readings are inventions of a non-orthodox Syriac translator or scribe. And if the words "he knew her not till" were omitted in verse 25, in order to safeguard the *ἀειπαρθενία* of Mary—as Mr. White suggests, and Prof. Sanday thinks may have been the case—then the new text is one which has already suffered by Encratite revision, and the supposition that the naturalistic readings in it are secondary and not primary becomes absurd.

In conclusion, let me speak of the use of the terms orthodox and unorthodox in this discussion. I have used them in a conventional sense, merely in order to be clear, and not because they mean anything more to me than conformable or the reverse to the decisions of the Nicene and subsequent Councils. Let no one, however, suppose that these terms had such a sense within the Apostolic age itself, or for many generations afterwards. Justin Martyr was conscious that many Christians repudiated the belief in the virgin birth; but he never denied to them the name of Christian nor dreamed of excluding them from the Church. He only blamed them for not accepting the prophecy of Isaiah: "A virgin shall conceive," &c.; on which alone, it would seem, and not on any historical evidence, he based his own belief. In the Apostolic age no convert was asked to believe this dogma, any more than that of the Trinity. It is, therefore, a projection into the first century of ideas peculiar to the fourth, to say, as Prof. Harris says, and Archdeacon Farrar repeats—that "there was unorthodoxy near the source." The truth about Cerinthus and the Adoptionists is this: that beliefs which afterwards invaded the whole Church had in their day been scarcely heard of, or were only sectionally held. There can be no doubt that this particular dogma of the miraculous conception was *against* the prevailing belief of the earliest Church as reflected in the New Testament at large: the true analogue in the Apostolic age of those who to-day stickle for so-called orthodoxy, and (like Lord Halifax) deny the name of Christian to Unitarians, was the Judaizing believer who insisted on circumcision, and was particular about meats and drinks.

F. C. CONYBEARE.

Nottingham: Jan. 12, 1895.

None of your contributors, so far as I have observed, while touching on the ambiguous *ekaleuten* (Cur. "she called," Sin. "he called") in Matt. i. 25, has mentioned Dr. Nestle's instruc-

tive article on the subject in the *Expositor* for February, 1894.

Mrs. Lewis alone has pointed out—and perhaps she did not sufficiently develop—the fact that Matt. i. 18a, when compared with v. 1 (*βίβλος γενέσεως Ἰησοῦ Χριστοῦ* . . . *Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γενέσις οὕτως ἦν*), not only presupposes but limits and qualifies the statements of the preceding genealogy, as if explaining in what sense a document already current could be accepted. If we might adopt the reading *γέννησις*, which Dean Burgon, I think, preferred on grounds of patristic interpretation, we should have an antithesis to what may have been the original text of v. 16, *Ἰωσήφ . . . ἐγέννησεν Ἰησοῦν*.

Probably a good many readers besides myself have wondered whether New Testament critics are not too ready to assume the integrity of the "purest transmitted text," and to apply the conception of a standard text, embodied in a hypothetical autograph, to sundry books of composite origin and gradual growth, which incorporate documents and traditions that had once an independent circulation, and were at least in part derived, perhaps by several confluent or divergent channels, from Aramaic and even Hebrew originals.

May not the word *εὐδοκίας*, in Luke ii. 14, be a gloss added to the angelic hymn? which would run better as follows:

Δόξα ἐν ὑψίστοις θεῷ
καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις.

A motive for the supposed addition may be found in Luke xii. 51. Cf. Origen's Homily translated by Jerome:

"Si scriptum esset super terram pax et hucusque esset finita sententia, recte quaestio nasceretur: nunc vero in eo quod additum est, hoc est quod post pacem dicitur, in hominibus bonae voluntatis, solvit quaestionem," &c. (Westcott and Hort, Ap. in loc.).

The reading *ἐν ἀνθρώποις εὐδοκίας* may be illustrated from a note on a different subject in Deutsch (*Literary Remains*, art. "Islam," p. 91):

"Thy will be done in Heaven; grant peace to them that fear Thee on earth; and whatever pleaseth Thee, do. Blessed art Thou, O Lord, who hearest Prayer"—is the formula suggested by the Talmud for the hours of mental distraction or peril." [The italics are my own.]

Compare also "The men of thy peace" in Jer. xxxviii. 22; i.e., those who enjoyed the especial favour and protection (the Anglo-Saxon *mund* or *grith*) of the earthly, as here of the heavenly, sovereign; and were bound to him by reciprocal obligations.

The hymn has a curious parallel in the words of the Chinese classic, quoted by Mr. A. J. Little (*Through the Yang-tse Gorges*, 1888, p. 41): "Above is fulfilled the decree of heaven, and below the laws of earth, and in the midst the harmony of man joins in."

GREY HUBERT SKIPWITH.

THE BOOK OF MULLING.

Edinburgh: Jan. 9, 1895.

It may interest some of your readers to learn that I have succeeded, after considerable labour, in deciphering the greater part of the two "inscriptions" on the verso of the last leaf of the Book of Mulling, imperfectly described by Westwood (*Pal. Sac. Irish Biblical MSS.*, pl. ii., p. 4). A paper on the subject which I communicated a few weeks ago to the Society of Antiquaries of Scotland will appear in due course in the *Proceedings* of that society; but a few of the results at which I have arrived may be briefly indicated.

The page contains (I.) a liturgical fragment, and underneath it (II.) a circular device. I shall take these in order.

I. In giving my restoration of the former, I italicise letters which are not distinct enough to be read with entire confidence, and enclose in square brackets those which I have supplied conjecturally. It has also been necessary to expand one or two of the abbreviations.

A line or so is illegible, and then we have—

.....al
..... Magnificat.
IN.....m. Benedictus usq; ioh[annem baptizā]
[pcuratore dñi] Uldens autem ihs turbas ascendit t
mo.....m b.e.o XP's illam couricl
[dead I] memoria aetna Patricius epis orat
[pro nobis omnibus] ut deleatur protinus peccata
[que nobis commisimus] INuitiata quod feramus pec
[tore Exaudi conr]icis peccata plurim. —
[Maiesta]t[em]q; i mensam corici dead et cong/a
[ria].....[n]sq; i finem. Credo i dñm pat
[noster Libera].. ~

This, for reasons which cannot be stated very shortly, I believe to be an outline of a daily office used night and morning in the monastery of St. Molling of Ferns at the beginning of the ninth century. The parts of which it is composed (after some illegible matter at the beginning) appear to have been as follows:

1. The Song of the B.V.M. ("Magnificat").
2. ?
3. Stanzas 4, 5, 6, of the Hymn of St. Columba ("Noli Pater," *Liber Hymnorum*, p. 262).
4. A lection from the beginning of St. Matt. v., followed possibly by a formula not yet identified.
5. The last three stanzas of the Hymn of St. Secundinus ("Audite omnes," *L. II.*, p. 21).
- 6, 7. Two stanzas supplementary to this hymn ("In memoria" and "Patricius episcopus," *L. II.*, p. 23).
8. The last three stanzas of the Hymn of Cummain Fota ("Celebra Juda," *L. II.*, p. 80).
9. The antiphon "Exaudi nos" (*L. II.*, p. 80).
10. The last three stanzas of the Hymn of St. Hilary of Poitiers ("Ymnus dicat," *L. II.*, p. 151), the doxology at the end being reckoned as a stanza.
11. A stanza supplementary to this hymn.
12. The Apostles' Creed.
13. The Lord's Prayer.
14. The Embolismus.

The curious custom of repeating three (usually the last three) stanzas as a kind of equivalent for an entire poem, which we find exemplified in this office, is illustrated by the preface to the Hymn of Secundinus, preserved in the *Leabhar Breac* and in the Franciscan copy of the Book of Hymns (*L. II.*, p. 33; Stokes's *Tripartite Life*, p. 382); by the preface to the Hymn of Ultan (*L. II.*, p. 60); and by the use of this hymn in the office preserved in the ancient Psalter at Basle (A. vii. 3), where it is referred to by what the scholiast tells us was originally the first line of its third last stanza.

If. *The Circular Device.*—Of this a diagram will be given in the *Proceedings* of the Society of Antiquaries of Scotland. It consists of two concentric circles, whose diameters measure 4·2 and 3·6 centimetres respectively, and which are divided into quadrants by pairs of crosses placed outside the outer circle. These crosses come in the lines of writing of two inscriptions by which the outer circle is surrounded, by the inner of which their position is defined (as will be seen below, l. 2) as N.E., N.W., &c. In the outer inscription (l. 1 below) the cardinal points are marked midway between the crosses. Inside the inner circle are six horizontal lines of writing (numbered 3-8 below). The cross at the beginning of the first of these is between the circles, and (whether by accident or design I know not) nearly due east of their common

centre. The following is a transcript, with translation, of the writing:

1. +cross maire [ande]s +matt aniar
+cross [io]han [h]uaith +cross lu[c.]
[anoi]r.
2. [ano]jirdes +cross heremio et aniarde
+ daniel et aniaruaid +[cross.....a]-
n[o]ir huaid +cross [.....].
3. +[c]ros i spirtu [n]oib.
4. danaib +
5. onigulamicis.
6. U...
7. +[c]rist conaapstalaib.
8.

Translation.

1. +cross of Mark South +Matthew West +Cross of John North +cross of Luke East.
2. On the South East +cross of Jeremiah and on the South West +Daniel and on the North West +[cross of ...] on the North East +cross of [....].
3. +cross of the Holy Spirit.
4. with gifts +.
- 5, 6, 8 ?
7. +Christ with his apostles.

The marking of the positions of the outer pairs of crosses as N.W., &c., and the indication of the cardinal points, seem to show that the device is a map or plan. Of what it is not so easy to say. A conjecture of Mr. Olden, that it represents the *civitas* of St. Molling, the crosses marking the sites of the monastic buildings, has a good deal to recommend it; but I should be thankful to receive suggestions on this point.

The parallelism suggested in the drawing between the four Evangelists and certain Old Testament worthies, apparently the four Greater Prophets, is worthy of remark. It is quite in keeping with the well-known practice of pairing together saints of the Universal Church and prominent Irish ecclesiastics, who were considered to be "of one manner of life."

The interest of this device is sufficiently obvious. The importance of the fragment preserved on the upper part of the page is scarcely less. Daily monastic offices of the Celtic Church (if I am right in supposing it to be such) are, to say the least, rare. These few lines give us some conception of the character of such offices; they reveal to us the practices of the partial recitation of litanies, to which allusion has been made; and, finally, they testify to the use made of the *Liber Hymnorum*, probably a century or two before either of the MSS. of this collection now extant was written.

H. J. LAWLOR.

THE PRESENT STATE OF THE QUESTION OF POPULAR TALES.

St. Andrews: Jan. 6, 1895.

M. Cosquin has kindly sent me his essay *Les Contes Populaires: Dernier Etat de la Question*, (Paris: Bouillon). As this pamphlet contains some remarks on my own notions, perhaps I may be allowed to make a brief reply on a subject of interest to folk-lorists, so far as the general question goes. M. Cosquin says that the anthropological interpreters deal with "men more or less degenerate . . . savages," whom I (A. L.) treat as "primitifs." I have often said that of *primitifs* I know nothing. Savages may descend from apes or from angels: I offer no opinion. I only say that we all come either from "savages" or from men who adopted many savage ideas and manners. Granting (for the sake of argument) the presence of savage ideas, how did they come to group themselves spontaneously into the same *cadres* as of "Puss and Boots," or "Cinder-

ella"? *Distinguo*. The *cadre* is not always "identical," as anyone may see in Miss Cox's *Cinderella*. We have male as well as female Cinderellas. We have different openings, different events, different conclusions. What remains fixed is the idea of a friendly animal (as a rule) who protects and aids a boy or girl. Many savages believe in such animals, like the Manitous of the Red Indians. Thus many tales of such animals would arise (story-telling being natural to man). Where the *cadre*, the sequence and character of incidents, is "identical," then I suppose that the story has been "transmitted." At one time, as M. Cosquin says, I thought "wits might jump" to an identical tale; now, thanks to critics and reflection I prefer the *vera causa* of transmission to the hypothesis of coincidence: that is, when the tales are identical, or nearly so. Whether the Kafir and Sonthal Cinderellas were borrowed or not, I do not pretend to know. I now say "much is due to transmission, something to identity of fancy," instead of *vice versa*. M. Cosquin describes this as a "elegant pirouette"; I am glad it is "elegant," and thankful that criticism and reflection can make me pirouette at all. Would that some elderly mythologists were equally agile! But I cannot gratify M. Cosquin by attributing "nothing to the imagination of primitive men": that is, of men in the savage and barbaric condition. All the wild incidents—talking beasts, cannibalism, magic—come (in my opinion) from no other source, except in cases of later imitation. On this point I am with Fontenelle and Sainte Beuve.

As to place of origin, I still do not expect to find it. M. Cosquin asks me whether the older tales, which existed in Europe before the ascertained mediaeval and Islamite importation of Indian tales, were like or unlike the new comers? I can only refer him to the *Märchen* themselves—in the *Odyssey*, the *Cyclic* fragments, the Homeric and Pindaric Scholiasts, and other Greek remains. These *Märchen* were in Europe at a date not lower than 800 B.C. for many of them. M. Cosquin, of course, can prove no connexion with India for these, or for the Egyptian tales in M. Maspero's collection, about which he here says nothing. Are these stories like, or not like, the Indo-European stories of comparatively recent importation? He can read the Greek, and may judge for himself. I note with pleasure that M. Cosquin, since 1888, has found two grateful beasts in Indian "Puss and Boots" tales. In the one form previously known the jackal was not a grateful beast. The "moral" is still to seek in all three Indian cases; but, even if it is found, as all men have attributed all human qualities to beasts, I see nothing specially Indian. And, if a specially Buddhist moral is found in India, how does that bear on the question? If it is not found there, it ought to be. The idea, that "beasts are more grateful than men," might occur to a moralist with a dog, anywhere in the wide world: to any moralist, Lord Byron, for example. Yet, so far, in the case of "Puss and Boots," the "Buddhist" moral is found elsewhere, and not in India!

A. LANO.

"HEY NONNY NO!"

Faversham: Dec. 29, 1894.

The burden of the pleasant song in "As You Like It," V., iii.:

"It was a lover and his lass
(With a hey! and a ho! and a hey-nonino!),"

seems to have thrown back to some Noël or carol of Central France. Lucas le Moigne, a

sixteenth century bard of Poitou, had this refrain to one of his noëls :

"Mès où s'en est allé ?
(Nau, nau, et nollet nau !)
Viendrait-il point ceste année ?
(Nau, nau !)"

Nau and *nô* are forms of *noël* in the Berry patois. Lalande's glossary of the patois of Poitou says *nau* belongs to the departments of Vienne, Deux-Sèvres, and Vendée; and that *naulet* is the name for a little cake in the form of a child which is made at Noël in Vendée, Deux-Sèvres, and the canton of Bressuire. He also cites the term "le naulet de Noël" from a manuscript of Poitou dated in 1500.

Thus, if Lucas le Moigues's burden of *nollet nau* may be equated with Shakspeare's burden of "nonino," this last might be considered as traced home. Roquefort gave from some manuscript "Anciens Noëls" (printed, I think, since his date of 1808):

"... allons chanter Nau !

Au Saint Nau chanteray.

Nau, nau, nau !"

The universality of the burden, chorus, or refrain would explain its use in three of Shakspeare's songs—that above quoted, that in "Much Ado," II., iii.:

"And be you blithe and bonny,
Converting all your sounds of woe
Into hey nonny nonny !"

and that of Ophelia's melancholia in "Hamlet," IV., v.:

"Hey no[u] nonny, nonny hey nonny."

Edgar's gibberish in "Lear" III., iv.: "Mun ha [must have?] no nonny," can scarcely be worked with.

Of course, none of the three Shakspearean songs has any connexion with Christmas carolling; but it is well-known that "Noël! Noël!" was the cry at all important feasts, and there were notably four great Noëls or *naux*: Christmas, Easter, Pentecost, and Allhallows.

JOHN O'NEILL.

[Since this letter was in type, we regret to learn that our correspondent has died. He was a very learned man, and had, we believe, spent great part of his life in France. In 1893, he published a work on cosmic mythology and symbolism, entitled *Night of the Gods* (Quaritch), which he hoped to continue in subsequent volumes.—ED. ACADEMY.]

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Jan. 20, 4 p.m. Sunday Lecture: "The Great Ice Age from a Meteorological Point of View," by Mr. Arthur W. Claydon.

7.30 p.m. Ethical: "Right and Wrong in Propagandist Work," by Miss Dendy.

MONDAY, Jan. 21, 4.30 p.m. Victoria Institute: "Australian Flora."

5 p.m. London Institution: "Comets," by Sir Robert Ball.

8 p.m. Royal Academy: "The Development of Italian Art," V., by Mr. J. E. Hodgson.

8 p.m. Society of Arts: Cantor Lecture, "The Arc Light," II., by Prof. Silvanus Thompson.

8 p.m. Aristotelian: "Bacon's Doctrine of Forms," by Mr. R. J. Ryle.

TUESDAY, Jan. 22, 3 p.m. Royal Institution: "The Internal Framework of Plants and Animals," II., by Prof. C. Stewart.

4 p.m. Geographical: "Terrestrial Magnetism," by Prof. A. W. Rüchker.

4.50 p.m. Society of Arts: "Russian Armenia and the Prospects for British Trade," by Dr. A. Markoff.

8 p.m. Civil Engineers' Discussion: "Mountain Railways," "Boiler Explosions," by Mr. W. H. Fowler.

WEDNESDAY, Jan. 23, 5 p.m. Hellenic: "The Mythology of the *Bacchæ*," by Mr. C. G. Lusher.

5 p.m. Geological: "Carrock Fell: a Study in the Variation of Igneous Rock-masses—II., the Carrock Fell Granophyre," III., the Grainsill Gneiss," by Mr. Alfred Harker.

"The Geology of the Country around Fishguard (Pembrokeshire)," by Mr. F. R. Cowper Reed.

"The Mean Radial Variation of the Globe," by Mr. J. Logan Leblay.

8 p.m. Society of Arts: "Tea," by Mr. A. G. Stanton.

THURSDAY, Jan. 24, 3 p.m. Royal Institution: "Four English Humourists of the Nineteenth Century," II., by Mr. W. E. Lilly.

8 p.m. London Institution: "Utopias, Ancient and Modern," by Prof. Shuttleworth.

8 p.m. Royal Academy: "The Development of Italian Art," VI., by Mr. J. E. Hodgson.

8 p.m. Electrical Engineers: "The Origin and Development of the Telephone Switch Bands," by Mr. J. E. Kingsbury.

8.30 p.m. Antiquaries

FRIDAY, Jan. 25, 5 p.m. Physical: "Taste of Glow Lamps," by Prof. Ayrton and Mr. Medley; "The Temperature of Water at its Maximum Density," by Prof. Anderson and Mr. McClelland.

8 p.m. Civil Engineers' Students' Meeting: "The Strength of Large Graving-Docks," by Mr. F. E. Wentworth-Shields.

8 p.m. Royal Institution: "The Nile," by Sir Colin Scott-Moncrieff.

SATURDAY, Jan. 26, 3 p.m. Royal Institution: "Stained Glass Windows and Painted Glass," II., by Mr. Lewis F. Day.

8.45 p.m. Ectasio: General Fortnightly Meeting.

SCIENCE.

An Essay concerning Human Understanding. By John Locke. Collated and Annotated, with Prolegomena, Biographical, Critical, and Historical, by Archibald Campbell Fraser. (Oxford: Clarendon Press.)

IN this edition of Locke's famous Essay, the delegates of the Clarendon Press have made a very useful addition to their set of English philosophical classics, critically edited by the most competent authors. Locke's name was the most serious omission in a list which already included the chief writings of Bacon and Hume, and the complete works of Butler and Berkeley. Prof. Fraser, to whom we owe the first collected edition of the works of the Bishop of Cloyne, has already proved his unrivalled acquaintance with the life and works of Berkeley's great predecessor, in the excellent *Life of Locke* which appeared in 1890, two centuries exactly after the publication of the Essay, as one of Blackwood's "Philosophical Classics." We had hoped, in spite of the warning then expressed, that he would find it possible to assemble and correct the scattered and disfigured writings of Locke. He has not done this; but he has produced the best, nay, the only good edition of the great work of which the whole English empirical philosophy is the outgrowth.

At last we can read Locke's Essay in an accurate text, prefaced by Prolegomena of reasonable length and lucid order, annotated with discretion and reserve, and completed by a twofold index—to text and notes. The labour bestowed will be appreciated at its full worth by those who have suffered from the innumerable misprints which disfigure most of the old editions, and add to the difficulty of interpreting, by the unaided study of his text, an author careless to a fault of verbal consistency and literary finish. Locke, like the majority of his countrymen who have attempted philosophy, was not a philosopher by profession, but a man of affairs, mainly concerned, even when he theorised, with practical issues. But, unlike most of the bishops, lawyers, politicians, men of science, and men of fashion, who have occupied themselves with speculation, Locke was not even a practised man of letters. He commenced author in his fifty-fifth year:

"It is a very odd thing," he wrote, four years before the publication of the Essay, "that I did get the reputation of no small writer

without having done anything for it; for I think two or three verses of mine, published without my name to them, have not gained me my reputation. Bating these, I do solemnly protest in the presence of God that I am not the author, not only of any libel, but not any pamphlet or treatise whatsoever, good, bad, or indifferent."

It is true that the main subject of the Essay, the limits of human knowledge, had engaged his thoughts and been the matter of discussion between Locke and his friends for a long period, as is proved by the commonplace books, which date from the time of his residence in London, after he had quitted Christ Church, and before his continental travels. The Essay even exists in germ in an interesting fragment, quoted in the Prolegomena, commencing "Sic cogitavit, de Intellectu Humano, Johannes Locke, anno 1671." But, giving due praise to Locke for the caution and patience with which he kept his meditations so long to ripen, we must regret that he did not expend more pains on planning the whole, and carrying out the parts. He is fully aware of the bad results of this "discontinued way of writing." He speaks of the Essay as

"begun by chance; continued by intreaty; written by incoherent parcels; and after long intervals of neglect, resumed again as my humour or occasions permitted. . . . I will not deny, but possibly it might be reduced to a narrower compass than it is, and that some parts of it might be contracted, the way it has been writ in, by catches, and many long intervals of interruption, being apt to cause some repetitions. But, to confess the truth, I am now too lazy, or too busy, to make it shorter."

With this ingenuous avowal every reader of the Essay must agree. Every section of it abounds in repetitions, digressions, contradictions, which could have been avoided by taking pains. Its defects preclude it from any claim to literary excellence. Whether they are equally fatal to its philosophical value, is a question to which widely different answers have been given. For every careful student of the Essay must do for himself what Locke was "too lazy, or too busy" to do. He must endeavour to piece together incoherent chapters into a continuous and, if possible, consistent whole. The result will depend partly on the student's temper and partly on his philosophical convictions.

The Essay has, in fact, from the time of its first appearance been subjected to the most diverse interpretations. Locke himself spent much of his remaining life, in his quiet homo at Oates, the residence of Cudworth's daughter, Lady Masham, in controversies with the Bishop of Worcester, Dr. Norris of Bemerton, and others, on disputed passages of the Essay, chiefly as regards their religious orthodoxy. From Leibnitz, the most distinguished of its early critics, through the encyclopaedists, the Scotch "common-sense" philosophers, the "association" school, the French spiritualists, the German rationalists, the pendulum has gone on swinging. It reached the one extreme in Green's hostile and unsparing criticism, contained in his Introduction to Hume. It has not yet reached the opposite limit, though it seems in the present

criticism to have already passed by a little, a very little, the mean of exact impartiality.

Prof. Fraser has endeavoured to bring into prominence the main design and structure of the Essay, without dwelling much on the tangles and ambiguities which obscure them. It is a fairer method of criticism thus to present the author at his best, to save him from his own shortcomings, and then to estimate the permanent value of his most important teaching, than to begin by exposing his inconsistency in a multitude of details, and to go on finding fault with the parts, till an impression is created that the whole is worthless. It is but just to let us see the body before it is torn limb from limb. It may have been unshapely and ill-proportioned; but, at least, the members which look so mean and ragged, when severed from the frame and laid bare to the gaze of the anatomist, had a certain dignity and meaning in their vital relation to an organic whole. Prof. Fraser has recognised this so fully that anyone who rested content with his reconstruction of Locke's doctrine, and did not proceed to read the Essay itself, might regard the charges of inconsistency and discursiveness as wanton and unfounded. Locke gains too much by condensation. Stripped of his agreeable speculations about the intelligence of angels, the nominal essences of drills and changelings, and the solubility of gold in *aqua regia*, he is a less entertaining, but a more plausible, philosopher.

The main topics of the Essay are admirably presented in a summary, arranged under eight heads, in a logical order. First comes the definition of Knowledge, which Locke himself reserved for the Fourth Book of the Essay. Human knowledge being defined as "perception of connexion or repugnancy, of agreement or disagreement, between ideas," it follows that there are three elements to be discussed: first, "ideas"; secondly, their connexion or repugnancy; thirdly, our perception of the same: to each of these accordingly a section is devoted. We then examine human knowledge of real existences: self, God, and outward things; and here the "plain, historical method" is sorely tried, and found wanting. We pass to the "knowledge of ideas, as co-existing attributes and powers of real existences" — a heading which might have been more felicitously worded. Here we think that Prof. Fraser has not sufficiently called attention to the inextricable confusion between "ideas" of our minds and "qualities" of things, occasioned by Locke's careless use of terms, and the unintentional equivocations which cut away the very foundations of his argument. In the next division, "human knowledge of ideas in their abstract relations," illustrated by pure mathematics and by abstract ethics, we find the small amount of human knowledge which on Locke's principles can be considered certain; and in the final section we are led to the practical conclusion of the whole matter, that we must put up with "faith," and that, in the words of Butler, the theological exponent of Locke's philosophy, who added the episcopal sanction to its compromises and assumptions, "probability is the guide of life."

Prof. Fraser's Introduction claims, with justice, to be not only "expository," but "critical" as well. He shows again and again how incompetent was Locke's "plain, historical method" to deal with the highest metaphysical abstractions—substance, for instance, or causality; how apt he was, for want of anything like "criticism," in the Kantian, or even in the Socratic, sense, to make the largest assumptions in a light, irresponsible way; he proves, to take a definite instance, how inadequate and how illogically sustained was Locke's apprehension of the nature of God, and how irrelevant was his refutation of "innate ideas." Yet he dissents (without, in our opinion, sufficient justification) from the common view, which finds in Hume's avowed scepticism the legitimate *reductio ad absurdum* of Locke's empiricism. Green was wrong, Prof. Fraser contends, when he made Locke say that knowledge begins with simple ideas, or sensations taken in isolation. The deliberate definition of knowledge, which we have quoted, is quite opposed, no doubt, to such an interpretation, even if single expressions may be found in the Essay which countenance it. But what Green was talking about, it is only fair to observe, was not knowledge, but the beginning of intelligence, a much more elementary matter.

Prof. Fraser makes a more valuable observation on the fundamental difference between Locke and Hume on the subject of the association of ideas:

"By Locke, 'association,' as illustrated in the 'history' of ideas, is introduced, not as the ultimate explanation of human understanding, but as an explanation of many of its illusions and prejudices; whereas Hume, and his English and French successors, bring in custom or association to explain all 'assurance of any real existence and matter of fact, beyond the present testimony of the senses, and the records of memory,' if not the very testimony of sense and memory itself."

But these two points, though important, are less vital than the fundamental assumption, that a "mind," so little characterised by Locke that we scarcely miss it when it is annihilated by Hume, is capable of playing a double part, actively observing, and then reflecting on, its own passive states, and so discovering how "something, we know not what," mysteriously makes "impressions" on a receptacle so blank that it has not even the quality of receptivity. Scepticism was the inevitable outcome of a more penetrating examination than Locke chose to undertake of a "mind" so impossibly constituted. It is well to remember, if we are tempted to blame Locke for the labyrinth, where empirical psychology will leave us wandering without a clue, that he is very unpretending, and that most of his practical conclusions repose on a humble faith in the goodness of Providence, on which he does not presume too far. He is no metaphysician; and to the majority of Englishmen, who do very well without metaphysic, that seems no drawback. But it is possible to think differently.

CAMPBELL DODSON.

I-TSING'S RECORD OF INDIA IN THE SEVENTH CENTURY.

MR. J. TAKAKUSU, a Japanese gentleman who recently took his degree at Oxford, is preparing a complete translation of I-tsing's Description of India and the Malay Islands, written towards the end of the seventh century.

I-tsing was a Chinese Buddhist priest and an able scholar. He started for India soon after the death of his famous predecessor, Hiuen Tshang, of whom we know so much through his invaluable *Si-yu-ki*, "The Record of the Western Kingdom," which was first translated by Stanislas Julien. I-tsing's book has never been translated in full, though many notices of it have been published by various scholars. It is called *Nan-hai-ki-kuei Nei-fa-chuan*, "A Record of the Inner Law or Doctrine sent home from the Southern Sea." The author wrote it while staying in a town called Sribhoga in Sumatra, the islands lying off the Malay Peninsula being then known as the islands of the Southern Sea. Stanislas Julien used it in his *Méthode pour déchiffrer et transcrire les Noms Sanskrits qui se rencontrent dans les Livres Chinois* (1861). But Prof. Max Müller was the first to recognise its importance: his earliest notice appeared in the ACADEMY for September 25 and October 2, 1880; the next in the *Indian Antiquary* for December, 1880; and a portion of the translation prepared by the late K. Kasawara, a Japanese Buddhist and a pupil of Prof. Max Müller, was published in *India, What can It Teach Us?* Two chapters, translated into French by a Japanese Buddhist, R. Fujishima, appeared in the *Journal Asiatique* for 1888. The Rev. S. Beal gave a short abstract in his *Life of Hiuen Tsang* (1888), p. xxxv., where he says:

"So far are given the headings of this most important but obscure work. It is to be hoped that the promised translation of the Japanese scholar [Mr. Kasawara] may soon appear. The contents of the various chapters, as I have summarised them for my own reference, show me that the book, when clearly translated, will shed an unexpected light on many dark passages of Indian history."

Unfortunately, Mr. Kasawara died in July, 1883. He had left the MS. of his translation of some portion of I-tsing's Record with Prof. Max Müller, who later on handed it over to another Japanese pupil of his, Mr. Takakusu. Though the latter is not a Buddhist, nor even connected with any of the Buddhist institutions of Japan, he has for many years studied Buddhist literature, particularly Sanskrit texts, and has devoted his leisure at Oxford to the translation of I-tsing's book. He has finished translating the text itself, and is now engaged in annotating difficult passages.

The general subject of I-tsing's Record is a minute description of monastic life and disciplinary rules, as he had himself observed in India. Mingled with this we have incidental information on geography, chronology, and sacred and secular literature. The author compares the Indian practices with those of the islands of the Southern Sea, where Buddhism seems to have reached its climax at this time, more than a century after the beginning of the Hindu emigration to Java in A.D. 500. He compares, also, many religious rites with those of China; and these, though they may not be of general interest, will prove very useful for the history of the ancient Buddhism of India before the great persecution under Kumārila Bhatta, circa A.D. 750. For students of Chinese Buddhism the work is indispensable; while the chapters describing grammatical studies in India cannot fail to interest Sanskrit scholars and students of Indian history.

Mr. Takakusu hopes to clear up many of the difficulties in the text, by adding notes on geographical and chronological questions. He

has been fortunate in securing four different editions, besides a text with a copious commentary in MS. written by Kāsyapa Jiun, a Japanese Buddhist, in A.D. 1758. The discovery of this commentary has proved a great help, though it reached him too late to be utilised for the first three volumes. The work consists altogether of four volumes, subdivided into forty chapters, besides a long introduction.

The Travels of Fa-Hien, the first of the Chinese pilgrims to India, extend from 399 to 414 A.D.; those of Hiuen Tssang from 629 to 645 A.D.; while I-tsing's Record covers a period of about twenty-five years, from A.D. 671-695.

SCIENCE NOTES.

MISS HESTER PENGELLY has in preparation a memoir of her late father, William Pengelly, F.R.S., the well-known geologist and antiquary, so many years resident at Torquay. She would feel greatly obliged to the numerous correspondents of her late father, or their representatives, who would entrust her with any of his letters. The originals will be promptly returned, as soon as they have been perused and the necessary extracts made. Prof. Bonney has kindly promised his valuable assistance, by supplying a summary of Mr. Pengelly's scientific work. All communications should be addressed to Miss H. Pengelly, Lamorna, Torquay.

NEXT week Messrs. Macmillan & Co. will issue a Memoir of Sir Andrew Crombie Ramsay, by Sir Archibald Geikie, Director-General of the Geological Survey of Great Britain and Ireland. The author explains that for many years Sir Andrew and he were bound together by the closest ties of scientific work and of unbroken friendship. "It has been, therefore," he says, "a true labour of love to put together this little memorial of him." Sir Andrew Ramsay's work as a geologist is fully discussed; and an effort has also been made "to show something of that bright sunny spirit which endeared him to all who came within his influence." Portraits are given of the subject of the biography, and of a dozen of his geological associates.

MESSRS. W. H. ALLEN & Co. will publish next Monday a new volume of their "Naturalists' Library," dealing with *British Mammals*, by Mr. R. Lydekker, with coloured plates of all the species except the very commonest.

AT a technical meeting of the Royal Geographical Society, to be held in the map-room on Tuesday next, at 4 p.m., Prof. A. W. Rücker will read a paper on "Terrestrial Magnetism."

IN connexion with the Sunday Lecture Society, Mr. Arthur W. Claydon will deliver a lecture at St. George's Hall, Langham-place, on Sunday next, at 4 p.m., on "The Great Ice Age from a Meteorological Point of View," illustrated by the oxy-hydrogen lantern.

THE following is the list of grants made by the Chemical Society from its research fund during the past year:—£20 to Mr. A. Hutchinson, for experiments on the reduction of benzenoid amides; £50 to Prof. Perkin, for continuation of his researches on closed carbon chains; £5 to Messrs. Linder and Picton, for continuation of researches on grades of solution; £5 to Dr. Laycock, for further examination of the products of distillation of bran with lime; £10 to Dr. Matthews, for the continuation of his investigation of benzene hexachlorides and allied compounds; £10 to Dr. Colman, for the study of ϵ - and δ -amido-fatty acids.

MR. WILLIAM HUNTER BAILLIE has presented to the Royal College of Surgeons portraits of John and William Hunter, John Hunter's clock, and two volumes of valuable autographs.

PHILOLOGY NOTES.

THE Rev. Wentworth Webster has reprinted from some local serial (Bayonne: Lamoignon) a paper entitled "De quelques Travaux sur le Basque faits par des Etrangers pendant les Années 1892-4." He begins by calling attention to the revival of interest in Basque which has characterised the last few years. He pays a deserved compliment to the Rev. Llewelyn Thomas for his edition, in the series of "Anecdota Oxoniensia," of the earliest translation of the Old Testament into Basque, made by Pierre d'Urte in the very beginning of last century; and he expresses the hope that d'Urte's Grammar and Dictionary may likewise find a publisher. He duly refers also to the early Catechism reprinted by Mr. E. Spencer Dodgson, and to the supplements to Vinson's Bibliography produced by the same industrious Bascophile. But the most curious contribution from England that he notices is drawn from the *Foreign Review and Continental Miscellany* for 1828, which preserves the text of some Basque dance-songs, suppressed at the time by the press censor of St. Sebastian. With reference to ethnology, Mr. Webster insists upon two opinions he has expressed before: (1) that the conclusions of Broca are vitiated, through the fact of their being derived only from a collection of skulls at the cosmopolitan town of St. Jean de Luz; and (2) that the purest type of Basque, as represented by peasants in the remoter villages, is decidedly fair rather than dark.

REPORTS OF SOCIETIES.

VIKING CLUB.—(Friday, Jan. 11.)

WILLIAM MORRIS, Esq., vice-president, in the chair.—Dr. Eirik Magnússon having been obliged to withdraw the paper he had promised, Mr. Albany F. Major, hon. sec., read a paper on "Survivals of the Asa Faith in Northern Folk-Lore."—Mr. Morris, in introducing the subject, remarked that no history was more complete, as history from one point of view, than popular mythology, because at the time when people were under the influence of superstition they had not learnt the art of lying, or, if they did lie, they did it so transparently that it was very easy to read between the lines and divide the true from the false. So they might say that folk-lore represented the "absolutely truthful lies," and was therefore in complete opposition to the ordinary newspaper article.—Mr. Major, after apologising for the fragmentary form in which his subject was presented, owing to the very short notice he had received, which had compelled him to confine his survey to a very small field, said that, though much of the ground he traversed would probably be found familiar, he, nevertheless, believed that some few of the points brought forward were new, and that, at any rate, the subject as a whole had not hitherto received from any English writer the attention it deserved. Taking first the Eddaic myth of the building of the burg of Asgard by a giant, he traced it through various stories of churches built by trolls in Norway, Sweden, and Denmark, to legends of buildings erected by the Devil in North Germany, the Netherlands, and other parts of Europe. He then pointed out that the name-guessing incident, on which some of these stories turn, reappears in marriage-tales of the Rumpelstiltskin type, of which an English variant, "Tom Tit Tot," is included in Mr. Jacobs's *English Fairy Tales*; and he suggested that these stories also might be derived from the Eddaic myth. Next, he compared the relations which existed in the mythology between Thor, the Thunder-God, and the giants with the relations shown in the folk-tales between various saints and others, and the trolls, dwarfs, and similar beings. In Norway and Sweden St. Olaf in particular seems to have stepped into the place and inherited the attributes of Thor in the mythology; and it was possible that the representation of this saint as a warrior tramping on a troll or dragon may have led to his identification with St. George, and to the adoption of the latter as the patron saint of England, for St. Olaf was closely con-

nected with English history, as the account of him in the Heimskringla shows, and churches dedicated to him are not uncommon in this country. The frequent occurrence of a dragon-slayer in English legend was adduced in support of this theory, and evidence mentioned of the former prevalence of Thor-worship in the land. Possibly, too, the banner of the Fighting Man—Harold's standard at Hastings—represented the warrior-saint Olaf. Thor's attributes as a Thunder-God, and their reappearance in the folk-tales recounting the dread which trolls and dwarfs had of thunder and of any loud noise, such as the sound of church bells or of drums, which recalled it, were next pointed out; and some incidents in the myth of Thor's journey to Jötunheim were traced in various English and other folk-tales, while the likeness between "Jack the Giant-Killer" and the stories about Thor was referred to as another striking instance of the survival of the Thor legend on English soil. Yet another instance has been recently referred to by the Rev. S. Baring-Gould, in the use of a folk-charm in which Thor, Odin and Loki figured in Lincolnshire so late as 1857 or 1858. The lecturer went on to trace the legend of "The Wild Huntsman" through its various forms in various parts of Northern Europe, in many of which a reference to Odin was perfectly clear. He ascribed its origin to the myth of the Valkyrie's battle ride. The connexion of the god Freyr and his sacred boar with Christmas observances, which had been pointed out by Dr. Karl Blind, was then alluded to; and two legends of Loki's capture by giants were given, whose influence can be traced in folk and fairy-tales. The belief that spirits haunted waterfalls and streams can also be traced in the Eddas. With regard to traditions which occur respecting a three-footed Hel, or Death-Horse, it was suggested that the eight-footed steed of Odin, King of Heaven, may have had its counterpart in the three-footed steed of Hela, Queen of the Nether World. The metal-working dwarfs of the Eddas again reappear in the fairy smiths of folk-lore, of whom the Wayland Smith of Berkshire tradition, introduced by Sir Walter Scott into *Kenilworth*, is an instance. He is identical with the Velundr of the Eddas, whom King Alfred was familiar with as "Weland." Instances were also quoted in which Jormungand, the mighty snake which surrounds the world, and Groth, the magic quern that grinds out whatever its possessor desires, have survived in later traditions, as well as of the persistent recurrence of the story found in "Beowulf," the first English epic, and of the legend of the Everlasting Fight. Finally, the belief in the power of shape-changing was briefly dealt with, and its re-appearance in tales of witchcraft, as well as in legends of nightmares and were-wolves, and stories of swan and seal maidens, pointed out. The swan-maidens of the Edda are Valkyries, from whom the fairies of the higher order, who mingle with men and preside over their destinies, appear to originate. Such are the fairy queens of romance, who intermarry with mortals, and the fairy god-mothers so familiar in nursery tales. A Valkyrie, Brynhild, in the Volsunga Saga, is probably the original of the Sleeping Beauty in the Wood. In summing up the result of his survey, the lecturer urged that, if his contentions were admitted, not only were the results very important to students of folk-lore; but it would appear that the myths of the Asa faith were more widely diffused and more generally known than had often been imagined, and it would also seem probable that many of the most remarkable features in it, which were usually ascribed to the influence of Christianity, had an independent origin.—Dr. Karl Blind said that Mr. Major had given many interesting and instructive cases of survivals of the ancient Germanic creed from the Scandinavian countries and North Germany. There were also a great many Roman Catholic legends in Germany in which such survivals appeared. This was, in a large measure, the result of the policy of the Roman Church, as exemplified in Pope Gregory's letter to Bishop Mellitus, bidding him to deal gently with the cherished beliefs of the Anglo-Saxons, so as to gradually lead them over to the new faith. In Germany there were legends of the Virgin Mary derived from the worship of Freia, and of St. Peter founded on that of Thunar or Donar, the Norse Thor, both of these cults having been deeply ingrained in the hearts of the Teutonic race. Again, while the Wild Huntsman was called Wod-

In North Germany, he was also known as Wode, Wut, or Wotn in Austria. In a Swabian tale the Wild Huntsman is called the "Neck," and he rides on a sea-born stallion. In another South German tale the hunt is preceded by a fish. The name of the "Neck," given to the Wild Huntsman, represents Wodan-Nikor, or Odin-Ilnikar, in his quality as a sea-god. Swabian and kindred German tribes once dwelt near the Baltic, and gradually pushed their way up to the German highlands. Hence the remembrance to this day of Wodan as the "Neck," and hence the fish in the Wild Chase. The Wayland (in the Norse, Volundr) tale undoubtedly came into England with the Anglo-Saxons. There is still a "Wayland's Cave" in Southern England. In the Edda Volundr is not a Scandinavian, but a German, a captive in the North, who laments his being far from his home on the Rhine, where he had more gold. The Rhine once was a gold-carrying river, and is partly so even now, much money having formerly been coined from its washed sands. Sigurd, the Siegfried of the Nibelungen Lied, is also, according to the Edda, a German ruler on the Rhine, and near its banks the whole tragedy is enacted. If we can go by the Algonquin legends (as given by Mr. Charles Leland), there would seem to be even a trace, however faint, of a survival of the Odinic creed in North-Eastern America, which the Northmen had discovered five hundred years before Columbus. Some of the tales about Glooskap and Lox, as told now by the Micmacs and other Redskins, have been quoted as proofs, the name of Lox being referred to Loki. Eskimo, through whom the Redskins might have got such tales, formerly dwelt in those regions; at any rate, it is recorded in an Icelandic Saga concerning the discovery of the great Western land that the Northmen captured two native boys, presumably Eskimo, baptize them, and taught them the Norse tongue. For more than three hundred years the Northmen remained in that American land; and it is well known that when they had been converted they still respected the traditions of their ancient creed. Folk-tales have until now had a wonderful vitality; but there was much danger of their passing away at last from the people's mind. Care ought, therefore, to be taken to preserve them on account of their importance for our knowledge of a dim and distant past; and to this end such a society as the Folk-Lore Society does invaluable work.—Mr. W. F. Kirby said that it was curious to notice how the building story thins out as it goes southwards. At Revel, in Esthonia, it is Olaf himself who falls from the summit of the church when his wife calls out his name. At Cologne the architect is hurled from the top of the unfinished edifice by the Devil, whose plans he had appropriated. A little further south, at the castle of Rheingrafenstein, on the Nahe, the story assumes a particularly ludicrous form. The castle was built by the Devil on condition that he should have the first person who looked out of the window. So they dressed up a donkey in the priest's vestments, and pushed his cowed head out, when he was at once seized upon by the Devil in great glee. When the latter discovered the imposture, he hurled the donkey into the river in a rage, but vanished immediately, for he had accepted the offering, and the spell was broken. Mr. Kirby thought it unlikely that the effigy of St. Olaf was the origin of the standard of the Fighting Man at Senlac, only thirty-six years after St. Olaf's death; nevertheless, it may be mentioned that the great Abyssinian chief, Ras Michael, who was contemporary with Bruce, had already become a legendary character when Mansfield Parkyns visited Abyssinia about half a century later. We had plenty of dragon-slayers in England who were said to have lived before the Conquest, such as Sir Guy of Warwick and Sir Ivo of Hampton; and, as regards the former, he might originally have had some connexion with St. George, for in the late mediæval romance of *The Seven Champions of Christendom* Guy is the name of the eldest son of St. George, whose exact connexion with England is not easy to trace. In every mining country trolls and dwarfs and gnomes were found with practically the same characteristics; and swan-maiden legends were found from Lapland to Egypt and Persia, being particularly numerous in Lapland. Drums and other noisy instruments were still made use of in India and China during eclipses to drive away the

demon that was devouring the sun or moon.—Mr. Alfred Nutt, in proposing a vote of thanks to the lecturer, thought he could best show his appreciation of the paper by criticising it in a friendly spirit. He hoped the lecturer would proceed to build on the foundations he had laid down, but suggested that distinct historical and topographical areas should be marked out in which to work, and that the Eddaic versions should not be treated as the original starting-point of the myths. The Eddas were the finished work of artists, and should not be taken as a standard, nor could it be assumed that all less complete forms of the myths were necessarily degraded from the Eddaic form. All over Europe, for a period stretching back a thousand or fifteen hundred years before Christ, similar beliefs to those of the Eddas were to be found embodied in myth, ritual, and custom. Thor's visit to Jötunheim was a somewhat artificial version of a widely spread legend, in which an allegorical colour had, to some extent, been given to the story. The episode of the goats, for instance, was found in Nennius, derived from a lost Life of St. Germanus, dating back to the fifth century. In fact, the Eddaic tales could only be regarded as variants of tales generally current. He hoped the lecturer would not abandon the subject, but would approach it from more definitely historical lines, which might lead him to different conclusions. It should be remembered that Eddaic survivals in England may be of two kinds—remnants of a pan-Teutonic mythological system, or remnants of a specific Scandinavian form of that system introduced into England by the Danes. There was no doubt that the Eddas assumed their latest form under stress of competition with Christianity. The Norsemen were shrewd enough to see the points which gave the new faith its advantage, and so to turn their own stories that, while substantially the same, they were enabled to maintain the struggle; although, as the speaker had always maintained, the Eddaic legends were in the main genuine myths, and not mere poetic inventions.—Mr. Morris asked to be allowed to second the vote of thanks from the chair, and in doing so said that he agreed very largely with Mr. Nutt, and quoted, as an instance of a similar legend existing in several places in apparent independence, the story of the apprentice's pillar in Rosslyn Chapel, which is found also at the Cathedrals of St. Owen and Strasburg, suggested, probably, in each case by the marked superiority of workmanship shown in the work. With regard to Wayland Smith's Cave, with all his love for Sir Walter Scott, he could hardly forgive him for his misuse of that legend in *Kenilworth*. He had been greatly struck by the curious similarity of certain negro stories in recent collections to stories found in the Norse. For instance, with regard to shape-changing, there was a negro story, in which the "ham," left about while its owner was embodied elsewhere, was peppered and salted to preserve it, causing him much inconvenience on his return, and another resembling that of the man who planted the tails of the slaughtered oxen, and when the troll pulled them up, persuaded him that the animals had gone underground. Were these independent variants or comparatively modern copies? In conclusion, he must point out that the "Gylfaginning" in the prose Edda was very much later than Sæmund's Edda.—In moving a vote of thanks to the chairman, Dr. Karl Blind first observed that they had listened to a lecture by one who, in his *Sagas and Songs of the Norsemen*, had already shown himself an efficient adept of the Norse God of the Skaldic art—that is, Bragi. They had the good luck of having in the chair one of England's greatest poets, who, by his *Nibblings and Volsungs*, and kindred work, such as *The House of the Wolfings*, had powerfully revived the interest in these ancient Germanic traditions—an interest and a study too long neglected in this country. This world of strife and suffering, in which we live, was unluckily far yet from being an "Earthly Paradise." All the greater gratitude are we owing to those who, in the words of Heine, "carry us on the wings of song" into the delightful realm of poetical enjoyment. Among them Mr. William Morris stands one of the foremost; and for his having presided a hearty vote of thanks was sure to be passed.

FINE ART.

BOOKS ON ROMAN ARCHAEOLOGY.

Lexique des Antiquités Romaines. Rédigé par G. Goyau. (Paris: Thorin.) M. Goyau is known to historians as the compiler of a useful little "Chronology" of the Roman empire, which he published under the auspices of Prof. Cagnat in 1891. He now issues, under the same auspices, an illustrated dictionary of Roman antiquities for school use. It is an octavo of some 300 pages, with a good supply of maps and of woodcuts in the text, some of which are old friends, while many seem to be new. The book is not exactly what we should understand by a dictionary of antiquities, as many of its articles contain no more than would naturally find place in a lexicon; but, in general, the selection of facts is good and the information is accurate. It is a little odd to find *princeps senatus* put down as the title of the Roman emperor; but serious errors are rare, and the book should be very useful in French schools. It is right to add that five other young scholars, all formerly pupils of M. Cagnat at the École Normale, have collaborated in the work. It is pleasant to find a distinguished French professor thus guiding the studies of those who have been in his classes.

In a recent Würzburg Programm Dr. Carl Sittl has started a new theory about the German Limes, under the title *Die Grenzbezeichnung der Römer*. Dr. Sittl is concerned with the ditch with stones which M. Jacobi found near Homburg, and which has since been detected at many places along the Limes. He connects this with the later of the Gromatic writers, whose art is more elaborate than that of their earlier colleagues, and can be traced back to the beginning of the third century; and he supposes that the *Steingraben* and *Begleitthügel* correspond to details mentioned by these later writers. They are not meant for frontier marks, but concern private property. From the time of Severus Alexander the Limes became a military frontier with settlers bound to do service for their land; and the discoveries of M. Jacobi are the boundary marks of their plots. The *Begleitthügel*, for instance, are really *quadrifina*, as described by the later Gromatic writers. On the other hand the Limes of the earlier period is quite different: the *limites* of Tacitus, cut by Tiberius or Germanicus, are really clearings in the forests, making roads through them, and forming boundaries only if nothing Roman lay beyond. These new views will doubtless cause much discussion.

THE Guide to the Museum of Roman Remains at Cirencester, which Prof. A. H. Church wrote so long ago as 1867, when he was at the Royal Agricultural College, has passed into an eighth edition, more than 3000 copies having already been sold (Cirencester: Harner). The present edition is not a mere reprint; for it has been revised throughout, and includes a description of the most recent additions, such as the dedication by Septimius of a restored statue of Jupiter, which was discovered in 1892. We may also mention that there is a very full list of makers' names on the so-called Samian pottery, and an excellent account of the coins. Prof. Church, who has already presented several things to the Museum, including a fine bronze statuette of Diana, intimates that it is his intention to select from the large series of Cirencester coins in his private cabinet, in order to complete the representation of the imperial period. Altogether, Corinium is to be congratulated, not only upon the rich contents and intelligent arrangement of its museum, but also upon the interesting general information conveyed by this scholarly guide-book.

ARCHAEOLOGICAL EXPLORATIONS IN CRETE.

WE quote the following from the *New York Nation*:

"Prof. Halbherr returned to Rome this week after an absence of an entire year in Crete, where, as is known to many of your readers, he has been engaged in archaeological work for the American Institute of Archaeology. I have had the pleasure of examining some of the objects found, the drawings of many others, topographical plans of several ancient sites that have been carefully studied, and the copies of some two hundred inscriptions found; and I feel fully justified in saying that the results of the year's explorations are greater than have ever before been secured by any archaeologist in Crete, except by Prof. Halbherr himself in his earlier labours, and even these are surpassed by the variety of the present harvest, and by the lapse of time over which it extends. His inscriptions form a series from about six centuries before Christ on to Christian times, while the other objects go back to the second millennium before our era and close with imperial Rome. Those who have looked to Crete as a necessary factor in the solution of the question of prehistoric Greece and the early civilisation of the Levant will find here much food for study and comparison.

"A short résumé may be of interest. Among the vases from various sites, those of the so-called Thracian type appear to be the earliest; then follow the Mycenaean, in varying stages, from the earliest till they pass into the geometric style and advance towards archaic Greek. Some of the terra-cotta statuettes present a peculiar stamp which Prof. Halbherr inclines to assign to the Eteocretans; others repeat the well-known attitude of the Cypriote goddess. A number of steatite stones, apparently employed as amulets, are of an extremely archaic cast; and some of them are incised, on one or more faces, with figures and marks, which will be studied in connexion with the theory of a prehistoric hieroglyphic and syllabic system of writing in Crete. These stones were employed, also, in the historic Greek epoch, and some specimens are thought to be Gnostic. The question of burning and of inhumation in the Mycenaean period gains evidence from both sides. At Erganos, in the beehive tombs, inhumation was alone employed; elsewhere incineration was found to be usual. On two sites it was possible to discern the remains of the Mycenaean palace, though the interior plan was hardly to be traced.

"Among sculptural remains are several important pieces from Gortyna, metopes of different epochs, a noble head of a goddess, and some heads of distinguished Romans. Two terra-cotta heads are of great beauty, and a relief of a dancing girl, with a somewhat novel motive, is very charming. Some other specimens are not without interest.

"No inscription of great length, like the famous Code of Gortyna, has rewarded the explorer's efforts; but many are of value from the epigraphic and dialectal point of view. Gortyna has yielded a number of the archaic boustrophedon epoch, from the period of the closed *eta* onward, and one is boustrophedon in the Ionic alphabet. They represent decrees, laws, treaties, &c. The Macedonian has a notable series, one of which gives a fixed date (so rare in Cretan inscriptions) in the reign of Demetrius Poliorcetes. The most important belonging to the Roman days is a Latin rescript, which will be edited by Prof. Mommsen, who has taken great interest in it.

"Prof. Halbherr's explorations have covered two-thirds of the eastern part of Crete, embracing twenty-one journeys from his headquarters at Candia, so that he may be said to have garnered the harvest there of archaeological material so thoroughly that systematic excavations will next be necessary before much further advance can be made.

"Dr. Taramelli, a pupil of Prof. Halbherr's, was of great assistance to him in the early summer, after which he travelled in Western Crete until he was attacked by a fever that prostrated him completely, and he was sent home. He has now so far recovered that it is expected that he will be able to contribute an article on early pottery to the publication to be made by the Institute.

"Prof. Halbherr is to be congratulated upon the success that has crowned his labours, in the midst of enormous difficulties, which he has surmounted with rare patience and sagacity. Among his other services, epigraphists will thank him for the cast which he has had taken of the great Gortynian inscription, thus securing a permanent record of it, even should the original be destroyed.

"A. C. MERRIAM.

"Rome, December 6, 1894."

CORRESPONDENCE.

EPITAPHS WITH THE FORMULA *οὐδὲς ἀθάνατος*.

London: Jan. 14, 1895.

May I call the attention of those who have read Prof. W. M. Ramsay's review, in this month's *Expositor*, of Prof. G. Adam Smith's "Geography of the Holy Land," to the use of this well-known Syrian sepulchral formula in Christian Egypt?

Revillout, in writing years ago upon the Coptic prayers for the dead, could cite but one example of this type of inscription (*Rev. égyptol.* iv., p. 28, No. 38 = *C. I. G.* iv., No. 9135), which he considered to be "essentiellement matérialiste et syrienne." It runs thus:—"Grieve not for the departed Selene; for there is not (any) deathless" (*μη ἀθάνατος*). The word *noth*, which terminates the sentence, appears merely to add emphasis to the negation.

Three other tombstones, now in the possession of Lord Amherst of Hackney, who kindly allowed me to copy them, have the formula thus: "There is not (any) deathless upon the earth." The same idea is differently expressed upon a fourth, copied in Egypt by Mr. G. W. Fraser: "Who is there shall live and not see death?"

Prof. Smith had regarded the epitaphs containing these words as pagan. His critic holds them to be Christian. Their adoption by the Copts would seem to give some additional weight to the latter view.

Revillout's example is dated in the "fourth Indiction," whence it is clear merely that the stone is not earlier than the middle of the fourth century. Lord Amherst's stones are not dated.

W. E. CRUM.

NOTES ON ART AND ARCHAEOLOGY.

AN exhibition will open next week, at 9, Conduit-street, of the first half of a series of paintings, illustrating "The Quest of the Holy Grail," which have been done by Mr. E. A. Abbey, for the decoration of the Public Library of Boston, U.S.A.

MR. JOSEPH POLLARD, of Truro, announces for publication by subscription an important work on *Old Cornish Crosses*. The author is Mr. Arthur G. Langdon, who has devoted many years to making a complete series of measured drawings of the monuments in question. The total number to be figured is about 320, being nearly treble those given in Blight's book, published in 1858. They will be drawn on a uniform scale, equivalent to one twenty-fourth of the real size; and will be accompanied by a descriptive letter-press, dealing generally with the whole subject. The mode of classification will be such as to show the development from a rude pillar with a simple cross devoid of sculpture to the elaborately decorated specimens of the later period.

MEMBERS of the Hellenic Society are reminded that the next general meeting will be held at 22, Albemarle-street on Wednesday next, at 5 p.m. Prof. Jebb, president of the society, will be in the chair, and will take the opportunity of paying a tribute to the services of the late Sir Charles Newton in the cause of Greek archaeology. The paper to be read is by Mr. A. G. Bather, on "The Mythology of

the *Bacchae*." We may add that, according to a telegram in the *Times*, Mr. Ernest Gardner pronounced a eulogy on Sir Charles Newton at a public meeting of the British School at Athens on January 15.

THE Friday evening discourse at the Royal Institution next week will be given by Sir Colin Scott-Moncrieff, on "The Nile," in which he may be expected to touch on matters interesting to Egyptologists.

ABOUT sixty new designs have recently been added to the exhibition of artistic posters at the Royal Aquarium, which will remain open until the end of February. Among them are examples of Sir J. D. Linton, Mr. Linley Sambourne, Mr. Herbert Schmalz, and Prof. Anning Bell.

THE STAGE.

"KING ARTHUR" AT THE LYCEUM.

THE Arthurian legends, especially in their more poetic forms, have long taken such a hold upon English-speaking folk that it is not to be wondered at that the best of them should have commended itself to Mr. Irving as excellent material for treatment on the stage of the Lyceum. Nor was it a matter of surprise when the public was informed that Mr. Comyns Carr, a writer of dexterity and taste, had undertaken to put into dramatic shape the story of Launcelot's perfidy, of Arthur's nobility, and of Guinevere's fall. The piece was produced last Saturday evening, on the occasion of Mr. Irving's return, after a provincial tour which has been one long success; and the reception accorded to it augurs well for the long-continued performance of "King Arthur" on the Lyceum boards. Never, we surmise, has Mr. Irving bent his energies more completely upon the due performance of a task confessedly difficult. By personal care, as well as by lavish but wise commissions to those best qualified to assist him in his task—and with the co-operation of his excellent company—he has secured a genuine and an all-round success for the latest of his artistic enterprises.

In the Lyceum adaptation of the Arthurian story, Mr. Carr has followed Malory in more than one instance in which it was desirable to depart from Tennyson. He deals out to Guinevere—or seems inclined to deal out to her—a severer punishment than that which she met with in the *Idylls of the King*; and then, by staying his hand, gives to King Arthur an opportunity he had not previously had occasion to profit by. The story that he tells, if we can but for a moment imagine it modernised—if, that is to say, we can imagine it happening in the England of to-day—might not be accounted thoroughly well-constructed drama. But, "other times, other manners"—other literary standards, that is to say—and Mr. Carr's conduct of the intrigue, from *début* to *dénouement*, is satisfactory and sufficient, when supported by the immense resources of the Lyceum management. On the purely literary question, it may further be said that his blank verse has in it a measure of Tennysonian music, and that the occasional lyrics are for the most part not unworthy of association with a theme that is dignified and almost august.

Yet it is not in the literary work that there can be expected to reside the main attractiveness of Mr. Irving's new production. This should clearly be recognised. To achieve the highest literary interest, it is almost necessary—we say it even with the recollection of Mr. Robert Bridge's latest performance, "Eros and Psyche"—it is necessary, we opine, to create the fable with which one deals. The fable need not be a strong one or an elaborate one by any means—but it is generally essential, we contend,

that it shall be one's own. Exceptions to the rule there may be, but they will be found to be few. And this being the case, Mr. Irving has been both fortunate and wise in having secured for the new production the assistance of Sir Arthur Sullivan for the incidental music, and of Sir Edward Burne-Jones for the designs of costume and scenery. Before now we have seen, at the theatre, a series, as it were, of *Alma Tademas*. A series of what are practically Burne-Jones' pictures are now presented at the Lyceum. They have all the peculiarity and quaintness of that artist's individual style—a style which, while owing so much to the past of Italian art, yet unmistakably asserts itself as possessed of its own being. Thus, altogether, there is secured a singular harmony and completeness in the representation.

The occasions given to Mr. Irving to display his greatest gifts as an actor are, to tell the truth, not numerous. It is but in the third and fourth acts that he enjoys anything like his full opportunity. Dignified in the earlier scenes, his performance of Arthur waxes great in beauty as it proceeds; and before the end it is felt to be admirably touching. From an actor's point of view, whatever the moralist may think of Launcelot's conduct, it is Launcelot's part that is the more grateful. Mr. Forbes Robertson has the air of an ascetic—otherwise, indeed, he would hardly fit in with Sir Edward Burne-Jones' vision of manhood; and this ascetic breaks down in his behaviour, and loses himself in his passion for Guinevere. Guinevere, it need hardly be said, is Miss Ellen Terry, exquisite in appearance, in her green raiment, and charged fully with the importance of her task, as representing one who, after all, must be considered the central character of the play. Miss Geneviève Ward, mistress of a style that has been well described as "lurid"—it is certainly none the less potent—appears in the character of Morgan le Fay. Mr. Frank Cooper plays well a part that is not unimportant; Elaine is looked excellently by Miss Lena Ashwell: plaintive, and, in contrast with Miss Terry's magnificence, almost *petite*. And Miss Annie Hughes, too—whom, before the season's close at least, we hope to see with Mr. Irving in "The Story of Waterloo"—lends some characteristic assistance to a piece, the general production of which reflects immense credit upon the most enterprising and the most tasteful management of the day.

STAGE NOTES.

THE West End theatres lately have been the scene of a series of failures, or, at the best, quasi-failures. Though Mr. Henry James's play at the St. James's—"Guy Domville," a tale of the last century—is now said to be doing somewhat better than it at first promised to do, choice has been already made of the piece that will succeed it, and a play by Mr. Oscar Wilde has been accepted to take its place before long. Meantime, the opportunity would not perhaps wisely be lost of seeing Mr. Alexander, Miss Marion Terry, and one of the most promising and charming of our youngest actresses, Miss Evelyn Millard, and that extremely clever young comedian, Mr. Esmond, in a piece which, at all events, is not without the merit of refined and sympathetic dialogue.

"GUY DOMVILLE," though at the best it may be a *succès d'estime*, is scarcely a failure; but in the new piece at the Garrick which is to be withdrawn as these lines reach the eyes of the reader, Mr. Sydney Grundy, whose failures before now have been few or none, has known what it is to fail to please. We are not quite sure, moreover, whether his failure to please on this occasion is not the direct result of his

steady and veracious artistry. He has not given to his play the desired ending. He has not pretended to unravel the skeins which human inclinations have caused to be so terribly twisted. Mr. John Hare proposes to fill the blank caused by the withdrawal of Mr. Grundy's piece by the revival of what is probably the most popular adaptation ever made by the same author: "A Pair of Spectacles," founded, as our readers may chance to recollect, on "Les Petits Oiseaux." Miss Calhoun, who has made a brief re-appearance in England in the condemned drama, will surely, on an early occasion, enjoy another opportunity of practising her art before the English public in a character of some importance.

MR. OSCAR WILDE's latest production at the Haymarket—where, in Mr. Tree's absence, the stage is occupied by the company organised by Mr. Waller and his associate Mr. Morell—is one of the few pieces which have of late found favour with the public. In it we are spared all reference to the "woman with the past," now—*pace* Mr. Hall Caine—so very much commoner on the stage than in anything which by any stretch of tolerance can be called good society. Indeed, Mr. Wilde's play is not unhealthy: there is, no doubt, a class of playgoer that finds it accordingly uninviting, and may even condemn it, notwithstanding its pretty paradoxes, as terribly *vieux jeu*. But we are not all enamoured of the society of ex-courtesans. We do not all find their constant presence indispensable to the completeness of literary art. Mr. Wilde's piece is admirably played by Mr. Waller, Mr. Morell, Miss Florence West, and Miss Maud Millett.

MUSIC.

RECENT CONCERTS.

MR. PLUNKET GREENE and Mr. Leonard Borwick gave their third and last Song and Pianoforte Recital at St. James's Hall last Friday week. Liszt was the inventor, we believe, of the pianoforte recital—generally one of the most tedious forms of musical entertainment. The two artists above named have joined forces, and with the happiest results. Mr. Borwick not only gives pianoforte solos, but plays the accompaniments for Mr. Greene. And in such a set of songs as the "Dichterliebe" of Schumann, the pianist divides honours with the vocalist: the vocal and the instrumental elements are no mere mixture, but a true compound. The "Dichterliebe" series of songs was composed in 1840, one of Schumann's happiest, and one of his most successful, years as composer. Mr. Greene took a few of the numbers at a somewhat rapid rate; and Mr. Borwick, here and there, might have given a little more warmth and prominence to his part. Having said this, there is nothing left but to praise the two artists for their refined and sympathetic rendering of the music. The enthusiastic reception accorded to them will, no doubt, lead, ere long, to a repetition of the *Dichterliebe*; and then we hope that the artists will request the audience to reserve their applause until the end. Mr. Borwick played Bach's "Suite Anglaise" in A minor in a remarkably neat, unpretentious manner. He may, indeed, be said to have revived the Bach "Suites"; some day, perhaps, he will devote his attention to those of Handel, which are so fine, and so unduly neglected. Mr. Greene sang some quaint old melodies, in which he was accompanied by Mr. Kerby. Of this talented musician we shall soon have occasion to speak; for some songs of his own composition are to be heard at a concert given next month by Mrs. Lee, a contralto singer.

A Rubinstein Quartet for strings in F (Op. 17, No. 3) was announced last Monday on the

Popular programme; but, owing to the sudden indisposition of the 'cellist, Herr Becker, Schubert's Quartet in A minor was substituted in its stead. The Rubinstein music would probably not have altered our conviction, that the Russian composer's gifts did not lie in the direction of the Sonata, Quartet, or Symphony; but it was quite reasonable that one of his chamber works should be announced. Lady Hallé was leader; and the delightful Schubert music pleased greatly. Schubert, by the way, like Rubinstein, did not move freely within the larger forms; but so inspired were his thoughts, so fascinating his colouring, that, in listening to his music, one forgets its weaknesses: the failures of genius are more acceptable than the highest efforts of the greatest talent. Lady Hallé performed Signor Piatti's graceful Romance in A in sympathetic manner, and wisely refused the encore. Mr. Bispham sang Schubert's "Der Zwerg," a magnificent song, heard at these concerts for the first time. It was admirably declaimed by the vocalist; and Mr. Henry Bird played the important pianoforte part with marked feeling and intelligence. Mr. Bispham's second song was Purcell's powerful and characteristic "Mad Tom."

Mr. Thomas Britton, the famous "Musical Small-Coal Man," who died in 1714, gave concerts at his humble house close to Clerkenwell-Green for nearly half a century, at which Mr. Handel frequently played the harpsichord. These concerts were celebrated in their day; and, although the guests had to hobble, or, rather, crawl, up the stairs outside the house which led to the music-room, they were attended by dukes and duchesses, and by men and women of note in the fields of literature and art. Now Mr. Arnold Dolmetsch gave the first of a series of four concerts at the Salle Erard on Tuesday evening, and in the matter of programmes his concerts prove very similar to those of Thomas Britton: the approach to the Erard music-room is, however, a grand improvement on the old rickety stairs of the humble Clerkenwell house. Mr. Dolmetsch devoted his first evening to English music of the sixteenth and seventeenth centuries. There were composition for viols by King Henry VIII., William Lawes, and Matthew Locke; pieces for the virginals from the "Fitzwilliam Virginal Book," and a Purcell Suite for harpsichord, admirably interpreted on the respective instruments by Mr. J. A. Fuller-Maitland. Miss Hélène Dolmetsch gave an excellent rendering of Christopher Simpson's clever "Divisions" for Viol da Gamba. The viols were played by Messrs. A. Dolmetsch and Messrs. Boxall and Milne. Mr. Douglas Powell sang with great taste some short and delightfully quaint songs by Henry Lawes, with lute accompaniment (Mr. A. Dolmetsch). The concert was one of great historical interest; but much of the music, though old, and peculiar in tonality, is full of life and charm. Mr. Dolmetsch will devote his second evening to Italian, his third to German, and his last to French composers. The opportunities of hearing early instrumental music, especially on the instruments for which it was written, are rare: it was, therefore, not surprising to find the Salle Erard well filled. Indeed, to obtain admission to these concerts, early application is necessary.

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LITERATURE.

The Life of Richard Owen. By his Grandson, the Rev. Richard Owen. In 2 vols. (John Murray.)

At a public dinner given in June, 1838, on behalf of the Aetors' Benevolent Fund, it happened that the attention of the chairman, Lord Glengall, was called to one of the guests whom he did not know. On asking "Who's that?" he received for answer, "Oh, nobody in particular—only the first anatomist of the age!" (vol. i. p. 123). The person so distinguished was Richard Owen, at that time not quite thirty-four years old. Somewhat later we find him described by Carlyle as a "tall man with great glittering eyes": one of the few who was "neither a fool nor a humbug" (i. 197, 198). In 1859 a brother of Mr. John Blackwood, the publisher, meeting Owen accidentally, speaks of him as "a deuced clever-looking fellow, with a pair of eyes in his head!" and suspects that he may be the then unrevealed author of the *Scenes of Clerical Life* (ii. 64)—a somewhat less extravagant supposition than that which had ascribed the *Vestiges* to Thackeray (i. 248). On the continent his fame stood not less high than in England. Humboldt salutes in him "le plus grand anatomiste du siècle" (i. 377). And the judgment of posterity may perhaps be gathered from Prof. Huxley's authoritative statement that

"during more than half a century Owen's industry remained unabated; and whether we consider the quantity or the quality of the work done, or the wide range of his labours, I doubt if, in the long annals of anatomy, more is to be placed to the credit of any single worker" (ii. 306).

Except the higher mathematics there is no science so remote from the general intelligence as comparative anatomy: no wagon can be directly hitched to its stars; nor, indeed, can its stars be easily made visible to the uneducated eye. The discoveries of astronomy relate to bodies of which the great types are known to all; and their most intricate details can be brought before the sight either by direct observation or by illustrations closely resembling the phenomena themselves. The discoveries of physics and chemistry can be exhibited by means of brilliant experiments, and are made available by marvellous inventions for the uses of common life. The discoveries of physiology, besides their applicability to medicine, open up new views as to the origin and destiny of man. But comparative anatomy, or, as Prof. Huxley prefers to call it, morphology, deals mostly with

objects that Nature herself has carefully put out of sight, and which when first exhibited to our view excite disgust or repugnance by their uncouth appearance, and by their association with death and decay; it sets forth their structure and relations in an appalling dialect, difficult to pronounce and impossible for any but experts to remember; it seems to have no practical interest, and, apart from the theory of evolution, very little speculative interest either. Evolution, as we now understand it—that is, the connexion of different living forms by direct descent—did not commend itself to Owen as taught either by Lamarck or by Darwin; he could never even "be induced to follow the new school of anatomy and zoology that arose with the epoch-making researches of Von Baer and Rathke in embryology" (ii. 93). He had, indeed, a morphological philosophy of his own, chiefly derived, Prof. Huxley tells us, from Oken, in which archetypal ideas play a great part. To judge from the desponding language of Prof. Huxley and the triumphant language of Prof. Mivart, this philosophy seems again coming into favour; but probably his speculations in this direction contributed nothing to Owen's fame during his lifetime.

Yet, notwithstanding the unattractiveness of his studies to the popular imagination, Owen seems to have enjoyed a celebrity which extended far beyond the scientific world, and which before the advent of Darwin surpassed that of every other English scientist. It would appear that he owed this exceptional distinction to a single achievement of that rarest, although not most difficult, kind, in which the profoundest knowledge and the most penetrating sagacity are displayed in such a happy combination that the result may be explained in a few sentences, and even made visibly evident to the uninitiated as well as to the learned. I refer to his famous reconstruction of the *Dinornis*. One day, in the year 1839, "a fragment of a large bone like a marrow-bone in appearance" was brought to Owen by a seafaring man, who had obtained it from a native of New Zealand. It had been described by the native as the bone of a great eagle; but Owen assured the owner that it could not have belonged to any bird of flight, and rather resembled the femur of an ox. Further examination convinced him that it belonged to the skeleton of a gigantic wingless bird; and by the method of Zadig he reconstructed this bird, which no living man had ever seen, and which differed from all other known animal species living or extinct. A paper was printed containing a description of the hypothetical biped, copies of which were distributed over New Zealand, and search was made for its remains in all directions. After some years parcels of bones began to come in, and finally "the whole skeleton was brought over to this country." This, as Sydney Smith observed, was Owen's *magnum bonum* (p. 232), for it proved to be what those wonderful eyes of his had seen across the centuries and through the whole diameter of the globe.

"When the fragment of the shaft of a femur first arrived," writes an eye-witness, "the Professor took a piece of paper and drew the

outline of what he conceived to be the complete bone. The fragment, from which alone he deduced his conclusions, was six inches in length and five inches and a half in its smallest circumference; both extremities had been broken off. When a perfect bone arrived and was laid on the paper, it fitted exactly the outline which he had drawn" (i. 151).

This happened a very few years before the mass, distance, and position of an unseen planet were determined with approximate accuracy by mathematical calculations. A little later still the discovery of gold-fields in Australia confirmed a prediction of Murchison. It seemed as if science, while realising the marvels of fairyland, was also realising the fables of second sight.

The *Dinornis* was Owen's Neptune. Cuvier, I believe, had done as much before him, and he himself did much better work than this; but "the crowd must have emphatic warrant," and such warrant was given them by Owen. Henceforth he was known to all circles possessing the slightest tincture of science as the man who could reconstruct an entire extinct animal if you gave him the fragment of a fossil tooth. The public would not buy his books; but they showed their appreciation of his genius in various simple-minded fashions. All reports about the sea-serpent were referred to him for examination. People who fancied that they had found live toads embedded in rock or coal wrote to ask him what he thought of it. One day, just as he was setting out to keep a dinner engagement, he was detained for half an hour by a note from a stranger wanting to know whether something he had found in a sausage was or was not the tooth of a dog, and requesting an immediate answer. To the credit of the sausage vendor it proved to be the tooth of a sucking-pig (ii. 219). On another occasion Earl Russell (here erroneously entitled Lord John), having received as a present from President Grant what purported to be a bear-ham, sent the bone for examination to Owen. One is sorry to hear that the great anatomist at once pronounced it to be the hambone of an ordinary pig (ii. 219, 220). When Professor at the College of Surgeons, he had a visit from "a magnificent American Indian chief in full dress-paint, necklaces, and tomahawk, and a red mantle over all; a fine plume of dried red and black elk's hair on the top of his head," who examined the curiosities of the museum with the usual impassivity of his race (i. 222-4). Another visitor was Mohammed Abu Said, "Chief Spoon and Ladle-maker to the Commander of the Faithful," who came to know what Owen thought about the Phoenix, and whether the bowl of a ladle which he brought with him for examination was not made from the beak of that bird. It was identified as coming from a more authentic source—the Helmeted Hornbill of Ceylon, of which there was fortunately a specimen in the museum.

"The head and beak were brought into my study and handed to the Oriental. He examined it very deftly, comparing the beak with the bowl, and then exclaimed with astonishment and reverence, 'God is great. That surely is the bird!'" (ii. 4, 5).

Owen was by birth and breeding a gentleman, the scion of an English county family; and, moreover, he seems to have derived from his mother, a brunette of French extraction, a certain courtesy and good address, not very common among Englishmen of great scientific distinction. We find him always mixing with the very best society, and at last a recognised court favourite. He had reason to be grateful to his distinguished friends: they gave him a position that he might have waited for in vain from the votes of the British public. At Macaulay's recommendation the post of Superintendent of the Natural History Department of the British Museum, with a salary of £800, was created for his benefit. The Queen gave him a beautiful cottage in Richmond Park. His demand for a new Museum of Natural History at South Kensington, at first defeated through the opposition of Disraeli, was eventually carried by the untiring and intelligent advocacy of Mr. Gladstone. Many who would not open his books or visit his collections will doubtless read with respectful interest the biographer's very full account of how his grandfather had the honour of lecturing before the Prince Consort and the royal children at Buckingham Palace in 1860, and again before the Queen and the royal children at Windsor Castle in 1864. On the latter occasion "the Dean of Windsor (Gerald Wellesley), who was present with all the Court, and Highnesses, both Serene and Royal, 'had no idea before that the frog was ever a tadpole'" (ii. 150). It is not quite clear whether this astounding ignorance is predicated of the Dean alone or of the Highnesses, Serene and Royal, as well; but perhaps those great personages will be quite as much shocked to find Prince Alfred developed into a Duke of Edinburgh in 1860, six years before the creation of the title, in what seems offered as a contemporary narrative from the pen of the professor himself (ii. 98).

The Richard Owen presented to us in this somewhat courtly biography, many pages of which read like a hash of palaeontology and the *Morning Post*, is an amiable, high-minded Christian gentleman, whose manners have the repose that stamps the caste of Vere de Vere, who apparently never makes an enemy, and who is as incapable of hatred as Sir Joshua himself. The perfection of such a picture, of course, necessitated some important omissions. To take an instance that can be verified by the memories of many who are still young: in 1882 Owen delivered an address at the unveiling of Harvey's statue at Folkestone, which at the time caused a considerable outcry by its very candid declaration of opinion on the subject of the vivisection controversy. The address is duly chronicled in these pages, but without the slightest reference to its compromising contents (ii. 246). Further back there is a still more serious gap in the narrative. The famous meeting of the British Association at Oxford in June, 1860, is passed over in total silence, although Owen took a prominent part in its proceedings; while six pages are devoted to his ascent of a third-rate Alpine peak in the following July (ii. 103).

Any reference to that great historical debate would indeed have opened up a question that must painfully affect our judgment on Owen's intellectual and moral character, the question of his whole relation to the theory of organic evolution, a question which is here handled in a somewhat gingerly fashion. In early middle life we find the great anatomist giving a rather favourable hearing to the author of the *Vestiges*. He will not join in the clamour against what Adam Sedgwick called "that beastly book"; and even the touching appeal to "give old Sedg. an argument or two to level against" it apparently fails to draw him (i. 255). But when it comes to Darwin's *Origin of Species* we are not favoured with any evidence as to Owen's private opinion of that work. The two naturalists were good friends up to 1859, and a very cordial letter from Darwin to Owen, dated December 13 of that year, is here printed (ii. 90); but after that date no further communication seems to have passed between them. Was there really an estrangement, and if so, what was its cause? Where the facts are withheld one is driven to conjecture. In the *Edinburgh Review* for April, 1860, there appeared a particularly venomous article on Darwin, containing several grave misrepresentations of his opinions. It has never, I believe, been acknowledged; but Darwin himself felt quite sure about its authorship, and mentioned the name of the supposed writer in various letters to his friends. Apparently the incriminated party was still living when Darwin's correspondence appeared in print, for in each instance the name is replaced by a blank.

"I have just read the *Edinburgh*, which, without doubt, is by ——. It is extremely malignant, clever, and, I fear, will be very damaging. . . . It requires much study to appreciate all the bitter spite of many of the remarks against me. . . . It scandalously misrepresents many parts. . . . It is painful to be hated in the intense degree with which — hates me. . . . Some of my relations say that it cannot possibly be —'s article, because the reviewer speaks so very highly of —. Poor dear simple folk!"

Sedgwick, in a letter to Owen, inquires about the authorship of this same article, adding, "I once suspected that you must have had a hand in it, and I then abandoned that thought" (ii. 96). The answer is not recorded, nor does the article figure in the bibliography appended to this Life. But the only name that otherwise answers the conditions of the problem is what the *Edinburgh* reviewer calls the "great name" of Owen himself.

ALFRED W. BENN.

English Prose Selections. Edited by Henry Craik. Vol. III. (Macmillans.)

THERE seems to be a certain inconsistency in the chronological method of this volume, which concludes with "Sporus," Lord Herve, and yet omits the twin philosophical glories of the Anglican Episcopate, Berkeley and Butler; each of them, in very opposed ways, illustrates the philosophical capacities of English prose. The omission, say, of William Law and Conyers Middleton, still

more of Colley Cibber, is easily intelligible but the two bishops must assuredly have been reserved for the next volume. The present volume, which opens with Bishop Pearson and Evelyn, closing with Lady Mary and Lord Herve, represents the advance of English prose from the Elizabethan to the earlier eighteenth century ideal and style. It contains some wonderfully great names: Dryden, Swift, Addison, Steele, Bunyan, Defoe; many interesting names: Temple, Bolingbroke, Evelyn, Pepys, Algernon Sidney, Wood, Locke, Halifax; and, with others of greater merit, a whole chapter of somewhat arid ecclesiastics, mostly with latitudinarian tendencies. Barrow, Pearson, South, Ken, even Atterbury the Tory and Burnet the Whig, have something of the earlier massive qualities proper to a learned prelacy, some imaginative greatness and fervour of sacred style and thought, or some weighty erudition. But Tillotson, Stillingfleet, Sprat, the Sherlocks, Hoadly, Clarke are disenchanting names to hear after the Taylors and Leightons of a former age. They herald that age of dry and decent moral exposition, which provoked both Goldsmith and Gray to demand some imaginative beauty and heartfelt appeal from the English pulpit. Johnson's rapid criticisms upon some of these men have their value.

"Sir John Pringle had expressed a wish that I would ask Dr. Johnson's opinion what were the best English sermons for style. I took an opportunity to-day of mentioning several to him. 'Atterbury?' Johnson: 'Yes, Sir, one of the best.' Boswell: 'Tillotson?' Johnson: 'Why, not now. I should not advise a preacher at this day to imitate Tillotson's style: though I don't know; I should be cautious of objecting to what has been applauded by so many suffrages. South is one of the best, if you except his peculiarities, and his violence, and sometimes coarseness of language. . . . Sherlock's style, too, is very elegant, though he has not made it his principal study. . . . All the latter preachers have a good style: everybody composes pretty well. There are no such unharmonious periods as there were a hundred years ago. I should recommend Dr. Clarke's sermons were he orthodox. . . .'"

Gray held Sherlock's sermons to be "specimens of pulpit eloquence never exceeded." Johnson's phrase about the "unharmonious periods," and South's hardly decent ridicule of Taylor's Taylorisms; illustrate the sensible relief with which readers and writers of English prose escaped from the lawless Elizabethan splendours to something more composed and manageable. Perhaps, in deference to Swift, who praised the Elizabethan simplicity, we should rather say: the splendours of such as Milton and Taylor. "Sir William Temple," said Johnson, "was the first writer who gave cadence to English prose": and Swift found in him the final perfecter of our tongue. Pope said that, when doubtful about the propriety of a word, you can but go to authority, and ask yourself, "Is it in Sir William Temple, or Locke, or Tillotson?" Now Temple, as Mr. Saintsbury points out, largely owes his fame to his wife Dorothy Osborne, his inmate Swift, and one exquisite passage, purloined by Goldsmith. But he stood for ease and

grace and readiness at a time when they were uncommon: he was a pioneer preparing the way for Addison and Steele, and his successors looked back upon him with an admiring gratitude which somewhat exaggerated his merit. Arnold has said of Dryden's prose, that we would gladly write such prose ourselves could we but attain to it; and, while no one could say the same of Browne's or Milton's magnificent prose, it can be said of almost all the best styles in this volume: from Bunyan and Temple to the great essayists. We could hardly say it of the later Burke, Gibbon, Johnson: Goldsmith, perhaps, is the fine and final flower of that earlier pure and lucid, quiet and simple, prose to which we are exhorted to "give our days and nights." Critical essays in the prose of Dryden, political satires in the prose of Swift, social papers in the prose of Addison, could a living writer write them, would seem less antique and obsolete of manner than any reproduction of the *Rambler*, or of the *Reflections* and *Thoughts* of Burke. And the vivid vernacular style of Defoe, the beautiful vernacular style of Bunyan, would be less strange in a modern narrative than the more elaborate and scholarly styles of Richardson and Fielding. True, that the writers represented here are seldom, if ever, eloquent, and inspired, and passionate, with the grandeur of Milton's treatises, or of Burke's speeches: they have no Clarendon in their company, nor yet a Gibbon: but for the simpler occasions of literature in its pleasant, leisurely hours, or at times of keen, intellectual diversion, they furnish unsurpassed examples of style.

Mr. Craik supplies the introduction and the notices of Swift, Locke, and others; Mr. Courthope writes of Dryden and Addison and Pope; Mr. Austin Dobson of Steele; Mr. Saintsbury of Temple, Barrow, Tillotson, and more; Mr. Hales of Defoe; Mr. Ker of Marvell, Pepys, Ellwood, Rymer; Mr. Gosse of Thomas Burnet; Mr. Montague of Bishop Burnet. These names are enough to guarantee the excellence of the critical work in various and characteristic ways. Mr. Beeching is happy and acute upon Bunyan, Mr. Trench upon Algernon Sidney, Mr. Chambers upon Newton; though in dealing with Shaftesbury he is surely too kind, in Lamb's spirit, to the irritating style of that elegant moralist, so deliciously ridiculed in Berkeley's *Alciphron*. Canon Overton, in a pleasant notice of Ken, applies to Gray Johnson's criticism of Fielding: the Doctor called Gray, not "a barren rascal," but "a dull fellow." Mr. Gosse, in his appreciative notice of Thomas Burnet, might have recorded in his honour that he supplied the motto to the "Ancient Mariner," and Goldsmith's account of him is choicely good:

"The first, who formed this amusement of earth-making into system, was the celebrated Thomas Burnet, a man of polite learning and rapid imagination. His 'Sacred Theory,' as he calls it, describing the changes which the earth has undergone, or shall hereafter undergo, is well known for the warmth with which it is imagined, and the weakness with which it is reasoned; for the elegance of its style and the meanness of its philosophy."

And the same quaint speculator suffers a cruel jest in Pope's "Receipt to make an Epic Poem." His namesake, the historian, finds a champion in Mr. Montague, on the score of historical truth. Yet no historian, except his brother Whig Macaulay, has been so hated and distrusted. "I would willingly live to give that rascal the lie in half his history," said the dying Lord Peterborough, who carried the book, well annotated, upon his voyage to Lisbon. Dr. Routh, of Magdalen, when asked why he gave so much time to a man whom he always attacked, replied: "A good question, sir! Because I know the man to be a liar; and I am determined to prove him so." Perhaps Coleridge's is the happier frame of mind: "His credulity is great, but his simplicity is equally great; and he never deceives you for a moment." Mr. Hales, in saying that there is no evidence for the tradition that Defoe had before him Selkirk's papers, must take into account the fresh statement of the evidence in Mr. Wright's recent *Life of Defoe*. Among the practically forgotten "men of importance in their day," few are more curious than Bernard de Mandeville, now a far less notorious figure than when, as Browning has it,

"folk heard him in old days pooh-pooh
Addison's tye-wig preaching";

and, like that greater foreigner of science, if scarce sounder moralist, Swedenborg, he walked London with "gold-rimmed amber-headed cane." The poor Dutchman has suffered so many things by way of abuse, that Mr. Saintsbury does well to remind us that Johnson was singularly fair to him; and that he "deserves a place in the division of English prose history which includes Latimer and Bunyan, Defoe and Cobbett." Evelyn, a sweeter and a stronger name, lives now but as a Pepys with a difference, rather than in the *Silva* and his other works. We could wish that Mr. Craik had included the delightful passage in a letter to Boyle, describing his proposed college of learned men, to be devised "somewhat after the manner of the Carthusians"—a passage and a proposal most characteristic of him and of certain tendencies in his age, which saw the Royal Society set up, yet which kept something of the mediaeval alchemist or monk in its attitude towards science and the scientific life. And, hollow and shallow as is much of Bolingbroke, upon whom Mr. Craik is severe, it is well to remember Arnold's answer to Burke's question, "Who now reads Bolingbroke?" "Far too few of us; the more's the pity!" Chesterfield's praise of his style inimitably renders his moral character and literary gift:

"Having mentioned Lord Bolingbroke's style, which is, undoubtedly, infinitely superior to anybody's, I would have you read his works, which you have, over and over again, with particular attention to his style. Transcribe, imitate, emulate it, if possible; that would be of real use to you in the House of Commons, in negotiations, in conversation; with that you may justly hope to please, to persuade, to seduce, to impose; and you will fail in those articles in proportion as you fall short of it."

After this, it is wholesome and pleasant to remember that this excellent volume contains

examples of those single-hearted Quakers and straightforward writers—Fox, Ellwood, and Penn, the third, at least, a man not lacking in "the graces."

LIONEL JOHNSON.

"THE STORY OF THE NATIONS."—*The Crusades*.
By T. A. Archer and C. L. Kingsford.
(Fisher Unwin.)

THIS book startles the reader into pleasure and interest. It is admirably and connectedly written: an astonishing triumph, when one reads the names of two authors on the title-page. The pitfalls lurking in the footsteps of collaborators are many and cunningly laid, yet have Messrs. Kingsford and Archer wholly escaped them. The style is that of one writer, well skilled in English; the story is clearly told, as if a single and clever romancist were responsible for the narrative. The book, again, is one of a series that has not been very successful. Indeed, Mr. Bradley's volume on the Goths has been, up to now, the only real success attained in this well-meant, but abortive attempt to compress history into blocks of four hundred pages. It might be said that the subject has led to the victory of these two authors. But such criticisms were fragile and unthoughtful. For the "Story of the Nations" has little to do with the Crusades, and the history of them is intricate to the verge of distraction. That they have succeeded in persuading us that they are not intruders is something, that they have fascinated and enlightened proves them more than merely competent. For the book is valuable as it is unique, while the felicity of the style and the sympathy displayed make the result very admirable and of unique interest. That there are faults, is true enough. But the defects are slight, and such as each intelligent reader may remedy for himself. Working from original authorities, the authors may well demand toleration from those who object to some of the details. After all, wise men have a right to their opinions, and only fools care to be dogmatic in the presence of their superiors. Yet one cannot help feeling that their account of the causes and results of the Crusades is a little obvious: they might, at the expenditure of a page or two, have given us some reflections deeper and worthier. The student will take the hints supplied to him and evolve the rest for himself; but that which bids for approval as a hand-book should remember that it appeals to the ignorant, or at any rate to the inert. One other complaint must be made, though the omission is easily filled by reference, and is not, therefore, important—the date of Amalric's accession is not given. But for the rest, there is left in the reader simply a desire to praise cordially, even enthusiastically.

It is a wonderful story that Messrs. Archer and Kingsford have set themselves to write: perhaps the most wonderful story in all the annals of the human race. As far away back as the year 909 Sylvester heard a voice calling from "Jerusalem laid waste." Fuller, the ingenious and witty, characterised the "world's debate" as an occasion, lasting for upwards of two centuries, when "thieves

and murderers took upon them the Cross to scape the gallows, a lamentable case, that the devil's blackguards should be God's soldiers." And one might quarrel with the authors, because they have not laid overmuch stress upon what Gibbon calls the "temporal and carnal motives" that animated many of the heroes in these long-continued struggles. It may be true that the "purest piety could not be insensible to the most splendid prospect of military glory." But when all is said and done, the glory a man carves for himself by his sword is the cleanest and healthiest. To gain this distinction requires muscles and sinews, a cool head, and a steady heart. These are the qualities demanded in a hero of romance; and no romance was ever so full of wonder and surprise as that which tells of the fights for, and around, the Holy Sepulchre. Perhaps the surest way of appreciating the magnificence of the conflict, is to ask ourselves if such a struggle were possible to-day. In answering a question thus definite, which we may resent, probably, as too pertinent, we shall feel less inclined to lay stress upon the more worldly ambitions of those who fought so courageously and, on the whole, with so great credit.

The Crusading romances come down to us through the *Chanson d'Antioch* and the paraphrase of Henri de Valenciennes and in Eastern tales, after the manner of that masterpiece of *The Thousand and One Nights*. Even among our own contemporaries an echo lingers, for the early pages of Meredith's *Shaving of Shagpat* palpitate with their spirit. Eastern travellers, too, will remember the performances of Karaguz, the descendant, as some say, of the staid biographer of Beha-ed-din: an immortality that savant might scarcely have appreciated.

Milman has not resented the criticism that the Crusades were a "monument of human folly"; yet in that they discovered in men of either hemisphere supreme and fearful qualities should be their sufficient excuse. Kipling's ballad of the East and West was hinted at centuries ago, and the lives of Raymond and Zangi, of Lewis and Saladin, are more than adequate justification for their happening. One of the greatest debts we owe to the authors of this able book is their courteous and judicial estimate of the characters of the "Turkish" heroes. Among the many and illustrious examples that vouch for the chivalry of the opponents of Christianity, that story of Nur-ed-din must always claim a place. I quote the words of the historians:

"His [Baldwin II.] body was carried to Jerusalem and buried in the Church of the Holy Sepulchre with his ancestors. Wherever the corpse was brought, says William of Tyre, there was mourning such as was never shown for any prince in history. The very dwellers in the hills came down to share in the funeral procession as it slowly wound on its eight days' march from Beyrout to Jerusalem. Even the Saracens sympathised, and Nur-ed-din, when advised to seize the opportunity for an inroad, refused with noble scorn. 'We ought to pity this people's righteous sorrow, for they have lost a prince whose like is not now left in the world.'"

Criticism of such a comment and such inaction were an irrelevant impertinence.

The authors are particularly interesting in their treatment of the Greek emperors, more particularly in their careful study of Manuel. At last this man has got his rights. Though we may like him none the better, we cannot abuse him with a free conscience. Crusading armies were, after all, much like other vast and vaguely directed bodies of men; and Constantinople was not Jerusalem. The cry "God wills it" was forgotten as the troops came East, and the "auri et argenti amor, pulcherrimarum foeminarum voluptas," to which Guibert indignantly refers—angry especially that the Greek women should be considered even the equals of the French—made the Western armies unpleasant and unprofitable guests.

In a short notice it is not possible to say how excellent is this, the only book to my knowledge in English dealing with the Crusades. It should attract many readers. For my part, at the risk of appearing ungracious, I would only suggest that a better parallel than Tacitus to William of Tyre would be that first of historians and prince of novelists, Herodotus.

PERCY ADDLESHAW.

Celestina: or, the Tragick-Comedy of Calisto and Melibea. Englished from the Spanish of Fernando de Rojas by James Mabbe, anno 1631. With an Introduction by James Fitzmaurice-Kelly. (David Nutt.)

THE Introduction to the new volume of the "Tudor Translations" could not have been entrusted to better hands than those of Mr. James Fitzmaurice-Kelly. His *Life of Cervantes* showed how profound was his acquaintance with Spanish literature and bibliography. Even the faults of that work seemed to mark him out as one exceptionally fitted to deal with an original like *Celestina* and a translator like Mabbe. Mr. Fitzmaurice-Kelly, we feel assured, will not be repelled by the abundant learning, by the quaint pedantry, by the overflowing sententiousness of the original; nor will he find too much fault with the translator for having striven to outdo the original in these respects, and to show that English can vie with Spanish in rich redundancy of phrase and fertility of proverbial speech.

The *Celestina* is really one of the great works of Spanish, we might almost say, of European literature. It is only its unpleasant subject, and the vividness with which this subject is set forth with all its native hideousness, that has prevented its being universally recognised as such. And our wonder at it, and our admiration, in a sense, are greatly increased when we consider the date of the work. Written at the close of the fifteenth century, there is nothing exactly like it in any other of the literatures of Europe of that epoch. Boccaccio's *Decamerone*, a century before, had heralded in Italy the birth of the short story; Romances, *Chansons de Gestes* existed in plenty; but it was the *Celestina* which foreshadowed what the modern novel might be, which in the future should sup-

plant all these interminable epics and romances where fancy ran wild into wearisome extravagances and inconceivable impossibilities. It gave equal promise of what the modern comedy might become, when Mysteries and Moralities should be succeeded by the modern play. Echoes there doubtless are in it of the old Roman drama; and yet there is something that tells us that ere long the Latin comedy would be not only equalled but surpassed, in the wider outlook, the more varied and subtle and delicate drawing, of the modern stage. For it is one of the strange peculiarities of this tragi-comedy that it is so hard to classify. As a drama it could never have been acted; it is essentially a work to be read, not seen. If it could be presented on any stage, we should turn from it in disgust. If *Celestina* be but another and earlier Iago, yet the greater foulness of her task excites repulsion merely. Even in Shakespeare we feel that it needs only a little more, and we should hiss Iago off the boards: the slightest relaxation of the self-restraint which marks the consummate artist would make Iago unendurable. And this is the reason why so many class the work as a novel, a novel in dialogue; and why, in Rivadeneyra's *Biblioteca de Autores Españoles*, it finds its place among the "Novelistas Anteriores á Cervantes." Thus, too, it is the parent of a double progeny—on the stage and in the library. Its faults lie not in the delineation of its characters. *Celestina* is a wonderful creation, and has never been surpassed; Calisto and Melibea are scarcely more passion-mad than are Romeo and Juliet; and Melibea, though she falls, attracts quite as much as Juliet at first, and moves us to greater pity afterwards. The delineation of the servants, the bully, and their female companions, is a specimen of the almost photographic exactness in which the creators of the picaresque novel have always excelled. The fault of the piece lies in its length and tediousness, in the pedantry and the moralising which are put into the mouth of all characters equally. *Celestina* is as moral and as pious in her words as she is immoral and impious in her acts; and this woman of the people is as pedantic and quotes classical authors almost as freely as the educated Pleberio.

It needs scarcely any acquaintance with the literature of the time to know how a translator of the age of Elizabeth and James would delight in such a work. Mabbe fairly revels in the pedantry and learned allusions of his original. He never attempts in the least to abridge his work; he constantly adds new flowers to the blossoming rhetoric; he loves to cap a Spanish proverb with an English one, or even inserts one of his own when he has a fair chance. His delight in the task, and the labour which he has bestowed on it, are manifest to every reader. It is but seldom he omits anything or shirks a difficulty, though in the first line of the Argument to Act I. he does translate *En pos de un falcon sujo* ("after one of his hawks") by "after his usual manner." But a little after he renders *Quedese, no me curo* by "Let him alone, and bite upon the bit, come

what will, I care not." In the same way he interpolates in the beginning of Act IV. "So that my sweetmeat shall have soure aauce." Then again he expands *Quien es esta vieja que viene haldeando?* into "What old witch is this, that thus comes trayling her taile on the ground? Look how she sweeps the streets with her gowne! Fie, what a dust shee makes!" *Paz sea en esta casa* ("peace be to this house") becomes "By thy leave, sweet beauty."

This last is an amusing instance of the only unfair liberty which Mabbe takes with his text. His Puritanism has an unbounded abhorrence of anything that savours of Romanism, or of irreverence. *Dios* (God) becomes "heaven" or "Jove," "Jove pardon you"; and the like pedantry breaks out in the version of *Esforza*, *esforza*, *Celestina*; "Coraggio, Coraggio, Celestina," a phrase which so well marks out the Tudor translations of which Mabbe's is a choice specimen.

The book is excellently printed. This version of the *Celestina* should be read by all who do not understand Spanish; for no one can rightly appreciate the evolution of the drama and the novel without some acquaintance with the *Celestina*, either in the original or in a good translation. No guide can be more pleasant for such a purpose than this reprint of Mabbe, with Mr. Fitzmaurice-Kelly's admirable Introduction. WENTWORTH WEBSTER.

Rhodesia of To-day. A Description of the Present Condition and the Prospects of Matabeleland and Mashonaland. By E. F. Knight. (Longmans.)

WE welcome with pleasure a new work by the author of that delightful book *Where Three Empires Meet*. Mr. Knight spent the first seven months of last year in travelling in Matabeleland and Mashonaland; he entered Matabeleland at its south-western end and left Mashonaland by Manica and Beira, having wandered over some 1200 miles. During this time he acted as correspondent of *The Times*; and portions of the articles he wrote for that paper are reproduced in the present volume, which he was induced to write by the multitude of questions put to him by all sorts of people—miners, traders, farmers, artisans, and men of all degrees and conditions—respecting the territory of the Chartered Company, its capabilities, its prospects, and the chances of success for those who might settled in it. Small as Mr. Knight's book is, it contains a mass of information, and most questions that can be reasonably asked by intending emigrants will be found answered in its pages. He formed a very high opinion of the Chartered Company's country and considers that it has a great future before it: none of its advantages have been overrated, while its disadvantages have been exaggerated, and many of these will diminish and even disappear as the country becomes more settled.

If, then, the country is so good, who had better go there? Certainly not clerks, there is no opening for them; nor for the white unskilled labourer. He can do nothing there, his place is filled already by the

black man: native labour is abundant, efficient, and so cheap that no white labour can compete with it.

"These elementary facts," says Mr. Knight, "should be impressed on the minds of poor men at home who have read glowing tales of the fortunes made by diggers in Australia and California, and who imagine the conditions are the same in Africa. The white unskilled labourer can do nothing here; if he remains in the country he is likely to degrade into that shame of our race to be found in every country where native labour is procurable, the mean white, a lower creature far than the black savage by his side."

It is not only the peaceful Mashonas who supply any amount of native labour, but also the warlike Matabele. These turbulent savages have in an incredibly short space of time been completely pacified.

"Absolute security in life and property was the immediate result of the successful campaign which broke up the Matabele military system; and very great credit indeed is due to the administrator and other officers of the Chartered Company, who have with such admirable tact, discretion, and decision brought about this end."

One inducement to work is the hut tax; the money to pay this tax must be earned, and this leads on to the desire to earn more. It is found that those who come in to do a month's work, to earn their hut tax, often remain for six months. Even the lazy Matabele warrior, Mr. Knight tells us, who of old, after he had earned enough to buy a sufficiency of wives, would work no more all his life through, has found the hut tax a stimulus to exertion. The immigrants for whom there is the greatest demand are farmers and skilled artisans, especially masons and carpenters; there is a limited demand for skilful miners from Cornwall; but the least speculative and most profitable business that can be undertaken by a pioneer is market gardening in the vicinity of a rising township. Whether of the right or wrong sort, adventurers are pouring into Matabeleland, as is shown by the white population of Bulawayo, which in April, 1894, numbered but 250, and by August had increased to 3,000.

Our author speaks very highly of the climate of both Mashonaland and Matabeleland. The former has earned an unenviable and undeserved reputation for unhealthiness; that malaria is more prevalent than in Matabeleland he attributes to the fact of there having been fewer cattle in the country to eat down the long rank grass, twelve feet in height, and even more in part of the lowlands, which rots away after the rains and naturally produces fever. This will be remedied by the increase of cattle; and even where there is malaria, Mr. Knight was assured by resident medical men that it was of a very mild type. But there is something more dangerous than malarial fever, which is not confined to Mashonaland; and that is drink. "Men die of whisky, and their friends charitably call it fever."

One of the most important industries in both Mashonaland and Matabeleland will be mining. Mr. Knight praises the mining regulations of the Chartered Company, and compares them very favourably

with those of the Transvaal. The object of the Company is to attract many men of moderate means rather than a single large capitalist. Whether the Company is wise in this or not, it certainly does not deserve to be stigmatised as a corporation of greedy capitalists, whose enterprise can enrich none save themselves and other wealthy speculators. The same principles govern the land regulations of the Company. Middle men are now generally in bad odour, and they do not escape at the hands of Mr. Knight. If the instances he gives of exorbitant charges and enormous profits are characteristic and not exceptional, then the dealers deserve all that can be said against them; but competition will gradually remedy this evil, though at present it must put a serious hindrance in the way of emigration, and is very hard on youngsters in the Civil Service and others of limited income. Mr. Knight recommends young fellows fresh from home or from Cape Colony to enlist in the Company's mounted police: they will learn much about the country and the natives. A large proportion of the troopers are gentlemen who have held Her Majesty's commission or been at public schools or the universities.

Mr. Knight considers the future of the Chartered Company as assured, and concludes with the following remarks, which will, doubtless, be distasteful to a certain class of politicians, but will be cordially agreed with by the great bulk of Englishmen:

"Mr. Rhodes will now have his reward in beholding a prosperous community of his fellow-countrymen in occupation of this rich territory, which, by his foresight, determination, statesmanship, and strife for years with opponents at home and abroad, he has secured to Great Britain. It should always be remembered that, had it not been for his untiring vigilance, this vast high plateau, with its gold and its wealth of pastoral and arable lands, would ere this have fallen into the hands of one or other of the three foreign Powers which keenly contested its possession with the Premier of Cape Colony."

W. WICKHAM.

NEW NOVELS.

Mr. Jervis. By B. M. Croker. In 3 vols. (Chatto & Windus.)

Shilrick, the Drummer; or, Loyal and True. By Julia Agnes Fraser. In 3 vols. (Remington.)

The Friends of Innisheen. By Wilfred Woollam. In 2 vols. (Ward & Downey.)

Helen. By Oswald Valentine. (Fisher Unwin.)

Ballybeg Junction. By F. M. Allen. (Downey.)

First Davenport of Bramhall. By Joseph Bradbury. (Digby, Long & Co.)

Killeen; a Study of Girlhood. By E. O'Connor Morris. (Elliot Stock.)

A Blind Man's Love. By Laurence John. (Drane.)

A Dawnless Fate. By Ivon Hamilton Campion. (Digby, Long & Co.)

Mrs. Croker's new story is full of life and

motion. Her previous novels have been excellent in their way, as sketches of character; but there is a greater grasp in the present work, and from one point of view it may be described as a sustained comedy of Anglo-Indian manners. The scene is laid at a station in the hills, where the two rivals and match-makers, Mrs. Langrishe and Mrs. Brande, keep the social game alive for the whole body of residents. The former is the wife of a military officer, the latter of a civilian high in the service. They are capitably drawn, and the reader will never suffer a moment's ennui while they are on the stage. They both decide on importing a niece—the one from Calcutta and the other from England; but whereas Mrs. Langrishe's niece, Lalla Paske, is a vicious little thing—though regarded by the officers as fascinating—Mrs. Brande's niece, Honor Gordon, is a tall, stately young woman of noble appearance and demeanour. There suddenly appears at the station "Mr. Jervis," the handsome adopted son of a proprietor of patent foods; but while upon his travels he allows his companion, Capt. Waring—a gambler and a man of desperate antecedents—to pose as the millionaire. Many an amusing *contresens* ensues before the true position of Mr. Jervis is revealed, and the iniquities of the impostor, Waring, are fully exposed. Mrs. Langrishe seems at first to be outdistancing her rival, but in the end there is only weeping and gnashing of teeth for her. After lavishing every attention upon her niece, and triumphantly securing a baronet as her promised husband, the volatile Lalla loses all her chances, and the baronet as well, by kicking her heels too high at a theatrical entertainment. The wedding cake had even been prepared; and when in a flood of tears Mrs. Langrishe asked what was to be done with it, the incorrigible Lalla actually counselled her to "raffle it!" Meanwhile, the loves of the virtuous Jervis and Honor proceed, through divers trials and misunderstandings, to a happy conclusion; and Mrs. Brande enjoys a further triumph over the rival queen of the station when her husband is knighted. The novel is sparkling and amusing all through, and there is not a dull page in it.

There are many stirring and pathetic scenes in Miss Fraser's *Shilrick, the Drummer*; but what will chiefly militate against this novel is its portentous length. Each page contains double the ordinary quantity of matter, and there are no fewer than 1044 pages in the three volumes. This is a pity, because with concentration the authoress might have achieved a distinct success. The story is a romance of the Irish Rebellion of 1798, and all the characters are clearly drawn. A few references to them will show what kind of entertainment the reader has to expect. First comes the young Irish gentleman, Morven O'Neill, who led the rising under the name of Michael Cluny. He was of a strikingly handsome presence, with a lofty nature and a subtle fascination about him which none could resist. He has for his bride Estelle de Montmorenci, a lady of high lineage, delicate in appearance, but with an intensity of feeling in her nature

which carries her through unnumbered hardships. Their trials and wanderings elicit our sympathy, which is enhanced when they both perish under melancholy circumstances. Owen Maguire, O'Neill's faithful attendant, is a sterling old fellow; while Shilrick O'Toole, the brave little drummer, is a character in ten thousand. Rather than betray the trust reposed in him by others, he suffered the pain of a court-martial, was condemned to death, and only reprieved to go through more suffering still. Miss Fraser deserves credit for her careful delineation of the drummer-boy. Evolsen Corrie is a bewitching Irish girl, who likewise passes through seas of trouble before she is united at last to her lover, Capt. Annesley. Thalia Coghlan and Kerry O'Toole are another couple whose fortunes we follow with interest, and there is even a fourth pair of lovers to diversify the narrative. In fact, it is a remarkable circumstance in connexion with this novel that the characters in it, though so numerous, all establish claims of their own upon us. Of course there is a traitor in the camp, Thaddeus Magin, who betrays O'Neill to his death, and brings trouble upon Shilrick. Miss Fraser depicts several historical episodes of the Rebellion; but these may be read with greater fulness elsewhere, and serve only to swell the proportions of the present story.

There is decided power, though of an ill-regulated type, in *The Friends of Innisheen*. The author's efforts seem somewhat incoherent, but he may acquire literary finish in time. The "friends" indicated in the title—Ernest Drake and Eustace Delamere—are at first represented in a most favourable light, and the friendship between the older and the younger man has something genuine about it. Trouble arises through the vagaries of Drake's wife Norah, from whom her husband was separated owing to a painful misunderstanding. "Along with her clear-eyed, sunny Irish face, Norah had inherited bewitching ways," which had either come down to her from some ancestress, or had been acquired before the mirror. She even got Ernest's young friend Eustace within her toils, though he was quite unaware of her identity. The scene at the last, where she loses her life in a terrible accident, the result of a mad race between life and death, is really dramatic; but it might have been averted if Drake had been a little more explicit with Delamere at an earlier stage. Like the immortal Silas Wegg, Drake occasionally "drops into poetry." To do him justice, his verses are sometimes very fair; but as he makes "corn" rhyme with "dawn," it is obvious that there is considerable room for improvement.

Helen, the latest edition to the "Pseudonym Library," is by no means equal to some of its predecessors. Helen Lemardelay, a girl who is longing to sacrifice herself to some one, though she has not yet found the man worthy of her affections, at length—to use a sporting phrase—"puts all her money" on George Aston, a clever young Cambridge man with advanced ideas. After marriage they begin to drift apart. He writes books which she does not under-

stand; and he cultivates the society of a seductive Mrs. Castellain, which she unfortunately does understand. Trouble ensues, and a considerable time elapses before things are put right; but at the last there seems to be a distinct *rapprochement*. It is but just to say that the style in which this little volume is written is above the average, and better than its matter.

Ballybeg Junction is a capital piece of Irish comedy. The name of "F. M. Allen" would of itself be a sufficient guarantee for the reader; but even this amusing author has never excelled his present sketch for genuine, uproarious fun. The description of the founding and working of the Kilmahone and Ballybeg Junction Railway is described with keen humour; and this is intensified when we come to the account of the "warm" reception tendered to the English secretary who went out to take charge of the line. The official whom he intended to supplant played it somewhat low down upon his rival, it must be admitted; but one cannot help being convulsed with laughter over the comical adventures which make him more anxious to resign the secretaryship within a space of twenty-four hours than he had ever been to take it up. There is a love-story running through the volume; and the reader will find himself admiring the pretty Irish girl, Rose O'Donnell, as warmly almost as her fortunate lover, William Macready Walsh, did.

First Davenport of Bramhall is written somewhat in the high "'Ercles' vein." The time of the story is the middle of the fifteenth century. There is a good deal of the "By my halidom!" about it; but a novel is not necessarily historical because it is liberally besprinkled with such phrases. As a matter of fact, "First Davenport of Bramhall" himself is a bit of a bore, and the whole thing is deadly dull, and fails to convey to us a true picture of English life during the Wars of the Roses. A worthy knight is taken unawares by the villain of the narrative and thrown into the Mersey. Davenport rescues him, and in course of a sanguinary encounter with the offender brings the same watery vengeance upon him. He is thought to be dead, but we know better. The villain revives to do a good deal more mischief before the story closes. There are two pairs of lovers, who, after playing at cross purposes for a time, shake down into the right matrimonial grooves at the end.

Miss O'Connor Morris may be congratulated upon her charming idyllic study of girl life, *Killeen*. We trace the fortunes of sweet Nesta Thorold from girlhood to beautiful womanhood and marriage with real interest. Indeed, Nesta is one of the best girl characters we have recently met with in fiction. She is delightfully natural; and by her innocent and loving ways she breaks down many an icy human barrier, and changes the hatred or indifference of her enemies into tenderness and affection. Her lover, Major Chichester, is worthy of her, and it is pleasant to see them united after a period of bitter misunderstanding.

A handsome, but wicked, young woman forms the central figure in *A Blind Man's Love*. By lying and intrigue she captures a blind baronet, marrying him for the sake of his title and wealth. The latter she proceeds to dissipate at the card-table, and things become so warm at last that she elopes with an old lover. After a short time he casts her off, and she sinks from one depth of degradation to another till death ends her miserable existence. She is penitent at the last, and obtains the forgiveness of those whom she has deeply injured. At a later date the blind baronet marries the only woman whom he has ever really loved, and who has remained true in her affection for him through many trials. There is nothing whatever striking in this little story; but the character of Sir Giles Attwood is fairly drawn, and the same may be said of that of Mary Wantage, his good angel.

In apologising for his gory narrative, *A Dawnless Fate*, Mr. Campion states that he wrote it, first, that Truth alone may stand, and, secondly, that Justice may be for the dead. Well, if it had never appeared, we fail to see why Truth should have been unable to hold up, or why Justice should have tottered upon her throne. Instead of having the *vraisemblance* of reality, the whole work appears to us essentially unreal. Among the incidents is the murder of a baronet, for which crime an innocent clergyman is hanged. Before the life penalty is exacted the prisoner's mother dies in his cell while visiting him, and the wretched man's betrothed dies about the time of his execution. After many years the hero of the story, in discovering his own father, also discovers in him the baronet's murderer.

G. BARNETT SMITH.

CURRENT LITERATURE.

Here, There, and Everywhere. By Baron de Malortie. (Ward & Downey.) This book is published without date, which is always an error, and with an apology which its very interesting contents render quite needless. It is difficult in some of these pieces to find the Baron, who is one of the most modest of recorders. As a Hanoverian subject, he gives first place to letters from his late Majesty, King Ernestus Augustus, which, however, do not justify his description as "a valuable contribution to contemporary history." He adores Bishop Dupanloup, Ferdinand of Naples, the Franco-Austrian Emperor of Mexico, the Comte de Chambord, and is, in all things, a Royalist of Royalists. But his faith in kings was dashed with uncomfortable reflection when he met General Bosco, the defender of Gaëta, at Trieste, a needy guest at the table of the Comte de Chambord:

"*'Je suis au bout de mon rouleau,'* said the General, 'and unless I can earn enough to live I shall have to enlist as a private or'—and a sad look came over his handsome face—'or be obliged to take to a barrel-organ.' 'Surely his Majesty would not allow you to want anything?' Bosco gave a faint smile. 'They'll take your very heart's blood; there is no sacrifice they will not exact—all that as a matter of course; but lo! find yourself in want and you will see. The great are the same everywhere, all selfish and ungrateful.'"

Some friend of the ex-king who has lately died, leaving a fortune of millions, should make haste to explain this most cruel neglect of one who had surely a first claim upon his

Majesty's purse. The Baron thinks the Empress Carlota of Mexico "one of the most remarkable women of her day"; and if this book contained nothing but the pathetic account of her vain entreaty of Napoleon III., and her consequent insanity, it would be a remarkable work. The poor afflicted lady's refusal to quit the Vatican after an interview with Pio Nono; the hasty furnishing of a bed-chamber by the Pope and Antonelli for a sex so foreign to the Papal palace; the way in which she was beguiled to visit a convent, where she conducted herself with imperial sanity, until seeing a steaming *pot au feu*, she plunged her arm into the boiling mess and seized a piece of meat, which she ate with avidity—her delusion being that the food given to herself would be poisoned—all this and much more makes, perhaps, the most harrowing chapter of biography that has ever been recorded. The first compliment received from a crowned head by Napoleon III. was the ribbon of a Saxon order; and Count Beust, long after, remarked to Baron de Malortie, "It seems odd that Saxony should owe its existence, and the king his throne, to a bit of ribbon." That is "a valuable contribution to contemporary history," and the statesman who spoke knew the facts; for it was Beust himself who, after Sadowa, while Bismarck was about to swallow Saxony, hurried to the Tuileries and heard Napoleon's grateful promise that the king's crown should not be touched. Napoleon added, "*J'en fais mon affaire*." Another incident of only less interest is recorded of the "Red Prince," who somewhat rudely said to the Hanoverian Baron, "Well, Malortie, when will you have there the Eagle instead of the White Horse?" to which the Baron replied, with a cool but respectful bow, "The day, Sir, when the Hanoverians shall prefer the White Horse of Bronzell to that of Hanover." The retort was smart indeed, and we give it to show that the Baron is very able in repartee, if not in style as a writer. It is, however, common to tease Prussians with reference to the Bronzell mare, that animal being the only prisoner made by the Prince of Prussia and the army invading Baden to repress the insurrection, when they dispersed the rebels at Bronzell without firing a shot. But old King William, hearing of the incident, summoned the Governor of Berlin and the general commanding the Guards, and ordered his nephew in their presence to apologise and to shake hands with the Baron, an honour which the King followed, whispering sternly as he held the Baron's hand, "Your tongue is also rather long, and you might as well have dispensed with your allusion to my white mare of Bronzell." We have shown that this is a work of uncommon interest. And if, instead of giving an unconnected series of pieces or chapters, the Baron had thrown his notes and recollections and experiences into a well-linked and somewhat autobiographical form, the result might not have been more valuable, but it would have attracted a far greater body of readers, and would have done far greater credit to his literary reputation.

MR. HYDE'S volume on *The Post in Grant and Farm* (A. & C. Black) is a work of independent research, which supplements in many particulars the more extended treatise on the Post Office which was recently written by Mr. Joyce. Witherings, who was connected with the office during the troublous period from 1632 to 1651, is the chief hero of the narrative. His energy was unbounded and his enthusiasm was unquenched. He is justly described as the forerunner of a long line of able and zealous officials, whose arduous labours have built up the stately fabric of the postal system at home and in the colonies. As regards his

contemporaries, De Quester and Burlamaqui, a few more details might have been gleaned by Mr. Hyde, through a reference to the Harleian Society's reprint of the *London Visitations*. The name of Sorbière is misprinted on p. 32, and his visit to England took place nearly thirty years after the date which is assigned to it. The opening sentence on p. 130 makes mention of a "Mr. John Nicholas" writing to his son, Mr. Edward Nicholas; and from such an expression few—very few—readers would draw the conclusion that the latter Nicholas was afterwards a Secretary of State, and that his father was a country gentleman of good position in Wiltshire. More, too, might have been made of Daniel O'Neale, who was a Member of Parliament for St. Ives. But such additional details can easily be incorporated in a subsequent issue. Mr. Hyde has the satisfaction of knowing that his labours among the State papers and the official records of the kingdom have added materially to the stock of knowledge previously at the service of the public with respect to the working of the Post Office to the close of the seventeenth century.

Letters from Sebastopol. By Colonel Campbell. (Bentley.) Colonel Campbell's letters, or some of them, were worth publishing; but the collection had been better if cut down to two-thirds of its present size. No new light is thrown across the events of 1854-5, but the words of a man speaking from the trenches can never be without their value. Campbell seems to have been possessed of great common sense, perhaps a rarer quality than courage, and to have shown undoubted pluck throughout the whole trying and woefully mismanaged business. Lord Wolseley contributes a capital preface; and his remarks on the fitness of publishing "the diaries and correspondence of thoughtful officers who daily recorded their impressions on the spot" are fully justified so far as this volume is concerned. Some of the letters are painful reading, showing relentlessly, as they do, the difficulties put by their government in the way of men fighting England's battles. But somehow, on closing the record, one is not altogether sorry that those in power misbehaved themselves so wantonly, for the courage and good temper of the soldiers only shines out more brightly. To students of the war, and the events leading up to and following close upon it, these letters will be full of interest; and it would be scarcely possible to find a braver book to put into a schoolboy's hands. The work is made more valuable by Lowes Dickinson's admirable portrait of the writer.

Odd Bits of History. By Henry W. Wolff. (Longmans.) Mr. Wolff's book, though too scrappy to be quite satisfactory, makes pleasant enough reading. His style is not particularly good, but it is not aggressive; and one forgets its faults—always excepting the excessive use of italicised French—in the pursuit of queer bits of knowledge. An essay entitled "The Remnant of a Great Race" has more value than the other contributions, some of which are fragile and unsatisfying. Doubtless there are many people who like to take their history in small doses, and to such Mr. Wolff's pages will be palatable. Qualities there are too, here and there, that make the volume profitable even to more serious students.

NOTES AND NEWS.

MR. JOHN MURRAY announces *The Crimean War, from First to Last*, being extracts from the private letters and journals of General Sir Daniel Lysons, G.C.B., Constable of the Tower, with illustrations from the author's own drawings and plans. In explanation of the title,

it may be stated that "Fighting Dan Lysons" was the first soldier to jump ashore at the landing at "Old Port," and that he never left the camp of the Light Division for a single day from the commencement to the end of the war. He was present at the skirmish on the Boulganak, at the battle of the Alma, at the affair of McKenzie's heights, at the battle of Inkerman; and he served in the trenches throughout the siege, including both attacks on the Redan.

MESSRS. MACMILLAN & Co. are issuing this week the fourth volume of *English Prose*, edited by Mr. Henry Craik, containing selections from the great prose writers of the eighteenth century.

THE three next volumes in the "Badminton Library" will be: *Dancing*, by Mrs. Lilly Grove; *Billiards*, by Major W. Broadfoot, R.E.; and *Modern Sea-Fishing*, by John Bickerdyke, with contributions on foreign fish and tarpon by Mr. W. Senior and Mr. A. C. Harmsworth, and illustrations by Mr. C. Napier Hemy.

MESSRS. CHATTO & WINDUS will publish shortly a volume of Social Essays, by Mr. Walter Besant, to be entitled *As We Are: As We May Be*.

NEXT week a volume of *Essays and Studies*, by Mr. J. Churton Collins, will be published by Messrs. Macmillan & Co. It includes essays from the *Quarterly*, on Dryden, the Predecessors of Shakspeare, Lord Chesterfield's Letters, and the Porson of Shaksperian Criticism; and an essay from the *Cornhill* on Menander. They have all been revised and enlarged; and the author believes that they show reason why certain conventional literary verdicts, in some cases of important concern, should be reconsidered.

MESSRS. WILLIAM BLACKWOOD & SONS hope that the Life of General Sir Edward Hamley, which is being written by Mr. A. Innes Shand, will be ready for publication early in the spring.

MISS MARGARET BENSON, the daughter of the Archbishop of Canterbury, has written a small volume of sketches and studies of animals in their domestic relations, entitled *Subject to Vanity*. The book, illustrated by the authoress, will be published by Messrs. Methuen next week.

MRS. HAMILTON KING is about to publish, with Messrs. W. B. Whittingham & Co., two small volumes in commemoration of Cardinal Manning. The first is of poems, entitled *The Prophecy of Westminster*; &c., and the second consists of extracts from his Anglican Sermons, illustrative of his character.

THE new volume of *Book Prices Current*, containing the result of the Book Sales during 1894, will be published next week by Mr. Elliot Stock. Several fresh features which have not appeared in the earlier volumes will mark the new one.

A NEW volume by Mr. S. R. Crockett, entitled *Dog-Myrtle and Peat*, is announced by Messrs. Bliss, Sands & Foster for publication on March 1. It consists of tales, chiefly of Galloway, gathered between the year 1889 and the present time.

MESSRS. CASSELL & Co. will shortly publish *A King's Diary*, by Mr. Percy White, author of "Mr. Bailey-Martin." It will be issued in a peculiar form, and will be followed by other works produced in a similar manner. Mr. Max Pemberton has undertaken the selection and editing of this new departure in pocket editions.

MESSRS. HUTCHINSON & Co. will issue shortly a translation, by Mr. E. Vizetelly, of M. Zola's novel, *The Mysteries of Marseilles*, with a new portrait of the author for frontispiece.

THE same firm have also nearly ready a novel by a new writer, F. F. Montresor, entitled *Into the Highways and Hedges*, which, although of three-volume length, will be issued in one volume. The story is one of fifty years ago; and the principal figures are a rough poacher and a young lady, who, under peculiar circumstances, had become his wife. Several of the scenes are laid in Newgate Prison.

TWO of the novels announced for early publication by Messrs. Chatto & Windus are severally entitled *In Deacon's Orders* and *Under Scaled Orders*.

AN historical romance of the immediate future, entitled *Marmaduke, Emperor of Europe*, by an anonymous author, will be published shortly by Messrs. Edmund Durrant & Co., of Chelmsford. A great portion of the plot is laid in East Anglia.

MR. J. WILSON McLAREN, author of "Scots Poems and Ballads," is giving the finishing touches to a new novel, entitled "Weir the Wizard," which will appear serially in the *Glasgow Weekly Mail*.

MESSRS. DIBBY, LONG & Co. will publish immediately the following: *The Wrong of Fate*, by Lillias Lobenhoffer; *The Maid of Havodwen*, by John Ferran; and *A Tale of Two Curates*, by the Rev. James Copner.

MESSRS. LONGMANS & Co. have in the press a volume of *Ballads and other Verses*, by Mr. A. S. Beesley, one of the assistant masters at Marlborough, who wrote the Life of Sir John Franklin in the "New Plutarch" series.

A VOLUME of essays by the late Dr. Theophilus Campbell, entitled *Studies in Biblical and Ecclesiastical Subjects*, is announced for early publication by Mr. Elliot Stock.

MR. H. R. ALLENSON will publish immediately a volume of travels, entitled *Trips*, by Mr. Henry Kilby, with illustrations by the author. Algeria, Holland, and the North Cape are among the places of interest described.

MR. JAMES RODWAY'S book, *In the Guiana Forest*, which has won for him the title of "the Jefferies of the Tropics," has just entered its second edition. Other editions have appeared in the United States and in the West Indies.

MR. EDWARD ALMACK, who is engaged upon a bibliography of the *Eikon Basilike*, asks persons who may be possessed of copies, or of other information relating thereto, to communicate with him (care of Messrs. Blades, East & Blades, Abchurch-lane, E.C.). He states that one of Messrs. Blades's most experienced compositors has been engaged for four months in setting up his description of the early editions, &c., and that about fifty title-pages have already been reproduced in facsimile.

UNDER the auspices of the Sunday Lecture Society, Mr. James Craven will deliver a lecture at St. George's Hall, Langham-place, on January 27, on "Some Absurdities of the Law," in which reference will be made to the existing state of the law with regard to lectures on Sunday.

MR. JOHN LANE, of the Bodley Head, has sent to his friends, as a sort of Christmas present, a pretty little quarto pamphlet, consisting of a reprint of Sir Thomas Bodley's brief autobiography (Oxford, 1617), which is itself a great rarity. The copy from which the present reprint was made was given to Mr. Lane—it is interesting to learn—by his former partner, Mr. Elkin Mathews. There is, we believe, a MS. version of it, differing at least in spelling, in the Bodleian Library. By way of illustration are given one of many existing portraits of Bodley—two others may be seen in Macray's *Annals of the Bodleian*

Library (second edition, 1890); and a reproduction of the Bodley medal, struck from the design of Jean Warin, of which only three copies are known to exist. In an Introduction Mr. Lane tells the story of the origin of his publishing business. We need only note here that Mr. Mathews came from Exeter, Bodley's birthplace; and that Mr. Lane, too, is a Devonshire man.

THE FORTHCOMING MAGAZINES.

THE *Century Magazine* for February will contain an article on "The Death of Emin Pasha," by Mr. R. Dorsey Mohun, the U.S. agent in the Congo Free State; and also a story called "He would a Wooing Go," by Mr. Frank Pope Humphrey, author of the "New England Cactus," in the Pseudonym Library.

CANON TRISTRAM, who recently visited Japan, is giving his experiences in the *Leisure Hour*. Through his daughter, who speaks the language, he was able to see and understand many places and things which are hidden from the ordinary English tourist.

THE February number of *Cassell's Magazine* opens with an article upon "Some Royal Pets," illustrated with drawings by Mr. Ernest M. Jessop, to whom special facilities for the purpose were given at Windsor and Sandringham.

MR. H. H. JOHNSTON, the Imperial Commissioner and Consul-General for Central Africa, contributes an illustrated article on the Hausa people to the *Leisure Hour* for February. The same number also contains an account of Mysore and the late Maharaja, by General Sir George Wolseley.

THE *Sunday at Home* is publishing a series of reproductions of photographs of the Giant Cities of Bashan, taken during a recent journey by Major Algernon Heber-Percy.

IN the *Quiver* for February Miss T. Sparrow continues her account of her experiences "As One of the Penniless Poor," "With the Fish-Curers" being the special subject of this month's paper. The same number contains "A Day in the Life of a Bishop," by the Rev. Montague Fowler, chaplain to the Archbishop of Canterbury, with illustrated photographs taken at Lambeth and Wells and in the Melanesian Mission.

THE February number of *The Churchman* will contain an article by the Rev. J. E. Watts-Ditchfield on "Men's Services," giving an account of the extraordinary success of the movement at St. Peter's, Holloway. Articles will also appear by Judge Warren, Archdeacon Wynne, Dr. Sinkler, and Mr. Hay-Aitken.

UNIVERSITY JOTTINGS.

IN Convocation at Oxford next Tuesday, it will be proposed to confer the degree of Doctor of Medicine, by decree of the house, upon Dr. J. S. Burdon-Sanderson, the new regius professor of medicine. Until the appointment of a successor, Prof. Burdon-Sanderson will continue to discharge the duties of the Waynflete chair of physiology.

PROF. BYWATER has been elected to an honorary fellowship at Exeter, of which college he had long been a fellow, until his appointment to the regius chair of Greek transferred him to Christ Church.

PROF. J. E. B. MAYOR proposes to lecture this term at Cambridge on "Seneca's Epistles." At Oxford, Prof. Ellis is lecturing on "Statius's *Silvae*," and is also giving instruction in the writing of Latin verses.

MR. F. T. PALGRAVE, professor of poetry at Oxford, proposes to deliver a course of lectures

upon "Landscape as dealt with in Poetry," beginning with the poets of Greece and Rome.

PROF. PERCY GARDNER announces a public lecture at Oxford, on February 4, on "The Life and Work of Sir Charles Newton."

MR. R. WARINGTON, the new Sibthorpean professor of rural economy at Oxford, has chosen for the subject of his inaugural lecture "The Present Relations of Agricultural Art and Natural Science."

UNDER the auspices of the Teachers' Training Syndicate, Mr. J. Bass Mullinger, university lecturer in history, will deliver a course of twelve lectures at Cambridge this term on "The History of Education."

THE Gamble prize at Girton College has been awarded to Miss Isabel Maddison, for her essay on "Singular Solutions of Differential Equations of the First Order, and the Geometrical Properties of certain In-variants and Co-variants of their Complete Primitives."

UNDER the will of Miss Susan Kidd, the University of Oxford has received the bequest of a portrait of her father, Dr. John Kidd, sometime regius professor of medicine.

AT the annual meeting of the Cambridge Philological Society, to be held on Thursday of this week, Mr. Eirikr Magnússon was to read a paper on "The Myth of Yggdrasil." Prof. Postgate is proposed for re-election as president, and Dr. Henry Jackson as a new vice-president. From the accounts for last year, it appears that the society is in a flourishing condition. The total number of members is 151, of whom just half have compounded. The investments amount to £800, estimated at their par value; but £300 of this is in the consolidated stock of the Bombay and Baroda Railway, which sells at a premium of more than 100. In addition, there is a balance at the bank of £160.

AT the extraordinary meeting of the Convocation of London University, held last Tuesday, the resolutions of the annual committee, approving generally the scheme of the Royal Commissioners, were adopted by a majority of 175 votes to 206. Earlier in the same day, Lord Rosebery, in reply to an influential deputation, had announced the intention of the Government to propose a Statutory Commission to carry the scheme into effect.

MESSRS. WILLIAMS & NORGATE, of London and Edinburgh, have opened a branch of their business at Oxford, in the Broad, chiefly for the sale of foreign books.

MR. ARTHUR SIDGWICK, reader in Greek at Oxford, will deliver a lecture before the Ethical Society, on Sunday next, at 7.30 p.m., at Essex Hall, Strand, upon "Primitive Ethical Ideas among the Greeks."

WE quote the following from the *Times*:

"During the past year the total number of matriculated students at the University of Edinburgh was 2,949 (including 140 women). Of this number 767 (including 128 women) were enrolled in the faculty of Arts, 155 (including five women) in the faculty of Science, 68 in the faculty of Divinity, 451 in the faculty of Law, 1,494 in the faculty of Medicine, and 11 (including seven women) in the faculty of Music. Of the students of medicine, 622 (or nearly 42 per cent.) belonged to Scotland, 498 (or fully 33 per cent.) were from England and Wales, 74 from Ireland, 59 from India, 205 (or nearly 14 per cent.) from British Colonies, and 35 from foreign countries. While the total number of students of medicine has decreased in recent sessions, the ratio of students coming from the countries enumerated has been practically unchanged for the last ten years. Besides these matriculated students, 72 non-matriculated students have paid the five-shilling entrance fee, 49 of whom were women attending music classes.

"The number of degrees conferred in the various faculties during the year was as follows:—Master of Arts, 88; Doctor of Science, 7; Bachelor of Science, 28; Bachelor of Divinity, 9; Bachelor of Laws, 10; Bachelor of Law, 2; Doctor of Medicine, 64; Bachelor of Medicine and Master in Surgery, 245. The general council of the university now numbers 7,642 members.

"The total annual value of the university fellowships, scholarships, bursaries, and prizes amounts to about £15,930—viz., in the faculty of Arts, £9,590; in the faculty of Science (besides a number of bursaries, &c., in other faculties which are tenable by science students), £120; in the faculty of Divinity, £1,570; in the faculty of Law, £480; in the faculty of Medicine, £3,750; and in the faculty of Music, £120."

A MEETING is to be held on Monday next, at Toynbee Hall, to discuss what has been done and attempted in University Settlements, during the past ten years, in the United Kingdom and America. The Master of Balliol, Prof. Jebb, Prof. Patrick Geddes, and Canon Browne have (among others) promised to be present.

ORIGINAL VERSE.

NEVICA!

A SINGLE lark to the immense white pall
That hung above the earth, embracing all,
Sang forth his song, the first song of the year.
As the white gloom grew dark, began the fall
Of silent snow that lasted all night long,
And when the morning came they found among
The soft, deep snow, the body of the lark,
Quite stiff and dead. But he had sung his song.

EVELYN MARTINENGO CESARESCO.

Rovato.

MAGAZINES AND REVIEWS.

THE January number of the *Jewish Quarterly Review* (David Nutt) is a particularly interesting one. It opens with a notice of the late James Darmesteter, by Prof. Max Müller, who gives a lucid summary of his revolutionary theory regarding the late date of the Avesta, with a running commentary of criticism. At the very time of his death, Darmesteter was working at a new edition of his translation of the Avesta for the "Sacred Books of the East." We are glad to hear that the first volume is nearly printed; and that the Introduction, containing his latest views on the subject, is left almost ready for the press. For a complete understanding of Darmesteter's many-sided character, and the influence which he exercised on contemporary French thought, reference must be made to the remarkable article by M. Gaston Paris, in the *Contemporary*. We may quote here the last words of Prof. Max Müller:

"Happy as he was in his birth, he was even happier in his death. After a cheerful conversation with his wife on some literary plans, he rested in his chair, while the bright sunlight streamed down upon him through the window of his library—a parting greeting from Mithra, the friend of light and truth, whom he had served so faithfully during his life on earth. He fell asleep unconsciously, and never opened his eyes again."

Next, we may mention a translation, by Mr. F. C. Conybeare, of the Apocalypse of Moses, otherwise known as the Book of Adam, which has hitherto been known only from some imperfect Greek MSS., first published by Tischendorf. Mr. Conybeare here translates it in its entirety from an Armenian MS. in the library of Etschmiadzin, which he photographed for the purpose. He thinks that this Armenian version must have been made, not from a Greek, but from a Syriac or Ethiopic, or even an Arabic text. He points out that

"in this Apocalypse we have one of those Jewish Apocryphs which, like the Book of Enoch, exer-

cised a formative influence upon the earliest Christianity. For two ideas are prominent in it which have been perpetuated in the younger religion—namely, that of baptism by triple immersion after repentance and forgiveness of sins, and that of the resurrection in the flesh and restoration to the Garden of Eden of the descendants of Adam."

In this connexion we may mention that the Rev. R. H. Charles here concludes his translation of the Book of Jubilees, from a new text based upon two authoritative Aethiopic MSS., which he has just published in the original in the series of "Anecdota Oxoniensia." There are two other curious articles of interest, as illustrating the later connexion of Jewish with European literature. Dr. S. Krauss claims for Domninus—a Neo-Platonist philosopher at Athens in the fifth century, of whom little is known beyond some anecdotes in Suidas—that he was a Jew; while Prof. D. Kauffmann prints, from the Vatican archives, a long Latin letter in defence of the integrity of the Hebrew Bible, addressed to Cardinal Sirleto (circa 1570) by Lazarus de Viterbo, *alias* Eliezer Mazliach ben Abraham Cohen, who was possibly the cardinal's physician. Among the other contents, we may briefly mention: a third paper by Mr. S. Schechter, on "Some Aspects of Rabbinic Theology"; the continuation of Mr. R. Lionel Abrahams's exhaustive essay on "The Expulsion of the Jews from England in 1290"; and a note by Dr. Neubauer on some Hebrew fragments of the Bible, recently acquired by the Bodleian, which are written in a shorthand he confesses himself unable to decipher.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BEER, R. Handschriftenschatz Spaniens. Leipzig: Freytag, 12 M.
BIBLIOTHECA patrum latinorum britannica. Bearb. v. H. Schenkl. III. 1. Die Bibliotheken der englischen Kathedralen. Leipzig: Freytag, 1 M. 60.
BOETTIGHEIM, F. v. Malerwerke d. 19. Jahrh. 1. B1. 2. Hälfte. Heideck-Mayer. Dresden: F. v. Bosticher, 10 M.
HOLGOLAND. Geschildert von F. Frhr. v. Diecklage-Campe. Berlin: Schöpnisch, 20 M.
HOYOS, E. Graf, zu den Anden. Reise- u. Jagdergebnisse im S. Südlandes. Wien: Gerold, 10 M.
NAUSIGKEA, F. Russland unter Kaiser Alexander III. Berlin: Driesner, 2 M. 50.
STERN, A. Studien zur Literatur der Gegenwart. Dresden: Esche, 10 M. 50.
ZEISSBERG, H. Ritter v. Erzherzog Carl v. Oesterreich. Ein Lebensbild. 1. Ed. Wien: Braumüller, 12 M.

THEOLOGY, ETC.

- ANALLECTA hymnica mediæ ævi. XIX. Liturgische Hymnen d. Mittelalters aus Handschriften u. Wiegendrucken. 4. Folge. Leipzig: Reclam, 9 M.
EISENSTADT, M. Ueb. Bibelkritik in der talmudischen Literatur. Frankfurt-a.-M.: Kauffmann, 1 M. 60.
HILGENFELD, H. Textkritische Bemerkungen zur Tassita d-Ihar Jabalaha patriarka wak Eaban Sauma. Jena: Frommann, 2 M.
MONUMENTA conciliorum generalium sæculi XV. Concilium basilense. Leipzig: Freytag, 20 M.

HISTORY, ETC.

- MAYER, H. Geschichte der Universität Freiburg in Baden in der 1. Hälfte des XIX. Jahrh. 3. Th. 1830–1852. Bonn: Hanstein, 2 M. 50.
PUBLIKATIONEN der Gesellschaft f. rheinische Geschichtskunde. I. Kölner Schreinsurkunden d. 12. Jahrh. Hrg. v. R. Hoenger. 2. Bd. 2. Hälfte. Bonn: Weber, 22 M.
REGLER, R. Dithmarscher Geschichte nach Quellen u. Urkunden. Hamburg, 5 M.
SCHWARTZ, E. Die Königslisten d. Erststages u. Kator m. Excursen üb. die Interpolationen bei Africanus u. Eusebius. Göttingen: Dieterich, 10 M.
TEUSCH, Th. De sortitione iudicum apud Athenienses. Göttingen: Dieterich, 1 M. 50.
WISLIZENUS, W. F. Astronomische Chronologie. Leipzig: Teubner, 5 M.

PHYSICAL SCIENCE, ETC.

- KOCH, A. Jahresbericht üb. die Fortschritte in der Lehre v. den Gährungs-Organismen. 4. Jahrg. Braunschweig: Bruhn, 9 M. 60.
MILN, K. Die Flugbewegung der Vögel. Wien: Deuticke, 8 M. 60.
MUTZ, P. Grundlagen f. die geometrische Anwendung der Invariantentheorie. Leipzig: Teubner, 3 M.
OPPENHEIM, P. Ueb. die Nummuliten d. venetianischen Tertiärs. Berlin: Friedländer, 3 M.
SCHLESINGER, L. Handbuch der Theorie der linearen Differentialgleichungen. 1. Bd. Leipzig: Teubner, 18 M.

WAIKIO, E. *Monographia Cladoniarum universalis*. Pars II. Berlin: Friedländer. 10 M.
 WEINSCHEN, E. *Beiträge zur Petrographie der Ostlichen Centralalpen, speziell d. Gross-Venedigerstockes*. I. u. II. München: Franz. 4 M. 20.

PHILOLOGY, ETC.

BEITHARER zur Assyriologie u. semitischen Sprachwissenschaft, hrsg. v. F. Delitzsch u. P. Haupt. S. Bd. 1. Hft. Leipzig: Hinrichs. 13 M. 50.
 GRIMM, J. u. W. *Deutsches Wörterbuch*. 9. Bd. 8. Lfg. Barth, unter Lftr. v. M. Heyns. (Jp. 335-576.) Leipzig: Hirzel. 4 M.
 MERSBURG, H. *Lexikon zu den Schriften Cicero's*. 2. Th. 17. Hft. Jena: Fischer. 10 M.
 SIDONIUS, C. S. A., recensuit P. Mohr. Leipzig: Teubner. 4 M.
 ZEITSCHRIFT f. afrikanische u. oceanische Sprachen. 1. Jahrg. Berlin: Reimer. 12 M.

CORRESPONDENCE.

THE NEW SYRIAC GOSPELS.

Oxford: Jan. 19, 1895.

The controversy on this subject is taking a rather wide and discursive range, in which I have no intention of following it. But Mr. Conybeare's last letter compels me to say, what I hoped would have been superfluous, that I entirely agree with him that the questions at issue must be determined on scientific grounds and no other. I only wished to ensure that the grounds should be really scientific, that the questions should be taken in their proper order, and that the answers to them should be deliberate, and not merely the first that came uppermost.

I am perfectly ready to accept the reading of Cod. Sin., if that shall seem upon examination to have the best claim to be considered original. Indeed, I began myself with the assumption that there was a *prima facie* case in favour of it. But I found this assumption less easy to work out than might have been anticipated. The problem is to find that reading which shall best account for the variants that have come down to us—on the one hand, for the reading of the mass of Greek MSS., and on the other hand, for the group of Western readings. This problem is by no means an easy one, as Mr. Conybeare, I think, will find, if he attempts it in detail.

The hypothesis of mine to which he refers was only one of three which I had entertained for a time, but was, on the whole, inclined to reject. It had nothing whatever to do with any question of orthodoxy or heterodoxy, and was only intended to bridge over the gap between the two lines of text presented by the Greek, Latin, and Syriac authorities.

In like manner, I meant no imputation on the Syriac scribe when I spoke of him as "supplying" a masculine subject to the verb *ἐκείνου*. His language compelled him to define the subject as either masculine or feminine; and his choice of the masculine seemed to show what was the bent of his mind. That is all.

I had aimed at doing precisely what Mr. Skipwith desiderates. I distinguished between the genealogy as a document with an independent existence anterior to our Gospel, and the same as incorporated in his text by the Evangelist. In its first state, I can well believe it probable that the list ended *Ἰωσήφ δὲ ἐγέννησεν Ἰησοῦν τὸν [λεγομένου] Χριστόν*. But I do not think it so likely that the Evangelist left those words as he found them; and I gave some reasons for doubting whether the new Syriac Version could represent what he really wrote.

Be this as it may, I feel sure that we should do well to give up speaking of "orthodoxy" and "heterodoxy" in this connexion; or, if it is convenient to use the words, to use them without any invidious connotation. I also think that it would be well that we should first determine the exact position of our data before we begin to draw remote consequences from them.

W. SANDAY.

London: Jan. 19, 1895.

Mr. Conybeare's attempt to get rid of the miraculous conception in Luke i. 5-ii. is foredoomed to failure. Strongly marked unities of style and diction preclude any extensive excisions in the text, and the miraculous conception is of the very warp and woof.

1. Mary's question, "How shall this be, seeing I know not a man?" shows that she understood Gabriel as announcing something to take place then and there; and even if with the Old Latin we omit this question, still Gabriel's "The Spirit shall come upon thee," coupled with the previous description of Mary as "virgin" and "betrothed," keeps the sense firm. But it is very difficult to accept the Old Latin, in view of the close correspondence of the whole passage with the previous announcement to Zachariah—"How shall this be?" corresponding to a similar but more incredulous question of Zachariah's.

2. Correspondence is obviously implied between Mary's position and Elizabeth's—Elizabeth sterile naturally and from age, Mary because unwedded; and this correspondence is pointed out by Gabriel. Miracle, inevitable in the case of Elizabeth, indirectly involves miracle in Mary's case also.

3. Of Zachariah it is said that he returned home and that his wife conceived; but without any such preface Mary is recognised as pregnant immediately on entering Elizabeth's house (vv. 41-44); and it is expressly stated that she went "with haste," immediately after the Annunciation (vv. 26, 39, 56). One may notice, too, that it is to her own house that she returns.

4. If Joseph had been intended to act such a part as that acted by Zachariah, the Annunciation would, according to analogy, have been made to him instead of to Mary.

5. The prophecy implied in vv. 26, 31—"the virgin shall conceive"—would have been made quite void of power unless fulfilled literally.

6. The inferiority of the Forerunner to Christ Himself artistically requires what is said of the former—"filled with the Holy Ghost, even in his mother's womb"—to be surpassed in the case of Christ; and the consequence attributed to the descent of the Holy Ghost upon Mary—*διὰ καὶ τὸ γεννώμενον ἄγιον κληθήσεται υἱὸς θεοῦ*—indicates a fulfilling of this requirement in the actual manner of Christ's conception.

Thus, the evidence of Luke i. 5-ii. is far from corroborating the purely spiritual view of parthenogenesis which Mr. Conybeare endeavours to detect in our canonical narratives. It remains to show that this purely spiritual view is uncorroborated even by Philo. Philo instances four women who, according to the Old Testament as he read it, had conceived by divine agency without knowledge of their husbands; and if, as is suggested, he imagined that these women, after being spiritually known by the divine power, had been known by their husbands in the ordinary manner, why should the case of these four women have been singled out as so exceptional? And what is to be made of such texts as "Leah did not derive seed or fertility from any creature but from God Himself" (*Allegories*, 63)? But a study of Philo's physiological tonets leaves no room for doubt; for we find him definitely committed to the Aristotelian doctrine, according to which a father is not a contributor of matter, but only a cause (*Questions and Solutions*, 47). He has no difficulty in saying "God sowed," "God begat"—it is in reserving some fatherhood for Abraham, Isaac, Jacob, Moses, that his difficulty arrives; and he can only suggest their property in their wives, and that God being all-sufficient procreates nothing for Himself.

Philo's parallelism to Matt. i., ii., Luke i. 5-ii., is striking; and the addition to our scanty

stock of Jewish references to parthenogenesis is very welcome. It is surely a pity to damage the effect by an inference from Philo's works which they do not justify, and of which the application to Matt. i., ii., Luke i. 5-ii., is so difficult.

F. P. BADHAM.

Salisbury: Jan. 22, 1895.

Mr. Conybeare, in his last letter, quotes the "Old-Latin" as reading "with Mary, his wife," in Luke ii. 5.

It cannot, however, be adduced *en masse* for this reading. Codd. *a b c aur.* read "uxore" without "desponsata" (*a* is defective at this particular point, but there does not seem to be sufficient space for the latter word); of these MSS., *a* and *b* are, undoubtedly, witnesses to a very early text, and though *c aur.* are late MSS., they contain a fair number of curious and early readings. Two others, *e* and *r*, read "sponsa" simply; *e* represents an African, *r*, on the whole, an early European, text; *d* reads "desponsata" simply; *q* has "uxore su(a) desponsata ei," a later corrector simply "desponsata sibi"; *fn* (according to Berger's collation) *δ* have both "uxore" and "desponsata"; the testimony of the Version, therefore, is divided.

As regards the exact meaning of "sponsa," I may perhaps be pardoned for calling attention to Faccioli's explanation of the word: "μνηστήρ, σύμνη, mulier alicui promissa in matrimonium, pacta, sperata, et nondum uxor."

H. J. WHITE.

Göttingen: Jan. 21, 1895.

When (December 21, 1894) I called attention to the fact that the Greek MS. of the Gospels 346 has in Matt. i. 16 the reading, *ἡ μνηστεύσασα παρθένος Μαρίας ἐγέννησεν Ἰησοῦν τὸν λεγόμενον Χριστόν*, I had not yet seen the ACADEMY of December 15, in which Mr. Allen had already done the same.

Following Gregory, I said that 346 is the only MS. which has this reading. It is true that Mr. Allen refers to two other MSS.: namely, 13 and 69, which have the same; but this is a mistake. Matt. i. 16 is not contained in either of them, the first leaves of both of them being lost—MS. 13, beginning with Matt. ii. 20; MS. 69, with Matt. xviii. 15 (see T. K. Abbott in his *Collation of Four Important MSS. of the Gospels*, Dublin, 1877, pp. vii., xi., 1, 5, 60, and p. l., n. 2).

But there is, as my friend Lic. Bousset has told me, another MS., likewise written in the twelfth century, which has the same reading: namely, No. 556, according to the numeration of Scrivener, or No. 543 according to that of Gregory. A collation of this MS. has been lately published in Scrivener's *Adversaria Critica Sacra* (Cambridge, 1893). It has precisely the same reading as 346, even the itacism *μνηστεύσασα* being found in it. Both MSS. belong to a small class of cursives, which are derived from a common archetype of high antiquity, originating, as it seems, in Calabria, the text of which Prof. Abbott has tried to restore. Besides these, MSS. 13, 60, and 124 belong to the same class; but the first two have not Matt. i. 16 at all, as I have already said, while the last has the usual reading—*τὴν ἄνδρα Μαρίας ἐξ ἧς ἐγενήθη Ἰησοῦς ὁ λεγόμενος Χριστός*.

ALFRED RAHLFS.

THE BOOK OF ST. MULLING.

Bardwell Rectory, Bury St. Edmunds: Jan. 21, 1895.

Many others besides myself, who have spent fruitless hours over the last page of the Book of Mulling, will be grateful for Mr. Lawlor's interesting letter, and will admire his keenness

in deciphering it, and his skill in identifying its component parts. As to details:

Line 1. The "al" is probably the abbreviation of alleluia, as at the end of Stanza 1 of "Sacratissimi martires" in the *Antiphony of Bangor* (fol. 12v).

Line 4. The Scriptural passage is no doubt Matt. v. 1-12, containing the Beatitudes, which in Western service-books forms the liturgical gospel, as well as the third nocturn gospel, for All Saints' Day, and which in the East has a place among the Typica.

Lines 6, 7. "In Memoria" and "Patricius," &c., are rather supplementary antiphons than stanzas.

Line 11. This is probably a supplementary antiphon; but as Mr. Lawlor does not reproduce a single letter, attempt to identify it is impossible.

Line 12. The embolismus seems to be a gratuitous suggestion, as the "Libera" is within brackets. It is very unlikely to be appended to a shortened form of service, which, if it is for public use at all, is connected, as Mr. Lawlor points out (not with the liturgy but) with the divine office.

But I am inclined to think that we have here a collection of formulae which is not, strictly speaking, connected with either of them, but which is intended for private use by a sick person as a sort of compound *lorica* or charm.

The only other liturgical insertion in the Book of Mulling is a form for the unction and communion of the sick, on foll. 49v 50r. The passage deciphered by Mr. Lawlor seems to be a *lorica* for private recitation by the sick man who cannot join in the divine office in church.

So I would link it on to the curious diagram occupying the lower part of the same page, which invokes the protection of the four Evangelists among other sacred beings, and which must be the ancestor of the modern and still popular invocation:

"Matthew, Mark, Luke, and John
Bless the bed that I lie on!
Four angels round my bed," &c.

In a mediaeval house I have seen the emblems of the four Evangelists carved in stone on the four sides of the house, evidently by way of protection. This points rather in the direction of Mr. Olden's suggestion, that this diagram may be intended to represent the *ciuitas* of St. Mulling. But who is the "Mulling scriptor" of this volume? and where was his *ciuitas*? The proposal to identify him with St. Mulling of Ferns (who died in 697), after misleading nearly everybody about the date of this MS., must now be finally abandoned.

F. E. WARREN.

OGHAM INSCRIPTIONS IN IRELAND.

En'heormac, County Cork: Jan. 16, 1895.

The upper part of the Kilbeg Stone is a slender four-sided pyramid with three inscribed arrises, of which the first and the second read upwards, and the third in continuation of the second reads downwards, thus:

- (1) BEFFI MAQI
- (2) MUCCI TRE
- (3) NAQITI

that is, "the grave stone of Beffa (= Beo, 'Lively'), a son's son of Trenacita (Impetuous Cet)."

In the first line the vowel notches are barely half an inch in diameter, the scores are faint, and the q is short-legged from the slenderness of the stone. In the second line a fissure has severed the arris-ends of two of the T-scores, and obliterated that of the third. In the third line, at the apex, the second notch of E is faint, the N scores are short and shallow, two false grooves branch off from the arris

where it is occupied by the nearly perfect middle notch of the second last I, and at the end a deep but rough scrape is called B by those who choose to read this line backwards, and to discard the middle I score that makes sense, for a D that makes no sense.

In Mr. Brash's reading of Dr. Martin's transcript, MUCCI ATAR BIFODON, the severed ends of the two first scores of T have been taken for AS, ENA is omitted, and QITI, with a false I inserted into the first I, and a false H added to the second I, is read backwards as BIFODON.

BEFFI is also found, slightly imperfect perhaps, in the Llanwinio bilingual. Its later and much contracted forms are Old Irish *bif* and Modern Irish *bi*, the genitives singlar of Old Irish *beo*, *beu*, or *biv*, and of Modern Irish *beo*, "alive," "lively" = Latin *vivus*, Welsh "byw," &c. Diminutives, derivatives, and compounds of *Beo*, *Bi*, are found among the proper names in the Middle Irish MS., the Book of Leinster, and in other such manuscripts.

TRENAQITI is composed of TRENA and QITI. *Tren* means "impetuous" in Irish and in Welsh, and is found in many Ogham inscriptions, thrice in bilinguals. QITI is found as QITAI at Drumconwell and as QIT . . . at Stradbally. Its feminine, in composition with *Magi* is at Burnham from Ballinrannig in MAQI-QETTIA

MAQI CU^NQITI. Its Middle Irish forms are *Chit*, Book of Leinster, 113b, and *Ceit*, genitives of Cet, the name of an Ulster hero in the days of Conchobar MacNessa.

As Mr. Macalister and I read the No. 2 Dunbell inscription from opposite ends, while agreeing as to the scoring in all but two particulars, we assign contrary values to nearly every consonantal character; and his reading, SAVVQEIOI TTUDDATTAC, is in a way nearly the reverse of mine, NAFFALLO AFFI QENITTAC[CI], and, corrected to SAVVQEIOI TTAODDATTAC, should be preferred to mine, if only it made better sense.

The end character, at which I begin and Mr. Macalister ends, consists not of four but of five scores. It contains four perfect semi-cylindrical grooves, preceded by a broken groove, of which three-fourths of one side and one-fourth of smooth bottom remain, the line of fracture being along the bottom of this groove. The three vowel notches read U by Mr. Macalister, and OA by me, form not one but two characters, as there is a double interval between the second and the third. At present, the first two notches seem over widely apart; but that is because they are merely outside halves, the inside halves being gone, together with the dividing knob. When these notches were perfect, the centres of the first and second were one inch apart, and the centres of the second and third were two inches apart.

Of this inscription, as read by me, the key-word is AFFI, "of a grandson." The first to recognise AFFI, or AFFI, in Ogham inscriptions, as far as I know, was Prof. Rhys (*Lectures on Welsh Phonology*, p. 174). Among its after-forms are: nom. sg. *haue*, *aue*, *ua*, *ó*; nom. pl. *havi*, *avi*, *ni*, *í*, &c.

NAFFALLO, from NAFFALLOS, is evidently cognate with Latin gen. sg. *navalis*, from *navalos*. The Middle Irish form appears to be *noele*, in the Saint's name *Noele inbir* (Book of Leinster, 356g); especially as Middle Irish *noe* is Old Irish *nave*, which, according to St. Adamnan's *Vita Columbae* (Reeves's ed., p. 9), is cognate with Latin *navis*. Possibly, too, the name Nolan, *Ua Nualláin*, is a diminutive of NAFFALLO.

Gen. QENITTAC[CI] is reduced in Middle Irish to *gentich* (LL. 347i) or *gently* (LL. 341a), from nom. *geintech* (LL. 339a). There Geintech is an Ossory man, whose grandsons gave the

name to *Tir hon Gentich*, a territory which may well have included Dunbell, as it included Kilfane, the church of which is only five miles from the Cross of Dunbell, while the parish is only two and a quarter miles apart from the parish of Dunbell.

In an Ossorian pedigree in the Book of Leinster this Geintech is first cousin of Coirpre, of whom, in the male line, Lord Castletown of Upper Ossory (who should see to this stone) is the representative, and is twelve generations senior to another of Lord Castletown's ancestors, Cucerca, King of Ossory, who died in or about A.D. 710. At thirty-one years to a generation—and, according to Father Shearman in *Loca Patriciana*, an average generation in this family is slightly more than that—Geintech should have died circa A.D. 338, and Naffall or Naval, on the presumption that his grandfather was that Geintech, the only known Geintech should have died, and his gravestone should have been set up, with his name in Ogham Crab upon it, circa A.D. 400.

In quite a different matter I beg to correct Mr. Macalister: I am not a Canon, but only a simple Parish Priest.

E. BARRY.

APPOINTMENTS FOR NEXT WEEK.

- SUNDAY, Jan. 27, 4 p.m. Sunday Lecture: "Some Absurdities of the Law," by Mr. James Craven.
7.30 p.m. Ethical: "Primitive Ethical Ideas among the Greeks," by Mr. Arthur Sidgwick.
MONDAY, Jan. 28, 5 p.m. London Institution: "Native Life in India," by Mr. R. W. Frazer.
8 p.m. Royal Academy: "The Advancement of Architecture," I, by Mr. G. Aitchison.
8 p.m. Society of Arts: Cantor Lecture, "The Arc Light," III, by Prof. Sylvanus Thompson.
8.30 p.m. Geographical: "Journeys in South-Western Siam," by Mr. H. Warington Smyth.
TUESDAY, Jan. 29, 3 p.m. Royal Institution: "The Internal Framework of Plants and Animals," III, by Prof. C. Stewart.
8 p.m. Civil Engineers: "Boiler Explosions," by Mr. W. H. Fowler.
8.30 p.m. Anthropological: Anniversary Meeting.
WEDNESDAY, Jan. 30, 8 p.m. Society of Arts: "Peking," by Mr. Thomas Child.
8 p.m. Ex Libris Society: Annual General Meeting. Address by the Chairman of Council, Mr. Walter Hamilton.
THURSDAY, Jan. 31, 3 p.m. Royal Institution: "Four English Historians of the Nineteenth Century," III, by Mr. W. S. Lilly.
4.30 p.m. "India and its Women," By Mr. S. E. J. Clarke.
7 p.m. London Institution: "Franz Schubert," by Prof. Ernst Pauer.
8 p.m. Royal Academy: "The Advancement of Architecture," II, by Mr. G. Aitchison.
8.30 p.m. Antiquaries.
FRIDAY, Feb. 1, 3 p.m. Royal Institution: "Acting, an Art," by Mr. Henry Irving.
8 p.m. Geologists' Association: Annual General Meeting. Address by the President, Lieut.-General O. A. MacMahon, "The Geological History of the Himalayas."
8.30 p.m. Viking Club: "A Boat Journey to Inari," by Mr. A. Honeage Cocks.
SATURDAY, Feb. 2, 8 p.m. Royal Institution: "Stained Windows and Painted Glass," III, by Mr. Lewis F. Day.

SCIENCE.

THE HOLKHAM MS. OF PROPERTIUS.

Certain MSS. of Propertius, with a Facsimile. By J. P. Postgate. (In the *Transactions of the Cambridge Philological Society*, Vol. IV. Part I.)

THE main interest of this, the latest work of importance on Propertius, lies in the description and accompanying facsimile of a MS., not hitherto known, in the library of Lord Leicester at Holkham. This collection supplied me, when I was editing the *Ibis*, with a thirteenth century MS., also used by Mr. S. G. Owen for his subsequent edition of the *Tristia*. I would here call the attention of scholars and palaeographers to the Holkham MSS., of which a printed catalogue is to be found in the Bodleian

(Caps 6, 43), and which seem to include a Manilius.

The new Codex of Propertius (Holkhamicus, 333) is on vellum. The beginning is lost, and the first remaining leaf commences with ii. 21.3, *Sed tibi iam videor Dodona verior augur*. It is written in double columns of about forty lines each. The handwriting is clear, but formal, and somewhat heavy. The titles and initials are in red, except the initials of iii. 1 and 2, which are in blue. The scribe's name is Iohannes Campofregosa; and the date of the completion of the MS., October 10, 1421, is given with it in the subscription. Bound with the Propertius in the same volume is an imperfect copy, in the same hand, of some of the Latin works of Petrarch.

Prof. Postgate has carefully collated this MS., which he calls *L*, adding its agreements (and occasionally its disagreements) with the five MSS. of Propertius which are exhibited in Bährens' edition (*AFDVN*), and on which Prof. Housman has recently written at length in the *Journal of Philology*. It is closely related to *F* (Laurentianus, 36, 49), so closely that it would seem to be derived either from *F* or from the source of *F*. Prof. Postgate brings several arguments to prove that the former view is impossible, and that *L* is drawn in the main from the source of *F*. Propertian critics are aware that Bährens' five MSS. subdivide into three groups: (1) *DV*, (2) *AF*, (3) *N*, the last-mentioned codex representing predominantly the *AF* tradition, but at times agreeing with the readings of *DV*. *A* being an imperfect MS. not extending beyond ii. 1.63, we can appreciate the help derivable from the new Holkham codex, which, though imperfect at the beginning, is complete from ii. 21.3 to the end. The twenty Elegies between the point where *A* ends and *L* begins are represented completely in *F* alone of the second group. It will be an interesting question for future critics of Propertius to establish, if it can be made out, what is the exact relation of *L* to *AF*, and of all to *N*, indisputably the queen of Propertian codices.

The chief other point of interest in Prof. Postgate's disquisition is the fresh information which it supplies as to the history of the MS. which Mr. Coxe bought for the Bodleian some twenty years ago (Bodl. Add. B. 55). The subscription at the end of this MS. states that it was in the possession of Petrarch, and was written by one Laurentius.

"Me Petrarca tenet, scripsit Laurentius olim."

The date which immediately precedes these words is partially erased. Mr. E. B. Nicholson, who revived the faded figures by a chemical, thought he could make out MCCCCI.; but the *L* is imperfect and the fourth *C* only conjectural. It is, however, in any case, impossible that this actual MS. should have been in possession of the great Petrarch. The writing, as I perfectly remember, was assigned by Mr. Coxe to a very late date in the fifteenth century, and with this verdict Mr. Maunde Thompson, Mr. Warner, and Mr. F. Madan agree—at least so far as to believe it of the later

fifteenth century. What are we to conclude then as to the *Subscriptio*? I have myself little doubt that this was intended to convey to the reader or purchaser of the MS. the belief that it had been Petrarch's; such a forged ascription would not necessarily affect the goodness of the text of Propertius contained in it, which must be judged by considerations of a different kind. Or, as Prof. Postgate suggests, the *subscriptio* may have been copied from a fourteenth century MS., which had really belonged to Petrarch, and had been written by a Laurentius. What Prof. Postgate calls the simplest hypothesis, "that the owner was a Petrarcha unknown to fame, who lived at the close of the fifteenth century," seems to me in the highest degree improbable.

Of the other MSS. treated, the most important is the Memmianus (now Paris, 8233), of which its owner, de Mesme, allowed the use to Passerat, who several times quotes its readings in his enormous but highly valuable commentary. Prof. Postgate calls it *μ*; it was written in 1465 at Florence. Bährens underrated it in his summary and slap-off style. It is closely related to Urbinas, 641, on which see Hosius in *Rhein. Mus.* xlv. 578.

ROBINSON ELLIS.

INDIAN JOTTINGS.

MR. CHARLES JAMES LYALL, while officiating last autumn as Chief Commissioner of Assam, gave his sanction to a scheme for inquiring systematically into the materials that exist for a history of the province. About a year before, in accordance with a resolution of the Government of India, Mr. E. Gait had been appointed to the honorary office of director of ethnography. In the course of his researches, Mr. Gait discovered a number of historical documents, which have formed the basis of two papers in the *Journal of the Asiatic Society of Bengal*. One of these papers deals with the old dynasty of Koch Rajas; the other reveals the existence of MSS. written in the language of the Ahom conquerors—a Shan tribe who ruled the upper valley of the Brahmaputra during the seventeenth and eighteenth centuries. The Ahom language is almost extinct, being at present known only to a few families of priests and astrologers. Further investigations by Mr. Gait have yielded a list of no less than twenty-eight of these *puthis*, or Ahom MSS., in the single subdivision of Sibsagar; and there are doubtless many more in existence. They are all in private hands; and it is noteworthy that their owners, while willing that they should be copied, all alike refuse to part with them on any terms. The great majority of them appear to be religious or mystical treatises, such as "a book on the calculation of future events by examining the leg of a fowl." But we observe that one of them is a dictionary, while three others give a continuous history of the Ahom Rajas from 568 to 1795 A.D. Mr. Gait proposes to have the more important of these *puthis* copied, to train a native student in the Ahom language, and to publish the results in the *Journal of the Asiatic Society of Bengal*. To this project, which is estimated to involve an expenditure of not more than Rs. 900, Mr. Lyall has given his official sanction. Something more, however, is proposed: namely, a survey of all the other materials that exist for the ancient history of Assam, such as coins, inscriptions, and documents. Of the Ahom coins, which are octagonal in shape, a considerable number

are known. Most of these have legends in Nagari; but it appears that the older ones (before 1690) are inscribed in Ahom, which can be deciphered only by the few surviving Ahom priests. There is also a coinage of the Koch dynasty, as well as of the former chieftains of the Jaintia Hills. Of inscriptions, there are many land-grants on copper plates and dedication stones in temples; and we are further told of some which have never been deciphered, and which may be of great antiquity. Upon the use of coins and inscriptions to check traditional lines of kings, it is needless to dwell. It is also suggested that we may learn from this source something about the ancient channels by which Buddhism was originally transmitted into the Burmese peninsula. In addition to the Ahom *puthis*, there are many quasi-historical MSS. in Assamese which have never been properly studied; and also old collections in the possession of monasteries and noble families. Altogether, the task of restoring the forgotten history of Assam seems to be far from hopeless, now that it has fallen into intelligent and sympathetic hands.

PART II. of the second volume of the *Journal of the Buddhist Text Society of India* (London: Kegan, Paul & Co.) opens with a report of the two last quarterly meetings of the society. The president for the year is Sir Alfred Croft, director of public instruction in Bengal; while Dr. J. Bowles-Daly, who is known for his interest in Sinhalese Buddhism, has recently been appointed corresponding secretary. The members of council are all natives; and among them we notice a judge of the High Court, and no less than five M.A.'s of Calcutta. At one of the meetings was present Horiu Toki, described as the Buddhist high priest of Japan, who had come on a pilgrimage to Gaya. Of the communications here printed, we can only notice a few. Purna Chandra Mukharji, the Government archaeologist, described an archaic silver lotus, recently found in a cave near Bhagalpur, with several other Buddhist relics, which have all been acquired for the Calcutta Museum. Sarat Chandra Das delivered a discourse upon the close connexion that existed between the Mahayana school of Buddhism and Hinduism. He regarded Buddhism in its earliest form, not as a protest against caste, but as an ascetic development of the Brahmanical religion. Up to the thirteenth century A.D. there was no difference between the two as regards social polity. Sarat Chandra Das also exhibited and compared drawings of an ancient Buddhist hermitage and of modern temples and monastic buildings in China and Tibet. Gaurinath Chakravarti described a temple at Hajo in Assam, which is greatly frequented by both Buddhists and Hindus. It has been suggested by Dr. Waddell that the Buddhist pilgrims come through a misunderstanding; but it is here argued that the god worshipped is one common to the Tantrik literature of Bengal and Tibet.

THE November number of the *Indian Antiquary* (London: Kegan Paul & Co.) contains the first instalment of a series of "Notes on the Spirit Basis of Belief and Custom," by Mr. J. M. Campbell, editor of the *Bombay Gazetteer*. It is largely from the local folk-lore, &c., collected in that publication—by far the most valuable of the Provincial Gazetteers—that his materials are drawn. He deals first with ancestor-worship, upon the prevalence of which throughout India there is no necessity to dwell. He points out, however, how it passes into demon-worship among the low castes and hill tribes; and he remarks that one reason for the belief in the return of ancestors is to be found in the likeness to them of children. He then discusses the belief that ancestors become guardian spirits, with which he connects the

worship of guardian animals or totems. His argument seems to be that certain animals are worshipped—or, at any rate, not eaten—because the spirit of the head of the family or chief of the clan has passed into the animal in question. Thus, in North Kanara, the widespread cultivating class of Halakki Vakkals is divided into eight clans, each of which has a separate clan-god, or guardian spirit, and a name-giving article which they do not eat. In the same number Mr. G. A. Grierson continues his translation of a modern Hindi treatise on rhetoric, the Basha-Bhushana of Jaswant Singh; and Pandit Natesa Sastri tell a pretty but lengthy story of Southern India, "The Talisman of Chastity," which in some of its incidents recalls "Patient Grisell."

SCIENCE NOTES.

PROF. PRESTWICH has received the compliment of being elected a vice-president of the Geological Society of France.

THE Chemical Society has addressed a letter of congratulation to Prof. C. R. Fresenius, on the occasion of the fiftieth anniversary of his election as a foreign member of the society.

DR. G. M. DAWSON has been appointed to the post of director of the Geological Survey of Canada, in succession to Dr. A. R. Selwyn, who retires by reason of age.

THE executive committee of the City and Guilds of London Institute have awarded the first Salters' Company's fellowship for the encouragement of higher research in chemistry in its relation to manufactures to Martin O. Foster, Ph.D., of Würzburg, who is investigating some new derivatives of camphor in the research laboratory of the City and Guilds Central Technical College.

THE forty-eighth annual general meeting of the Institution of Mechanical Engineers will be held on Thursday and Friday of next week, when Prof. W. Cawthorne Unwin is to read a paper on "The Determination of the Dryness of Steam."

THE twenty-second annual dinner of old students of the Royal School of Mines was to be held on Friday of this week.

A WORK on *Mussel Culture and the Bait Supply*, with reference more especially to Scotland, by Mr. W. L. Calderwood, will be published next week by Messrs. Macmillan & Co. Mr. Calderwood thinks that a systematic cultivation of our foreshores must be attempted before long; and that, on this account, a service may be rendered by the publication of a manual dealing with the natural history of the mussel, the practical aspects of its culture, and the legal questions bearing on the ownership and leasing of shell-fish scalps.

THE annual general meeting of the Geologists' Association will be held at University College, Gower-street, on Friday next, at 8 p.m., when the retiring president, Lieut.-Gen. C. A. Macmahon, will deliver an address on "The Geological History of the Himalayas." From the accounts for last year it appears that the total receipts amounted to nearly £250, and that there is a sum of £800 invested, which yields £25 a year.

REPORTS OF SOCIETIES.

PHILOLOGICAL.—(Friday, Jan. 11.)

PROF. SKERT, vice-president, in the chair.—Mr. Henry Bradley, joint editor of the society's "New English Dictionary," made his annual report on the progress of the letter F, which he is editing. His last year's report extended to *Female*; he has now proofs up to *Five*, and has sent in copy to *Fla*. His staff has been increased by Mr. Walter Worrall, who works in the British Museum.

Messrs. Fitz-Edward Hall, H. H. Gibbs, and W. H. Stevenson and the Rev. Dr. Fowler have continued to revise proofs, and Sir F. Pollock, Mr. R. B. Prosser, and many others to give help in special words, while many readers have sent extracts. Mr. Bradley then read from his proofs abstracts of his articles on the most interesting words. *Fellow*, addressed to an inferior, was used courteously in the fourteenth century, insolently in the seventeenth. *Fester*, from *L. fistula*, actually glossed that word in Trevisa (1397). *Feud*, as a law term, was first used by Selden; it was a common error that the substitution of *feud* for *fede*, "a state of enmity," was due to the influence of the law word; in fact, *feud* or *feod*, "enmity" occurred much earlier, and was a synonym, not a variant, of *fede*. Spenser's *fiant* was the technical name for the warrant authorising a grant under the Great Seal of Ireland; it was the first word of the Irish writ, "*Fiant literae patentee*." *Fight*—in spite of the strange difference of sense—is supposed to be the equivalent of *L. pectere* to comb: its perfect got its *n* from the attraction of *flehtan*. *Figure* was the philosophical equivalent of *σχημα*, all whose senses it took over, and added to them: these Mr. Bradley fully developed. *Filch* in Langtoft is not the modern word, first found in 1560: the noun denoted a long stick with a hook to it, used by Antolycuses for taking sheets off hedges: the verb means also to beat, and possibly came from the noun. *Film*, from *sel-m-en-jo* (*fell* "skin," with three successive suffixes), was not at first a specially thin membrane: "*film-bursting*" was hernia. Bishop Hall used *film* for tongue. *Filist*, assistance, was *ful-last*, where *ful* is connected with *follow*. *Filter* was a piece of felt: "tents made of black filter": the verb came from the alchemists. *Filth*, *filthy*, formerly often meant only "dirt, dirty, soiled," without any implication of disgust: down to the eighteenth century it was used for "mean, dishonourable," whence "filthy lucre." *Finality* (1541), "an end in view": the slips then jump to the Reform Bill of 1833 as a final measure, and "*Finality* John (Russell)." *Finance* was (1) ending; (2) settlement with a creditor; (3) payment of a debt, a ransom, a stock of goods; (4) money, "give their finance to usury"; (5) interest, "borrowing at finance"; (6) taxation; (7) sources of income; (8) public money, and the management of it. *Fine* was (1) an end, purpose; in law, a fee paid on change of tenancy, a payment made to escape from punishment, then a pecuniary mulct. *Fine*, adj., in addition to the senses of *Fr. fin*, developed other senses corresponding to these used as the *Fr. beau*, with the curious result that it meant both small and big. *Fine*, verb, to end, had a perfect *fone* = "ended."—Mr. Bradley was thanked for his report and his invaluable services to the Dictionary.

MICROSCOPICAL.—(Annual Meeting, Wednesday, Jan. 16.)

A. D. MICHAEL, Esq., president, in the chair.—After the report had been read, the president delivered the annual address on "The History of the Royal Microscopical Society." He said that if any of his hearers would leave that West-end abode of science, and journey eastward to Tower-hill, and thence by Sparrow-corner along Royal Mint-street, he would find himself in Cable-street, St. George's-in-the-East, not a very quiet or a very clean locality; turning down Shorter-street, he would emerge opposite a space of green, where once stood the Danish Church, with its royal closet reserved for the use of the King of Denmark when visiting this country. The space is surrounded by houses which have seen better days; and among them, between a pickle factory and a brewery, stands a rather dilapidated erection, which is 50, Wellclose-square, where, in 1839, lived Edwin J. Quekett, professor of botany at the London Hospital; and there, on September 3 of that year, seventeen gentlemen assembled "to take into consideration the propriety of forming a society for the promotion of microscopical investigation and for the introduction and improvement of the microscope as a scientific instrument." Among the seventeen were N. B. Ward (the inventor of the Wardian-case, which is not only an ornament to town houses, but was the means of introducing the tea-plant into Assam and the chinchona into India, and who became treasurer of the society), Bowerbank

Lister (who has been called the creator of the modern microscope), Dr. Farre, Dr. George Jackson, the Rev. J. B. Reade, and the enterprising and scientific nurseryman, George Loddiges. Most of these subsequently became presidents of the society. A public meeting was held on December 20, 1839, at the rooms of the Horticultural Society, then at 21, Regent-street, when the "Microscopical Society of London" was formally started. Prof. Richard Owen (not Sir Richard at that time) took the chair, and became the first president; and shortly after the famous John Quekett became secretary, an office which he held almost to his death. At that moment, Schleiden, in Germany, was commenting upon the paucity of British microscopical research, and attributing it to the want of efficient instruments, not knowing that a society was then forming which was to raise British microscopes to probably the first position in the world. The president then traced the history of the society, through the presidencies of Dr. Lindley (the botanist), Thos. Bell (the zoologist), Dr. Bowerbank, George Busk, Dr. Carpenter, Dr. Lankester, W. Kitchen Parker, all deceased, and of others equally famous who are still living; and showed how under its influence and by its assistance the vast improvements in the microscope, and the enormous extension of its use, had gradually arisen. He also described its connexion with the origin of the *Quarterly Journal of Microscopical Science*, the *Monthly Microscopical Journal*, and other publications, besides its own present widely circulated *Journal*, with its exhaustive summary of microscopical and biological work. He related how, on John Quekett's death, certain members subscribed to purchase for the society's collection a curious microscope which Quekett possessed and which had been made by the celebrated Benjamin Martin about 1770, probably for George III.; and how they extended their subscription so as to provide a medal to be called "the Quekett Medal," to be given from time to time to eminent microscopists; and how, difficulties having arisen, it happened that the only Quekett medal ever awarded was given to Sir John Lubbock. Finally, the president considered the future of the microscope and the prospects of further improvements. He said that many people were of opinion that the instrument is now perfect, and that consequently the most important *raison d'être* of the society was over. He by no means agreed in that view: he believed that there was as much scope for progress in the future as there had been in the past. It was not by any means the first time this idea had been put forward. In 1829, Dr. Goring, then a great authority on the subject, wrote in one of his published works: "Microscopes are now placed completely on a level with telescopes, and, like them, must remain stationary in their construction." In 1830, less than a year after, appeared Lister's epoch-making paper on "The Improvement of Achromatic Compound Microscopes," and we have been improving ever since.

ENGLISH GOETHE SOCIETY.—(Friday, Jan. 18.)

DR. COUPLAND in the chair.—Dr. John G. Robertson read a paper on "The Modern German Drama." Reviewing the development of the German drama as a whole, he pointed out that, although German literature was defective in the mass of its dramatic productions, this was compensated for by a remarkable richness in dramatic forms. The essential preparations for the present revival of the drama were to be sought in the work of Wagner and the Duke of Meiningen. To these two men the German theatre owed its present supremacy as an institution for the production of the dramatic masterpieces of literature. Taking the winter of 1889-90, when Sademann's "Ehre" and Hauptmann's "Vor Sonnenaufgang" were produced, as the starting-point of the new movement, Dr. Robertson proceeded to discuss the work of Voss, Wildenbruch, Sudemann, Hauptmann, and Fuldä. In conclusion, he pointed out that the contemporary German drama, full of promise as it was, still awaited the advent of a great poet worthy to take Grillparzer's place, and carry on the traditions of the higher poetic drama.—A discussion followed, in which Dr. Thorne, Mr. Hermann Meyer, Dr. Oswald, and Mr. Macrosty took part.

FINE ART.

OLD MASTERS AT THE ROYAL ACADEMY.

II.

As regards early Netherlandish and German art, but particularly the former, Gallery IV., which is, as a rule, so full of interest, must be pronounced disappointing. The so-called "Portrait of Charles the Bold, Duke of Burgundy" (Mr. Robert Jackson), attributed to Roger Van der Weyden, is probably of Flemish-Burgundian origin. It closely resembles in style a portrait attributed to the same great Fleming in the Accademia of Venice, but is less fine, less precise in modelling, than this last-named work. The paintings of Hans Holbein the elder are such rarities in England that we hail with interest the appearance here of the large panel, "The Death of the Virgin in the Presence of the Apostles" (Dr. J. P. Richter). Those who are acquainted with the series of Passion pictures by the Augsburg master in the Munich, Donau-Eschingen, and Frankfurt galleries respectively, will not for a moment doubt the correctness of the ascription in the present case. Here, as in many of the Munich panels, Holbein rings the changes with remarkable skill on that not easily manageable colour, cerulean blue. From the same collection comes an exceptional and curious work, "Scenes from the Novella of Ginevra degli Almieri and Antonio Rondinelli," evidently painted by a German artist belonging to the first half of the sixteenth century, but by whom it has hitherto been impossible to discover. The execution, especially in the nearly nude figure of the resuscitated Ginevra, is of an enamel-like smoothness and delicacy. The selection of such a subject of pure Florentine romance as this by a German of the sixteenth century is in itself a singularity, to which it would be hard to produce a parallel. A superb example of the Cologne master, Bartholomæus Bruyn, painted before he had become perfunctory and monotonous, and while he still showed the influence of the *Meister des Todes der Maria*, is the "Portrait of a Man" (Mr. George Salting). The modelling is surprisingly good, the characterisation almost as fine as that of Holbein. A worthy pendant to this is the "Portrait of a Man," by Christopher Amberger, of Augsburg (same collection). More interesting Antonio Moros have been seen on these walls than the carefully modelled, well-preserved "Portrait of Sir Thomas Gresham" (Sir A. W. Neeld). From a purely technical point of view it would be difficult to imagine a finer Rubens than the great "Holy Family" (Duke of Devonshire). It takes its place among a comparatively limited number of large canvases entirely from the master's own hand, both the figures and the beautiful peep of landscape being here unmistakably his. The figures are arranged with unusual elegance and moderation, the colouring, with all its splendid warmth and depth, is not hot; for the whole picture is wrapped in that tone peculiar to Rubens, which Eugène Fromentin so happily calls his "*brun argenté*." The great altar-piece is, however, as empty as it is splendid—as void of any deeper feeling or intention as are some of the most perfect works of *Andrea senza errore* himself. Rubens could exhibit an overmastering passion in such tremendous pages of sacred art as the "Elevation of the Cross," the infinitely pathetic "Death of St. Francis," and the less universally known "St. Francis receiving the Stigmata," in the Cologne Museum. He could not, however, throw himself body and soul into such a "Sacred Conversation" as this, where a mystic calm must

replace that passion expressed by action in which the master revels. The vast "Ixion and Juno" (Duke of Devonshire) is both coldly and coarsely conceived; and the frigid, smooth execution, in which the hand of a pupil may be traced, does nothing to raise the level of the work. It is purely decorative, and even as such certainly not of the highest quality. These over-smooth textures and bluish shadows are such as we find in the great "Last Judgment" of the Alte Pinakothek at Munich, and in the much-discussed "Neptune" of the Berlin Gallery. By far the noblest example of the Antwerp master now at Burlington House is the sketch, "The Triumphant Entry of Henry IV. into Paris after the Battle of Ivry" (Earl of Darnley). The sweeping, onward movement of the procession, like the resistless torrent of a great river, is wonderfully given. Rubens is here still haunted by the great "Triumphs" of Mantegna, which at an earlier period he had such rare opportunities of studying and copying when he sojourned in the city of the Gonzagas. The great original, for which this is the finished design, hangs, with its companion, "The Battle of Ivry," in the *Sala della Niobe* of the Uffizi. These immense canvases, in which, unfinished and moreover darkened by time as they are, the true genius of Rubens still expresses itself with unquenchable fire, hang almost unheeded in the great, cold room whither the inferior Roman copies of the famous Niobe pediment attract so many visitors. Van Dyck appears a true Fleming and a true pupil of his master in a large canvas, "Time Clipping the Wings of Love" (Sir J. E. Millais), which is important, as illustrating a well-defined phase of Sir Anthony's practice in Antwerp, without being in the highest degree attractive. The allegory, which would admit of the highest treatment, is here realised in the trivial, superficial fashion in which such things were treated in the seventeenth century. Yet we must not make Van Dyck wholly responsible for the pictorial sins of the time in which he lived. The body and limbs of the fat, struggling Cupid whom old Time so ruthlessly, so disrespectfully, clips are admirably drawn and modelled. This composition is also known in other smaller examples, of which Sir J. E. Millais's picture is no doubt the first original. There is no more important work by Jacob Jordaens in England than the "Portrait Group" (Duke of Devonshire). Composition there is none, conventional or other, in this vast canvas, which includes, without binding them together, the likeness of a pompous, handsomely dressed gentleman, who aggressively, with hand on hip, faces the spectator, and that of a stout, good-natured lady, seated, more comfortably than gracefully, to his right, and contented evidently to play the second rôle. There is no resisting the power, the *bonhomie*, the intense vitality of the delineation, although it has not anything like the charm of Jordaens's "Family Group" at Madrid. Rubens's contemporary is, above all, a master of chiaroscuro, and this originality in the treatment of light is well shown in another example here—the "Man and Woman with a Parrot" (Earl of Darnley). The works of Jordaens have not, until quite recently, commanded their real value in the picture-market; and it is, under such circumstances, the more astonishing that nothing of his should as yet have found its way into the National Gallery. The vast "Chateau of the Painter," by Teniers (Duke of Westminster), like a few other huge canvases from the hand of this wonderful executant, is an example rather of his limitations than of his qualities. The silvery character of his tone, the charm of his exquisitely sure touch, almost disappear on this exaggerated scale.

We have already hinted that the group of

Rembrandts from Grosvenor House is one of the great attractions of the exhibition. No better example could be desired of his audacity in re-casting the well-worn sacred themes than "The Salutation" (1640). And yet audacity is not the right word; for Rembrandt, neing his creative power with absolute and unquestioning simplicity, is conscious of no daring or overstepping of boundaries in the matter. Who else would have ventured to depict the central group as he has here done—to show the fresh, girlish Virgin, imperfectly understanding as yet the joyful news hinted at, and meeting the reverential gaze of St. Elizabeth with one almost of incredulity? The picture belongs to a class of which the quaint "Christ and the Magdalen" of Buckingham Palace (1638) and the wonderful "Woman taken in Adultery" in the National Gallery (1644) are prominent instances. No more magnificent examples of Rembrandt's early maturity, of the golden-brown atmosphere which distinguishes his manner in the forties, could be desired than the companion portraits, dated 1643, called here "Gentleman with a Hawk" and "Lady with a Fan." Intensity of characterisation has not been sought for in this instance, but intensity of physical life is perfectly conveyed. The "Falconer," with his flowing golden locks, rendered with such magical ease and softness, has a more refined charm than as a rule marks Rembrandt's portraits of young men. As a picture, however, the "Lady with a Fan," who so strongly resembles Saskia, without being Saskia herself, surpasses her consort. This portrait has not the charm or the distinction of the almost contemporary "Femme à l'Eventail" at Buckingham Palace; but, judged from the technical standpoint, it at least equals it. It is a little disconcerting to find works belonging to the year 1647, so cold in the lights, so black in the shadows, as are these pendant bust-portraits of the painter Claes Berchem and his wife. They are, nevertheless, singularly fresh and direct character-studies, rendered with almost the vitality of Frans Hals, but also with a penetration to which he made no pretension. How can the happy owners of these five great Rembrandts put forward as from the master's hand the trivially pretty, characterless little panel, "Portrait of Rembrandt dressed as a Soldier"? Not only must it be excluded from his *œuvre*, but it must even be doubted whether it can be by a painter of his immediate following or developed under his immediate influence. Again, the ascription of the "Landscape" (Duke of Westminster) to Rembrandt and Teniers at once excites distrust. In the first place, the combination of the two painters, if not impossible, is in the highest degree improbable. The figures are, in fact, by Teniers, though not quite in his usual manner; and it would, therefore, be much more natural to look among Flemish painters for the author of the landscape, seeing that it is too fat in touch to be by Teniers himself. Effective as it is, with its rich sunset hues and facile execution, it is not nearly fine enough in imagination or realisation to be by Rembrandt. A curious puzzle—and one well worthy of solution on account of the excellence of the work involved—is provided by the anonymous "Portrait of a Lady" (Mr. Chas. Butler). All one can say at present with any certainty is that it is the work of a Netherlander, painting early in the seventeenth century, and influenced by Italian—specifically Venetian—art, while retaining, nevertheless, in a modified form, the national feeling and the national characteristics. Even more interesting than the face is the superb costume, its sombre richness enlivened with the fitful play of light on the rich stuffs. Van der Helst is not seen at his best in the faithful, but clumsy and not very lifelike, "Family Group" (Lady Wallace), which is signed, and bears the date 1654. Carefully modelled as are the figures,

the general effect is one of flatness and airlessness; and the picture but ill compares with similar family groups by Rembrandt, Frans Hals, Van der Helst himself, or the Fleming Cornelis de Vos. A great curiosity, again, if not exactly a fine picture, is the life-size half-length "Portrait of Señora Alcida van Wassenaar (*sic*)," attributed to Gerard Terburg. We cannot at the moment call to mind any other life-size portrait by this master—the subtlest and most refined of all the Dutch colourists. In its merits, as in its defects, the picture seems to us, however, to justify the ascription. There is something tentative and unsatisfactory in both the conception and execution, which would be easily accounted for were the painter to be imagined as working on a scale unusual to him. On the other hand, the luminous grey tones of the flesh, the brilliant painting of the costume, the peculiar bloom-like crimson tint of the hangings, are all quite in Terburg's manner. Of unusual excellence for its author is the "Old Woman reading by Candle-Light," by Godfried Schalcken (Lord Houghton). The drawing is finer, the characterisation truer, the imitation of Gerard Dou is less close than usual. By W. C. Dnyster, a pupil of Pieter Codde, and allied, too, in style to Ducq, is the strongly self-assertive "Cavalier and Lady" (Mr. Henry J. Pfungst); by the side of which the two characteristic "Conversation Pieces" of Dirk Hals (Mr. William Agnew) look flat. Gabriel Metsu's "Lady Writing a Letter" (Lady Wallace) is more dramatic in intention than such genre-pieces usually are, the perturbed expression of the jealous cavalier who leans over the lady being finely rendered. It is in the style most popular with Metsu's admirers among connoisseurs and collectors. If nothing special is said on the present occasion about the landscapes by Van Goyen, Albert Cuyp, Jacob van Ruysdael, and Aart van der Veer, about the sea-pieces by Willem van de Velde, about the genre-pieces by Gerard Dou and Adrian van Ostade, it is not that the exhibition does not contain fine works by these familiar masters, but that so little that is new remains to be said about them, or, at any rate, about their works. Not that these, with all their monotony of subject, are really in themselves monotonous, but that a detailed description of them must be tedious to the reader. If that beautiful example of Philips Wouwerman, "The Horse Fair" (Duke of Westminster), is unusually interesting, it is because, while preserving the charm of his cloudy sky and landscape enwrapped in a delicate, diaphanous vapour, he has more or less concentrated into a composition his conventional figures, instead of scattering them in his usual aggravating fashion, so as to puzzle and disconcert the eye. No finer Paul Potter exists than the Duke of Westminster's "Landscape," signed and dated 1647. It is literally bathed in sunlight: the very moment of the afternoon is marked by the direction of the light, the long shadows on the grass, and the action of the lady who appears in the middle-distance, holding a fan sideways so as to shield her eyes from the almost horizontal beams. Another pure gem of Dutch art in its most delicate and poetic phrase is "A Calm," by Jan van de Capelle (Mr. James Knowles). With an extreme accuracy in the delineation of the shipping, not usual with this master, and such as we associate rather with Willem van de Velde, is combined an exquisite, pearl-like delicacy of grey tone, and a subtle sense of values, which the last-named artist never possessed. It would hardly be possible to surpass the beauty of the sky, with its huge, calm clouds of a luminous grey, which, like a mantle loosened, seem to be slipping into the quiet sea.

CLAUDE PHILLIPS.

NOTES ON ART AND ARCHAEOLOGY.

MR. G. AITCHISON, A.R.A., professor of architecture in the Royal Academy, will commence on Monday next a course of six lectures on "The Advancement of Architecture," in continuation of his lectures of last year.

THE following exhibitions will open next week: a collection of water-colour drawings of Egypt and Venice, by Mr. A. N. Roussoff, at the Fine Art Society's; and a collection of sketches and pochades, taken in Egypt, China, Japan, and Corea, by Mr. A. H. Savage Landor, at the Grosvenor Club.

MR. GEORGE SALTING has presented to the National Gallery a picture by Domenico Beccafumi, representing an architectural subject with figures. The following pictures have been purchased for the national collection: "The Interior of the Rotunda at Ranelagh," by Antonio Canaletto; "The Entombment of Our Lord, with the Virgin, St. John, and St. Joseph of Arimathea," and with portraits below in small of the donor and his family, by Hans Baldung Grün; a small predella picture of the Baptism of Our Lord, by Pietro Perugino; a view at Southampton, by R. H. Lancaster.

THE late Earl of Orford has bequeathed to the Trustees of the National Portrait Gallery a picture of the Old Pretender and his Sister, painted by Largillière.

THE fourth annual meeting of the Ex Libris Society will be held on Wednesday next at the Westminster Palace Hotel, Victoria-street. As usual, there is to be an exhibition—open during the afternoon, and again in the evening—of book-plates of all ages and countries, and of books, engravings, and MSS. relating to heraldry and genealogy. We notice that the council recommend that the entrance fee be henceforth raised from 2s. 6d. to 10s. 6d.; and also that dealers in second-hand book-plates be eligible as members "on the unanimous vote of the council."

M. G. MASPERO has been elected president of the Académie des Inscriptions for the current year, in succession to M. Paul Meyer.

THE exhibitions of the Institute of Painters in Oil Colours and of the Royal Society of British Artists will be opened to-morrow to persons showing tickets of the Sunday Society. We may add that Mr. Herbert Freeman has been appointed assistant secretary of this society, while Mr. Mark H. Judge will continue to give his services as honorary secretary.

ON Saturday last, at the inaugural meeting of the Art Society of the Battersea Polytechnic, Miss Hope Rea lectured on "The Interdependence of the Great Arts." Mr. Lewis Day presided, and in his speech following the lecture gave the young students much practical and helpful advice as to the right attitude to adopt with regard to art.

MUSIC.

RECENT CONCERTS.

M. M. DIÉMER, the French pianist, played Saint-Saëns' clever and showy Concerto at the fifth London Symphony Concert on Thursday, January 17. His reading generally was sympathetic, and his technique excellent; the principal theme, however, of the last movement was given out too much in sledge-hammer style. M. Diémer afterwards performed some short solos with great charm and refinement: he achieved a brilliant and well-deserved success. Among pianists of the day he takes high rank. The programme included Mozart's Symphony in E flat, one of the three master-

pieces which that composer wrote in 1788. The performance, under the direction of Mr. Henschel, was a fine one. The concert opened with Brahms' noble "Tragic" Overture (Op. 81). The programme-book, by the way, stated that, apart from short notices in dictionaries of biography, the only work which students have at their disposal is Dr. Deiters' *Johannes Brahms: a Biographical Sketch*. But lately, Mr. J. A. Fuller-Maitland devoted about a third of his "Masters of German Music" to the composer; and still more recently the same theme occupied the attention of Mr. W. H. Hadow in his *Studies in Modern Music*. Why were these not mentioned?

The Quartet in F (Op. 17, No. 3) of Rubinstein, after the forced delay of one week, was given on Monday at the Popular Concert. At the time at which it was written, the composer was under the influence of Schumann and Mendelssohn, more especially the latter. The music is clever and attractive; yet the first two movements, an Allegro moderato, and an Allegro virtually a Scherzo, have no strongly marked individuality. In the Adagio, on the other hand, the composer has something of importance to say, and the music produces a strong impression: it has depth and distinction. The lively Finale is not lacking in humour, though it is neither so light as Haydn's, nor so caustic as Beethoven's. The work was admirably interpreted under the leadership of Lady Hallé. Mdlle. Ilona Eibenschütz played Bach's "French Overture," or rather a large portion of it. It seemed a pity that two or three movements, occupying but a few minutes in performance, should be omitted, especially as time was found for an encore: what Bach joined together ought not to be set asunder by pianists. Then, again, the work was announced as if it were to be given in its entirety; only those who were acquainted with the music, or who by chance read the programme-book, could know that omissions were made. It may be said that the matter is unimportant, but all the more reason for looking after it; things of greater importance will look after themselves. Miss Eibenschütz' performance was neat as to technique; but the reading at times was rough, and the tempi frequently too fast. Mr. Norman Salmond gave a vigorous rendering of "O Ruddier than the Cherry." Mr. Bird's piano-forte accompaniment was clean and crisp.

J. S. SHEDLOCK.

MUSIC NOTES.

THE Eugène Oudin Memorial Concert will be given at St. James's Hall on Monday, February 25. The number of distinguished artists who have offered their services affords as strong proof of the high estimation in which Mr. Oudin was held. The proceeds of the concert will be invested, and held in trust for the benefit of the three young children who are now fatherless. Mme. Albani stands at the head of the lady, and Mr. E. Lloyd of the gentlemen, vocalists; while the names of the veteran pianist, Sir C. Hallé, and his wife stand chief among those of the instrumentalists.

A CONCERT was given last Tuesday, at St. James's Hall, for the benefit of the Invalid Children's Aid Association. The inclemency of the weather probably explains the comparatively small audience: it is to be hoped that the amount obtained for the association will be as large as the concert was long.

WE have to record the death from typhoid fever, on January 22, of Mr. Edward Solomon, the popular composer of music for comic opera. He was only in the fortieth year of his age, and is said to have left a number of pieces not yet performed.

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LITERATURE.

John Addington Symonds. A Biography. Compiled and edited by Horatio F. Brown. With Portraits and other Illustrations. In 2 Vols. (Nimmo.)

It is difficult for any one who knew John Addington Symonds to write critically about this biography, due to the zealous expedition as well as the conscientious thoroughness of his literary trustee and friend of twenty years' standing, Mr. Horatio F. Brown. Symonds was one of the most lovable of men: brave in his outlook, courageous in the face of adverse and often disastrous circumstances, youthfully enthusiastic and enthusiastically youthful, generous, a nature of sweet human sunshine. Even casual acquaintances were wont to admit the charm of his personality, the grace and distinction of his conversation, the alertness of his spirit, his swift responsiveness and sympathy. He was a scholar in the best sense of the word: a man of catholic culture. There has, in our time, been no mind more sensitive to beauty, and that not only in one or even in two, but in all the arts—in nature to an exceptional degree, and in human life and human nature to a degree still rarer. In a word, Symonds was in several essential respects fitted to be a great writer, and certainly a great critic. He had a warm heart, an eager brain, an exquisite sensibility: his critical insight was often extraordinarily keen: and with an innate capacity for severe analysis he combined a trained synthetical faculty, which made him, potentially, one of the surest and brightest beacons in contemporary literature.

Why, then, does not his name stand higher than it does? Why, too, is it so difficult to criticise this biography?

Let me say at once that Mr. Symonds was neurotic to an extent bordering on actual obsession. The curse of his temperament joined hands with the curse of his bodily weakness: he was, from his supersensitive boyhood to his supersensitive maturity, the victim of this alliance. If he were a painter, it might be said of him that he saw colours one or more gradations above their true values. In sculpture, his contours and lines would exceed the anatomical golden mean. In the craft of words, skilled artificer as he was, he seldom suspended his labour in order to perfect his achievement. He began his thinking life in untimely, if not (as they certainly soon became) unhealthy broodings: he brooded darkly as a youth, darker as a man in the prime of early maturity, and more and more sombrely as years brought

no surcease to his intellectual cravings for a measure of distinction beyond his reach, or to his spiritual yearnings for some happy surety for the soul. But other men have suffered in this way, and yet the creative fire in them has sometimes even burned the brighter. Symonds admired the poetry of the author of *The City of Dreadful Night*. He believed himself a brother in sorrow. Yet his life had its golden opportunities, its halcyon interludes, its happy relationships and interests, its honourable success; while that of James Thompson was an almost unbroken procession of gloom, sorrow, despondency, despair, and disaster. The melancholia of the poet was irremediable. As I heard him say once, he inhaled the "sorrow of things" with every breath, from the moment he came into the world: and if ever the stars in their courses fought against any human being, it was in the instance of that unhappiest of the servants of song. But with Symonds it is different. We realise that he fed this evil spirit: that he pampered it, till it became, first, a companion, then an inalienable ally, and at last a tyrant. The weakness of his nature was its supersensitiveness on the one hand, its passion for introspection on the other. When he was visited at Davos by Robert Louis Stevenson, he asked his guest what was the dizziest height he had ever climbed to: what, in all his experience, had made him most fearful. Stevenson replied (I quote only from tradition):

"The giddiest height I ever climbed was Mount Ego. I reached the summit and looked down. I have never got over that dismal purview. I scrambled down again ignominiously, and went and idled in a sunny place, and swore that except as a sleepwalker I would never again peer over that crest."

Then, after a silence, he added significantly, "I wouldn't advise *anybody* to do it. Some day one would overreach oneself, and topple in." "And then," asked Symonds eagerly? "Oh, then there would be the devil to pay." Stevenson had a great liking for Symonds, but he recognised the weakness in his friend. He knew that the brilliant historian-critic-poet was of those who are always on the way to several havens, but never find safe anchorage at last in any. If Symonds had been more fortunately influenced in his youth, and if his passion for introspection had been diverted into other channels of analytical enquiry: if, in a word, he had been more of the Oxford don (a creature he disliked) and less of the o'er-reaching poet, he would have been happier as a man, and, as a writer, would probably have concentrated his remarkable powers in a much narrower but a more durable life-work. As it was, he had to meet innumerable physical trials, sore discouragements, and painful half-successes; but he enhanced the evil of these by his inability to let sleeping dogs lie. Were he depressed, he would take to his journal, or to intimate letter-writing: and woes conjectured straightway became woes of present sovereign moment. He indulged in the foolish habit of an autopsychical journal. He diagnosed his spiritual condition oftener than his mental state (which needed it more), and both, oftener than his bodily

health, where the secret of his ills lay. Let no young writer follow suit! This habit of spilling upon paper all the overflow of brooding egoism is deplorable from every point of view, even that of practice in intimate writing. When the disease concurs with so self-conscious a temperament as that of Symonds, the result is sure to be wearisome to all save the infatuated scribe. Symonds' endless flow of words, through these "journal" and correspondence conduits, is amazing. He suffered from weak eyes, weak digestion, insomnia, and a score of intermittent ills, besides his lung-complaint, and heroically got through an amount of work enough to have exhausted the energies of far robust men. Yet through all this, and often when unfit to do any literary work at all, he would write "screeds" about his negations, and spiritual adversities, and the evil days that beset him. If those interminable diaries had never been written, what a reserve of strength he would have had! If he had sojourned less in the slough of despondency, content to skirt it with a wary eye, he would have been a happier and stronger man, as well as one better equipped for a sore struggle.

As for the biography, or rather the autobiography—for to all intents that is what this book is, an autobiography adapted and otherwise edited by Mr. Horatio Brown—this much must be said at once, that it is a fascinating record. In a sense it is Symonds' chief work. His *History of the Renaissance* is the chronicle of a mighty movement; this book is the faithful chronicle of a human being: and the humbler thing is ever so much the more difficult to do. But, after all, is it a faithful chronicle? It is all true, unquestionably, so far as it goes. But Symonds loved to ignore, as well as to paint in dark colours; and even here the internal evidence goes to show that he has not given enough "relief" to his self-portraiture. Mr. Brown has followed his cue. He gives us far more of the suffering, craving, yearning Symonds than of the blithe, brave, "comrade of the sun" that he was, not less often. I admit that if I had not known Mr. Symonds I should be biassed against him by this biography. It would be impossible not to admire much in him—his fortitude, his perseverance, his buoyant hope and energy; but there is much else beside that is merely morbid, sometimes painfully, occasionally repellantly so. In this respect I cannot think that Mr. Brown has writ all so intimate a friend might have done. One spring, about twelve years ago, I saw a fair amount of Mr. Symonds in Venice. I recollect one day in particular, some hours of which we spent on the Lido, for the most part recumbent on the dunes overlooking the Adriatic, smoking and chatting. One remark that was made by my companion is apposite here.

"I have suffered a good deal in many ways, but I would go through it all again, or worse. For, after all, I have had more happy days than millions of men and women have of hours. And if a man has had some days of real happiness in his life, he should thank God that he has lived to know them. For myself, I am really a happy man, and was built for joy. It is my own fault that I have stultified my Creator's intention."

A chapter would have sufficed, in the second volume, for Symonds' spiritual cravings. After all, he is simply one of a myriad. His is the common heritage. We are all heirs to the sorrow of the soul. It would surely have been better to give us more of his forceful life: more, too, of his relationship with other potent or interesting personalities. He knew many such, from the Master of Balliol to the latest wanderer Parnassus-way. Some of his letters to men like Stevenson, Roden Noel, and to several living authors, would be welcome, in place of many of the monotonous broodings which take up so much space. His name is often mentioned with that of a still more distinguished though less widely read writer upon art—art in its broader and nobler sense; but no two men were more unlike each other than John Addington Symonds and Walter Pater. Somewhere, in one of these volumes (for this biography is without an index, which it sorely needs), somewhere, Symonds says of a book by his fellow Oxonian, *Marius the Epicurean*. I think, that he cannot get on with it, "as Pater's style affects me like a civet-cat." The inappreciativeness was reciprocated. In truth, there was even less likeness between the late fellow of Brasenose and the late fellow of Magdalen than between the writings of Walter Pater and those of John Addington Symonds.

Probably many readers of this book will find the Oxford portion the most interesting. Some of the anecdotes of "dear Jowett" are delightful. Symonds, at any rate, was ever a devout and loyal worshipper of the great man, and would have resented the saying of the plucked and indignant American undergraduate, "Oh, the lovely, smiling, old sham!" It is difficult to see, however, where Jowett's influence on Symonds was so good as he believed it to be.

It is pleasantest to think of this really fascinating if in some respects disappointing book, as the record of a singularly fine spirit. It is best to forget the morbid self-torturings, and to remember the strength of purpose, the valour, and the dauntless energy. But while we accept it as a remarkable contribution to the literature of self-revelation, we must bear in mind that self-portraiture, even as reflected in a congenial mind, almost invariably lacks proportion. I am not of those who think that John Addington Symonds has depicted himself, or criticised his work in literature, with scientific exactitude. Neither he nor Mr. Brown has used all the colours on the palette. Some day, his friends will hope, there may be a supplementary volume in a lighter vein—a volume of anecdote, of blithe record of travel and experience, of correspondence with the elect of his comradeship. Not the least winsome and moving writing in the present work is the appended chapter by Miss Margaret Symonds. If she, with the help of that devoted and high-minded companion of Symonds's joys and many vicissitudes, who so happily sustained and influenced him throughout the arduous years of his maturity, were to give a more intimate and affectionately lightsome sketch of the

good fellow and most able and charming writer, whose memory is kept green by so many of us, a worthy and pleasant deed would be done.

A word, finally, as to the *format* of these volumes. They are handsome tomes: beautifully printed, with large type and spacious margins. The illustrations, too, are good—particularly a fine etched portrait of Symonds. Unqualified praise, indeed, would be the meed of the publisher, if only he had refrained from sending out such a work without an index. A biographical book less an index is dishonoured and without dignity, and is in the case of the fox that was sent abroad into the world without a tail.

WILLIAM SHARP.

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THESE volumes may be noticed together. They are evidence of the increasing interest England feels in all that relates to the navy. The first work is from the pen of Mr. Hamilton Williams, the accomplished instructor of the training school of naval cadets on H.M.S. *Britannia*. It is somewhat wanting in breadth and insight, and in philosophic views of the subject, and it is not without narrow British prejudices: for instance, it hardly alludes to Suffrein, the illustrious French precursor of Nelson; and it repeats the exploded falsehood that Napoleon plotted the assassination of Sir Sidney Smith. It reflects, also, the false doctrines of a school of shallow writers, who have contended that what they call our "supremacy at sea" makes the defence of England absolutely safe, and that no second line of defence is needed—a doctrine thoroughly condemned by Wellington, and, quite lately, by Lord Wolseley. But it is an excellent abridgment of our naval history, from the earliest times to the great day of Trafalgar; it would be a valuable text-book for young students; it would be of much use to the general reader, who does not care to go into the subject deeply. The second work, written by Commander Robinson, one of the editors of the *Army and Navy Gazette*, contains also a sketch of our naval history; but it is essentially of a different type. It is an extremely learned and thorough *résumé* of everything that concerns our naval service from its remote beginnings to the present time. It deals with naval administration in all its branches; with naval usages, laws, and customs; with naval construction, from the Viking galleys to the ironclads of the Victorian era; with the machinery which steam and modern ordnance have evolved; and last, but not least, with the personnel of the navy during the innumerable changes of ten centuries. The information it affords on these subjects has been collected with assiduous research: it is not to be found elsewhere; and this makes the book of no little value. Both volumes are enlivened by illustrations: that of Commander Robinson with a whole host

of engravings, not of much artistic merit, but of great interest as showing what our navy has been at different times.

We can only glance at a few of the topics which form the component parts of these volumes. At a very early period the superiority at sea of our mixed Anglo-Saxon and Danish breed had asserted itself with no doubtful results. The great fight in which Hubert de Burgh won renown, the victory of Sluys, showed the power of the British mariner on the element he was to make his own. In those remote ages, however, what is now known as the command of the sea was not a matter of dispute; this was to grow, as we think Admiral Colomb has shown, out of two conditions: the progress of naval strength, and the discovery that the sea was the main highway of trade, and the path to empire on land. It is very remarkable, as Mr. Williams has said, that master minds of the Elizabethan era saw clearly what the command of the sea implied, and also the true strategy of naval warfare so far as regards the defence of England. Bacon wrote, in fact, that Britannia must rule the waves if she was ever to be a really great power; Drake and others perceived that the proper method of securing our coasts was to "seek the Spaniard at home," and to "sing King Philip's beard" in the roads of Cadiz. The defeat of the Armada broke the maritime strength of Spain; but a formidable rival to our growing power at sea appeared in the little Dutch Republic, the noble creation of a Teutonic race, and with the tendency of the Teutonic races to go to the ocean. It is unnecessary to recur to the desperate contest made illustrious by the names of Van Tromp and Blake; as Capt. Mahan has pointed out, no war at sea has been so thoroughly fought out and of such doubtful issue. France then, occasionally aided by Spain, disputed the sea with us for more than a century; but the superiority of England became by degrees manifest, and it was finally asserted on the great day of Trafalgar. Since that time our supremacy on the great domain of the ocean has not been even challenged; it has not only made us feel secure at home—if occasional panics must be noted—but has given us a world-wide empire. Yet the struggle with France was fierce and long: for a considerable period it appeared doubtful. We were overmatched in the Channel in 1796; Ireland might have been lost in 1796-7; and it is vain to deny, as Mr. Williams seems to do, that Napoleon's scheme of invasion in 1803-5 had not at least a good prospect of success.

The paramount cause of British supremacy at sea is to be found, we believe, in the qualities of the race. No people of the Celtic or Latin stocks have been able to cope with us on the deep; the Dutch and the Americans alone can pretend to have fought at sea with Englishmen on equal terms, and both belong to the great Teutonic family. This is not sufficiently noticed in these works; this defect is one of the few in Capt. Mahan's pages. Yet it would be idle to deny that our institutions have, in this matter, produced great results; though institutions, if we look beneath the surface,

grow out of the races to which they belong. Commander Robinson's chapters on the government and administration of our maritime forces, from the remotest ages to the present time, are full of interest and deserve attention. Something like a naval conscription has always been a usage to support our armed power at sea; this was the true origin of the pressgang; and while military conscription would not be sanctioned, this expedient must be adopted to man our navy should a really grave emergency occur. Commander Robinson and Mr. Williams are hardly just to the Stuart kings and their earnest efforts to improve the navy; but they have duly pointed out that our greatest rulers—Edward III., Henry VIII., and Cromwell—had one and all an eye to the institutions that foster and maintain naval greatness. Our naval administration has had many defects: it has been injured by dull tenacious routine, and in some measure by Parliamentary rule; in the construction of warships it has often been behind the age. In this respect, indeed, France and even Spain have surpassed us over and over again: we had no ships equal to the *Orient*, the *Franklin*, and even the *San Joseph*, in the great war of 1793-1815; France launched the first ironclad and the first real screw man-of-war. Yet our naval administration has, on the whole, been better than that of any other state: it discloses less corruption and fewer abuses, less favouritism, less that is bad and destructive—no doubt owing to the power of public opinion, always jealous and vigilant on this province. From the days of Elizabeth downwards a great career has lain open to genius in the navy; we need only refer to the names of Shovel and Benbow, of Collingwood and of the immortal Nelson—heroes who owed nothing to wealth or to family. As to the condition and welfare of our naval seamen—the foundation on which the whole edifice rests—these have varied greatly at different periods. They were possibly at their best in the day of Cromwell, the chief of an armed democracy at sea and on land; they were certainly at their worst under the aristocratic régime which prevailed after the Revolution of 1688, and to which we may trace the mutinies of 1797. They have since undergone a most happy change, but there is still room perhaps for further improvement.

Commander Robinson's chapters on naval construction form one of the most instructive parts of these volumes. We need not dwell on the changes which, in the course of ages, evolved, from the galley of the Norse Vikings, ships like the *Great Harry* and the *Sovereign of the Seas*, masterpieces of the sixteenth and seventeenth centuries. It is to be observed that no revolution in the structure and armament of ships of war occurred during the long period between the reign of Elizabeth and that of Victoria. Immense improvements, no doubt, were made; but the ships and the guns that broke up the Armada were essentially the same as those that won Trafalgar; and the same may be said of all navies. But naval architecture and naval ordnance have been absolutely transformed within the last thirty-five years. Nelson

would not even recognise the battle-ships of this day. This, as everyone knows, has been the result of the application of steam to fleets; of the birth of the iron- or steel-clad warship; of the enormous development of the power of cannon. Nor is the revolution perhaps complete. What the consequences will be in naval warfare, it is impossible to predict with any degree of certainty. It seems likely, however, that quite light warships will be more formidable than ponderous monsters; that rapidity, and above all precision of fire, will be more than ever important; and we should think that steadiness, coolness, and strict discipline would tell at least as decisively as of old. Steam ought to increase the efficiency of blockades, though this is a debateable point. On the other hand, under certain conditions, it may assist a daring offensive: this certainly is the opinion of French experts. Our enormous superiority in coal and iron should give us a great advantage over all possible foes; and in future naval engagements the qualities of our race may be more conspicuous than was the case even before. "The men behind the gun" in the modern battleship will remain, perhaps, the most potent element of success; this should be steadily kept in mind in an age of mechanism and material invention. Captain Mahan has hinted that, in a future naval war, the English democracy might not show the indomitable constancy of the aristocracy of a hundred years ago; and no one can doubt that the question of our food supply is one of gravity, perhaps of national danger. But we believe that the democracy of England would be just as stubborn in a real struggle with a great foreign power as was the North in the contest with the South.

Our command of the sea remains unquestioned; it is still improbable that it will be challenged. Under this great agent of power our empire has grown, until it has reached world-wide dimensions; it extends over many regions of the globe. Meanwhile our influence as a territorial state has decreased, mainly owing to the progress of continental Europe, and to Italian and German unity: England will not again be the head of a European league to fight Blenheim and Waterloo. Simultaneously with this, our commerce has attained proportions our fathers could never have dreamed of; and we depend largely on foreign sources for food. These circumstances have strongly impressed Englishmen, and have produced a settled conviction that our supremacy at sea is a necessary condition of our welfare and power: we must rule the waves if we are not to decline and fall. This is a perfectly correct opinion. No thoughtful mind can doubt that our fleets should be able to contend successfully against any maritime powers, to maintain blockades at least as efficiently as of old, to fight another Nile and another Trafalgar, to protect so far as possible our merchant navy. But from the notion that our ascendancy at sea should be assured has grown out a most false notion: that that ascendancy is sufficient for the national defence, and that for that purpose a military force is needless. Our supremacy at sea

can never be so complete as to dispense with the existence of a well-trained army, and an army too of considerable strength, even for the object of protecting our shores, still less for carrying on war abroad; our first naval line must have a military reserve. All history shows that this is true; it is the judgment of every capable soldier who has considered the subject with an unbiassed mind.

WILLIAM O'CONNOR MORRIS.

The Eastern Question. Speeches delivered in the House of Lords by William Frederick, Lord Stratheden and Campbell, 1871-1891. Edited by his Executors, Hallyburton, Lord Stratheden and Campbell, the Hon. F. Lawley, and Cecil Cowper. (John Murray.)

THIS collection is a legacy to the British public, imposed as a testamentary duty upon his executors by the late Lord Stratheden, ostensibly at the suggestion of another deceased peer—the late Lord Ampthill. We cannot say the bequest is worthless, because it tends—and that was probably the testator's purpose—to place before his surviving contemporaries a much better justification than heretofore existed for his parliamentary career. Early in life Lord Stratheden felt himself to be an apprentice and follower of Lord Palmerston. He had industry, a certain volubility; but he was in speech prosy, pompous, and platitudinous. He was laboriously dull, monotonous, and intensely obstinate. He was always in the way, and never out of the way, in the House of Lords. Had he addressed a less cold and courteous assembly, or one overburdened with public business, he would have spoken amid howls and clamour and impatience, which might have prolonged, but would probably not have repressed, his dogged and determined utterance. No one listened throughout, no one reported throughout, his speeches; and now we find that their publication is of the least possible public value, because they relate almost exclusively to bygone conditions in the affairs of Europe. But we find also with pleasure that the publication has private and personal value; for it shows that a man who never caught the ear of Parliament or the public, had in his own way and in his own mind a mission clear and distinct, which was to preserve the treaty results of the Crimean war, to reform and reorganise the Ottoman empire, to preserve its integrity in Europe, and, above and before all things, to repress the disposition of Russia to aggression. The late Lord Derby, unlike his father, was very slow to indulge in personalities; but even his temper was once tried too sorely by Lord Stratheden, and he ventured to describe a performance as "pompous platitude or confused rhetoric," whereupon Lord Stratheden unconsciously proceeded to justify the Foreign Secretary by declaring that he had "so far forgot the usages of Parliament as to exalt himself into an arbiter of speaking," and that "he felt at liberty to view him as oppressed by care, upset by responsibility, or inflamed by the criticisms of which he knew himself to be the object." Lord

Stratheden was always profusely thankful for any crumbs of attention which fell from their lordships' table. He resented the stripping of provinces from Turkey; he cherished the belief that Turkey might, by means of local assemblies, become changed from a despotic into a constitutional power. He had no sympathy with the national aspirations of the Greeks, Bulgarians, Roumanians, or Servians, at the expense of the Porte.

"Russia," he said "seeks to overthrow at once the Treaties of 1856, Great Britain to maintain them until they can be properly organised. Russia has in view her own aggrandisement upon the Bosphorus; Great Britain looks to stronger combinations than the present one for checking it."

In his policy, which is now obsolete and extinct, Lord Stratheden was consistent, and in its published form, we now see, intelligible. He hoped much from the "revival of the Ottoman assemblies which began in 1877." He thought them "a check upon the arbitrary power of the Sultan. Had they gone on, Armenia might not have required the noble earl and his most reverend supporter to explain its wrongs or advocate its interests." His opinion was that, "until they have been fully tried, you cannot meditate a further system on the Bosphorus." He had a fixed impression that sympathy with Russia led most surely to war against Russia.

"The imputed partiality of the late Earl of Aberdeen for Russia produced the war which led us on to the Crimea; and had Viscount Palmerston replaced him in 1853, the Danubian provinces would not have been invaded."

He attacked in 1881 the united Powers "as crusaders in their essence; that they are only leagued against Mahometan dominion." He opposed the enlargement of Greece at one time with the curious argument that Athens could never be renovated, while policy "must foster the well-known desire of the Greeks to move towards Constantinople." He poured much ridicule upon the concert of Europe, as a doctrine by which "China and Japan may find their distribution altered by its fiat," which seemed to him an illustration replete with utmost absurdity. But it is impossible to deny a certain ability in such an expression as the following, made at a time when the country was absorbed in domestic affairs. Then is the time

"that we become more vulnerable in the larger and more general circumference. To take an extreme case, if the country was engaged in civil war, Parliament, no doubt, would be rather deaf to foreign policy, and yet under those conditions foreign policy would be fraught with peril and anxiety. Domestic troubles should be an incentive, although no doubt they are rather an anodyne, of vigilance."

Perhaps the greatest political trial of Lord Stratheden's life occurred when Lord Salisbury adopted in principle the Ottoman policy of Mr. Gladstone, against which the last and best words in this volume were a protest:

"When we disclaim all responsibility for what goes on in that distant country, we entirely forget that the established policy of Great Britain, of which the noble Marquess is but a

passing organ, has been to insist upon Ottoman reforms, upon Ottoman improvements, and actively to protest against all abuses in the administration of that Empire. If it can be reasonably established that such a mode of acting is thoroughly exhausted, and has irrevocably failed, it must be rational and politic to attempt the sole alternative which presents itself."

ARTHUR ARNOLD.

THE GILCHRIST EDUCATIONAL REPORTS.

Graded Schools in the United States. By Mary H. Page.

The Education of Girls in the United States. By Sara A. Burstall.

Methods of Education in the United States. By Alice Zimmern.

Training of Teachers in the United States. By A. Blanche Bramwell and H. Millicent Hughes. (Sonnenschein.)

WHEN the late Prof. W. B. Hodgson edited the "Report of an Educational Tour in Germany and Parts of Great Britain and Ireland," written by that great educationist, Horace Mann, he ventured to say: "It is by exciting rather than by satisfying the spirit of inquiry, that this Report will accomplish the greatest good."

No one will expect to find accomplished in these Reports a satisfaction of curiosity as to education so complete as in Horace Mann's Tour. Horace Mann was an educational expert, working in a land of educational enthusiasm. Yet it would be perfectly fitting to apply Prof. Hodgson's pronouncement to the Reports of the Gilchrist Commissioners. The actual accomplishment of these books is not a tithe of the promise there is in the experiment. To speak frankly, there is nothing classical about any of these four books. They have not the power of criticism and comparison of Mr. Matthew Arnold's outlook on French and German education. They have not the sympathetic insight of Dr. Fitch's account of American education. But the Manns, the Arnolds, the Fitches are pioneers who have opened out methods of educational observation. Opening-out is noble; following-up is creditable too. What is the good of classical educational reports, if they merely adorn the library? They can be read, it is true. After all, if read, they are second-hand. Reading and knowledge (it cannot be said too often) of foreign systems of education are not enough for the teachers. The best teachers, those most likely to profit, should also have observation and experience for themselves. Object-lessons are considered invaluable for pupils. Why not also object-lessons in methods of organisation and teaching for the teacher? Does not the material of knowledge enter the teachers' minds through the senses? Is it not true for the teacher as for the pupil, "Nihil est in intellectu quod non prius fuerit in sensu"?

While, therefore, we place as beyond price the work of the pioneers, we urge that it is not enough to have the way pointed out. The teachers of one country must not only know what is to be seen in the educational methods of another, they

must also see it. Educational theory is never tired of proclaiming that more information is not necessarily education. Receptivity of vocal sounds or of written letters is not the same as assimilation. To read about Italy is not the same as to see Italy. To read the report of an educational pioneer, even when he is an interesting writer, is to read a book of travels. For full educational activity of mind, it is necessary for the teacher also to travel and see for himself.

If this were merely a matter of personal pleasure during the experience for the teacher, or of personal ease after the experience, it would be of no more importance than for any other member of the community. The educational power of the teacher, however, is not merely a personal matter: it is of national importance. In the constitution of almost every one of the United States, says Miss Zimmern, is the formula: "Religion, morality, knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall be for ever encouraged." "Good," says the Englishman, as he wraps himself in the mantle of self-satisfaction. "Don't we spend ever so many hundreds of thousands of pounds a year on education?" No doubt, a very large sum of money is spent every year on the establishment and maintenance of elementary schools. Excellent school buildings are being provided. Many schools are well equipped with teachers; many also have excellent apparatus. The material conditions, on the whole, receive the most considerate attention; yet it remains to be said that in a very special sense the teachers are the schools. Whether there is soul, enthusiasm, judgment, tact, in the bringing up of the children depends on the interest of the teacher in his work, his experience as to what is good and wise. This, again, depends upon his width of view, and his readiness to grasp the significance of changing conditions.

All progressive influence must spread from those who have greater enthusiasm, higher ideals, wider experience, than their fellows. Hence the importance of teachers having the best standards of comparison before their minds, of knowing, or rather I would say realising, what has been done in the systems of the past, and what is being done best, at the present time, in other countries. The best teachers, with personal and direct knowledge of foreign work, would receive a stimulation, difficult to over-value, were they to see more of the educational effort of other countries. Their own schools would first receive the impress of the added experience; these would become a new standard of comparison, and so influence would result in increasing circles, directly and indirectly.

I have dwelt so long upon the general consideration of the advantage to the community of such reports as these, because I fear lest too much emphasis should be laid upon them as literary productions. It is not as such they should be judged. They bespeak attention because they show carefulness of observation and readiness to observe on the part of five representative teachers. They indicate in the whole spirit

of the work an enthusiasm for education of the highest sort, that of painstaking, scientific investigation, at once full of sympathetic imagination for different conditions from those under which the writers actually work, and at the same time a keen criticism as to the value of the institutions and methods observed both theoretically and practically.

Miss Page is impressed with the freedom of behaviour in children in the American schools, but points out the disturbing element produced by the immigration of foreigners. Miss Zimmern remarks on the contrast between the amount of oral work and written work. "The English school aims at written, the American at oral work." Again she says, "American teachers use the blackboard less than we do, while the pupils use it more." Miss Burstall quotes an American saying: "We have no established church; we have established education." Miss Burstall writes with much strength on the suggestive subject of co-education of boys and girls. Miss Bramwell and Miss Hughes admire the excellent provision made for the training of teachers for the American elementary schools. Yet Miss Hughes says, and her judgment is founded on experience, that England and Wales have made much better provision for High School teachers.

To merely mention such points as these would be unjust, were I not to add that the books bristle with scores of like suggestive instances. The reading of them cannot but be stimulating to educationists.

But, once more, it is to the value of the continuance of such observation and investigation as that of Miss Bramwell, Miss Burstall, Miss Hughes, Miss Page, and Miss Zimmern that attention should be drawn. If these educational researches began and ended in the five essays under review, the Gilchrist Trustees would deserve congratulation on having chosen such keen-sighted and laborious Commissioners. But the experiment is more than a mere justification of the choice of these ladies. The Gilchrist Trustees have set their hands to plough new soil, which has been found promising. They may, then, be tiding over the time till the matter becomes a national undertaking, when English students of education shall be sent to study foreign systems with as generous provision as American students are sent by public bodies to France, Germany, and England—or as even the Roumanian Government sends an educationist into England and Wales—to study educational institutions and methods. If the Gilchrist Trustees can see their way to continue to grant travelling scholarships to teachers, these American Reports will become epoch-marking. In any case, the Trustees have deserved well of the commonwealth for their public spirit.

FOSTER WATSON.

Our Health in Winter.—Dr. Andrew Wilson, writing in *Lloyd's Newspaper* no diet, says: "The teaching of nature should never be neglected, and in the matter of winter food let us see we are not wrong, and take sufficient fat, for the changes that result in the wear and tear of our bodies are lessened in intensity by the fat of food, and the need for flesh is always less when fat forms a due proportion of our diet." The Doctor proceeds to enumerate natural products that are admirable, among them "Cocoa" with its contained Cocoa Butter. Relatively to this it may be said that *EPPE'S PREPARED COCOA* contains all the constituents of the natural Cocoa, including the oil or intact.—[Anv.]

NEW NOVELS.

The Good Ship Mohock. By W. Clark Russell. In 2 vols. (Chatto & Windus.)

The Play-Actress. By S. R. Crockett. (Fisher Unwin.)

The Devil's Playground. By John Mackie. (Fisher Unwin.)

A Racing Rubber. By Hawley Smart. In 2 vols. (White.)

The Gates of Dawn. By Fergus Hume. (Sampson Low.)

James Macpherson, the Highland Freebooter. By J. Gordon Phillips. (Alexander Gardner.)

His Last Amour. By Monopole. (Digby, Long & Co.)

Cliff Days. By Brian Rosegarth. (Fisher Unwin.)

Phantasms. By Wirt Gerrare. (The Roxburghe Press.)

Martin Hewitt, Investigator. By Arthur Morrison. (Ward, Lock & Bowden.)

THERE is a trifle too much of the pot-boiler about *The Good Ship Mohock*, although its plot is sufficiently ingenious, and of incidents it has not a few. It suggests nothing so much as that Mr. Clark Russell, having no particular inspiration, set himself deliberately to manufacture a story which, although of the sea, should yet have a heroine, which should tell of pirates, and which, therefore, should have a scoundrel captain. Mr. Amelius Sinclair, that scoundrel captain, is fairly well drawn, and so is the heroine, his stepdaughter, although the boy reader will share in the captain's dislike of his relative, for she is, to say the very least, a bit of a sneak. The seizure of *The Mohock* by the crew of sham shipwrecked sailors looks very artificial; and the high jinks of the scratch lot of passengers recall the comedy indulged in at a snowed-up hotel in the depth of winter. It is needless to say, however, that *The Good Ship Mohock* is readable. Mr. Russell can raise a storm whenever he chooses, and the final tempest of his second volume must be allowed to be very effective. The interest of the poor passengers of *The Mohock*—although they have the making of a good burlesque company among them—in the mysterious and shady connexion of the captain of their ship with the pirates who seize it, is well sustained. The death of Sinclair is a strong bit of melodramatic business, and the finding of his body is distinctly disagreeable as well as strong. Altogether, *The Good Ship Mohock* is not one of those books by which fair critics will judge its author's position as a novelist.

Mr. Crockett has, in his little story of *The Play-Actress*, tried a daring experiment, and has achieved a remarkable, if not an absolute, success. He has sought to bring the natural wilds of Galloway and the moral wilds of London into the closest association, with the help of the Rev. Gilbert Rutherford—an intensely religious man of the type, if not quite of the stature, of Bishop Mylre and Jean Valjean. The "Great Preacher"—by the way, Mr. Crockett's repetition of

this phrase becomes tedious and almost irritating—is quite master of the situation, whether he is in his own Galloway parish or behind the scenes of a theatre, or among a company of reckless London bloods. His final triumph, when he actually discovers something that is not altogether evil in the adventuress widow of his son, is as good as anything of the kind in the pages of Mr. George Macdonald. Scarcely inferior to Gilbert Rutherford are the play-actress and the little child whom, in the character of "the lass in black," she introduces to its grandfather. As for Johnny Spencer, who, in the end, plays the prince to Miss Upton's Cinderella, one can, without much difficulty, forgive him (or Mr. Crockett) his dubious London slang for the sake of his warm heart, his good sense, and his very useful muscular Christianity. Nor should the *gamin* whom Mr. Crockett introduces for the edification and amusement of Gilbert Rutherford be overlooked. His *argot* is perhaps overdone, but he has the soul of a Gavroche nevertheless. *The Play-Actress* is far and away the best of Mr. Crockett's shorter stories.

The most alarming thing about Mr. Mackie's very readable story of *The Devil's Playground* is its title. After all, it is but the tolerably familiar combination of love and adventure, and above all nobility of character, which triumphs over the perils involved in both. No doubt "His Satanic Majesty"—as the usurper of the peculiarly wild playground in the very wild north-west of Canada, which forms the scene of this book, is styled rather too often—does his best to make Mrs. Tredennis and her old lover Dick Travers "go wrong." But he fails to do anything more than nearly kill them of cold and starvation. In the supreme moment of their lives, when they part to all appearance for ever, principle triumphs over passion, and they discover, through explanations, that they have been parted by a misunderstanding, not by perfidy on the part of either. The closing chapters are rather tame. Mrs. Tredennis finds her husband, whom she had married because he was regarded as "desirable," and because she thought Dick a traitor, to be a very fine fellow; and Dick on his part finds Miss Dalton, who nurses him, to be a charming as well as a wealthy girl, and eminently worth marrying. All the characters in the story are good. The best is the guide philosopher, and friend of Dick Travers, who certainly manages to keep as old a head on as young shoulders as is possible or perhaps desirable.

The latest posthumous novel of Hawley Smart is not one of his best. Indeed, most of the incidents in *A Racing Rubber*, and also the environment of the leading characters, appear almost painfully familiar. One does get very tired of the morality—and still more of the immorality—of the Turf, and of the devices adopted by trainers and impecunious, though "knowing," persons to checkmate each other. It may be allowed, however, that the Regent's Park ice disaster is introduced with considerable skill, to give an excuse to the hard-up son of the squire and the

daughter of one of the squire's farmers to fall in love with each other; and that Reginald Chacewater and Kate Darley, though a very matter-of-fact Romeo and Juliet, hold the field in the story against all the other characters. Why, indeed, the young squire, who has ability enough to write a tolerably successful story, should take a fancy for Kate Darley, whose rebellion against boarding-school control has made her a circus girl, is not very clear. But Kate herself is a most delightful and thoroughly English girl; and if she shows that she "has a bit of a temper," few will regret that she should do so at the expense of Clara Wargrave, who is a very disagreeable specimen of the "designing minx," and has no objection to tell lies or send anonymous letters, if only she may destroy the character and matrimonial chances of a rival. Tom Bramber, the second string to Kate's bow; Jim Darley, her brother; and the old squire himself, are good illustrations of Hawley Smart's skill as a portrait-painter.

The Gates of Dawn is the best thing that Mr. Fergus Hume has yet done—so very good as to suggest that he has again struck oil, and for the first time since the day of *The Mystery of a Hansom Cab* came to an end. The hero, indeed, does not make a promising start when he comes upon the scene in the first chapter; for, although he is dressed as a gamekeeper,

"Aristocrat was writ largely on face and bearing. His six feet of stalwart manhood showed the influence of athletic training; his masterful mien and the imperious look of his grey eyes, firm lips, and wide nostrils betrayed the class to which he belonged."

But Lord Ardleigh—such is the true name and title of the pseudo-gamekeeper—improves as he goes on, and plunges into mystery after mystery, in which a certain pretty Meg, a Mother Jericho, a Tinker Tim, and, above all, a fiendish Miss Lindifarne, play their parts. The plot is conventional in a way; but Mr. Hume has put a great deal of work into it, and has, besides, scored a decided success for the first time in reproducing the humours of English rural life. *The Gates of Dawn*, in short, recalls the work of Mr. B. L. Farjeon.

In *James Macpherson* Mr. J. Gordon Phillips has produced a really spirited romance, taking for his hero the Highland freebooter who, according to legend and Burns, "play'd a spring and danced it round, below the gallowa tree." Mr. Phillips is obviously hampered a good deal by the fact that he has to allow his herculean—and, indeed, superhuman—Highlander to be finally captured and hanged. Still, he is able to give the freebooter, on the average, one adventure per day. Macpherson is weak, of course, where most strong men are weak—in regard to women. But he makes a quiet and respectable marriage in the long run; and there is really no excuse except the facts of accepted history for his death, as even his relentless enemy, Braco, changes his nature and tries to save him on the scaffold. It would be no difficult matter to pick holes

in *James Macpherson*, to point out incoherencies of plot and faults of style; but, altogether, Mr. Phillips has the making of at least an average romancist in him. There is certainly no reason why he should not produce a series of stories quite as good as those which gave the author of *The Wolf of Badenoch* a temporary celebrity.

The best that can be said of *His Last Amour* is that it is an agreeable disappointment. The title suggests disreputable realism, whereas the story is in reality a bit of innocent and conventional melodrama. Valerie Campbell, who is greatly enamoured of a very walking-gentlemanly Gerald Methuen, pledges herself to marry a miserly sensual David Leeson, who is older than her father, and has that weak man at his mercy through having discovered that he is a forger. The horrid David, although he is a widower, and ought really to know better, has a mistress named Lucy Grant. While he is trying to terrify Lucy into relieving him of her unpleasant and compromising presence, she meets by accident with her death. The accident looks so very like murder that Leeson in turn takes an overdose of laudanum, and so saves Valerie the trouble and risk involved in a sham elopement with the Duke of Yaverland who, by the way, is far too sprightly, not to say passionate, a gentleman for his years. The Duke turns out to be Gerald's father, and to have a fragment of a conscience. In *His Last Amour*, in fact, we have a rather conventional plot evolved in a conventional manner. Nor is there anything notable about it.

Cliff Days is a clever, repellent, and quite George Mooreish exercise in English realism. Kennet, the noisiest of a band of London brothers whose chief delight in life is what one of them terms a "whiskey crawl," strolls a great deal on the beach in the course of a holiday with Gertrude Albyn, the daughter of a colonel. The colonel is quite conventional, and so for that matter is Gertrude, for she is engaged to a preposterously wealthy Belgian stockbroker of the name of De Clery. But this does not prevent her from walking with Kennet, and boxing his ears and kissing him till "he seized her and kissed her mouth, forehead, and eyes hard and long"—so very hard indeed that "there was a trace of blood on her lip." After this there should have been an elopement. But Gertrude regards herself as too "sensible" a girl to do anything of the sort; and so she deliberately gives herself away to the stockbroker, while Kennet returns to London, tells his story to the only one of his companions who, because he is very hard-headed, keeps occasionally sober, and then goes off for a night's dissipation. The central story of *Cliff Days* is well told, though in the last degree disagreeable. The gaieties of Kennet and his "chums" have, however, a forced and unreal look. If the author of *Cliff Days* is a new hand, there is no reason why he (or she) should not write a story quite up to the *Keynotes* level.

Perhaps it is unfair to the author of *Phantasms* to regard his book as an experiment

in short, gruesome fiction, and not—as the elaborate Introduction may seem to show—as an important and serious contribution to science of the "Psychical Research" type. But if it be so taken, there can be no question that Mr. Wirt Gerrare has a marvellous power of playing with the horrible. For haunting, all-dominating ghostliness I know nothing to beat the two best stories in the collection, "The Dark Shadow" and "The Sleepless Man." In the former the introduction of "the curse" of a wretched woman as told by the nurse who attends to her, and also of the "thing," in the person of the woman's son, who gives effectiveness to the curse, is an almost unique *tour de force*. Yet one may wish that Mr. Wirt Gerrare's imagination—if it be imagination—will, next time he writes, find its way out of the Valley of that Shadow which is more terrible than death itself.

Martin Hewitt is certainly the most ingenious and entertaining of the numerous successors of Sherlock Holmes, although there is about him none of that esoteric diabolism which almost places Mr. Conan Doyle's creation on a level, for genius, with the monstrosities of Edgar Allan Poe. Hewitt is, indeed, but a painstaking believer in the theory that genius is an infinite capacity for taking trouble, and he has not so many mannerisms as Professor Moriarty's enemy. Mr. Morrison, as a rule, works on the sound principle that the person who seems the most unlikely to commit a crime with which he is in one way or another associated is the criminal. But the working out of the principle has a superficially more reasonable look than anything of a similar character even in Mr. Conan Doyle's pages. There is not one of the stories in this collection that is not ingeniously constructed and carefully written; and if I select for special commendation "The Case of Mr. Foggatt" and "The Steinway Cameo Mystery," I do so simply because I enjoy the poetical justice that is allotted in the one, and admire the mystification which is so perfectly sustained in the other.

WILLIAM WALLACE.

CLASSICAL BOOKS.

Plutarch's Life of Pericles. With Introduction, Critical and Explanatory Notes, and Indices by H. A. Holden. (Macmillans.) The minute care of Dr. Holden has made the scholar's library richer by an edition of Plutarch's *Pericles* which, while it will abundantly satisfy the needs of any ordinary student, will also teach him the spirit and habits of research. Dr. Holden, whose many annotated editions have already shown that he possesses the qualities most essential for a commentator, shirks no difficulty; but he often and wisely leaves the reader to find out, on clues supplied by him, how the difficulties shall be dealt with. Some of his many references are wrongly printed; but if the young student has but the patience to look up the references offered, and the numerous side-issues opened to him here, he will find himself much the wiser for the process. The edition begins with a *Life of Plutarch* which has done service before. Then we come to a useful section on Plutarch's *Life of Pericles*, its sources, and the value of its judgments. A chronological table stands next,

in the construction of which, as in the historical portion of the notes, Dr. Holden has made use of Busolt's *Griechische Geschichte*. Then, after a short account of the MSS. and editions, follows the Greek text, with critical notes. The conjectural emendations admitted to the text by the editor are "chiefly those of Cobet contributed to the sixth volume of the new series of the *Mnemosyne*." Those of Theodor Bergk, taken from the margin of a copy of the *Lives* belonging to him, are mostly noted in addenda. Last come the commentary, and a series of those complete indices for which Dr. Holden's books are famous. One or two matters have escaped revision. Thus, the last note on C. 4 is adapted to a punctuation different from that followed in the text; and the first note on C. 36 is adapted to the reading *eis τούτων*, whereas the text follows Blass in printing *eis τούτοις*. But still we admire the thoroughness with which the whole thing is done, even where we cannot agree with the interpretation of particular passages. And we hope that there is room for a friendly difference of opinion on the following points: (1) about the description of Pericles' head in C. 3, *πρυμνήκη . . . καὶ ἀσφύμετρον*; "longish and out of proportion" to the rest of his person, Dr. Holden says. But Plutarch perhaps only meant that the length of the head was out of proportion to its width. (2) C. 8, end, *ταύτ' οὐκ ὑπάρχειν*, "that the same advantages therefore belong" to our dead—i.e., immortality. Here we feel sure that *ταύτ'* is the honours paid to the dead and the good which they have done the state. The *οὐκ* would be more appropriate on Dr. Holden's explanation, but it is not inappropriate on ours; and the plural *ταύτ'* cannot well be referred to the single fact *ἀθανάτους γενεῖναι*. (3) C. 8, has a good note on the "wrestling" of Thucydides, the son of Melesias; is it not possible that *τῷ Περικλεῖ συμπλεκόμενος*, said of him in C. 11., is another echo of the same story? (4) C. 15, end, Dr. Holden translates: "Pericles did not make his fortune greater than that which his father had left him by a single drachma of the moneys, which some even disposed of in part in favour of their sons." We hardly see what this means. Dr. Holden says of Schmidt's translation, "Some of whom (tyrants and other rulers) bequeathed their power to their sons," that it is considered unsatisfactory, as it involves the assumption of an improbable fact. That tyrants should bequeath their power? The tyrant of Athens, at least, did bequeath his power to his sons. The passage of Plutarch is not improbably corrupt; but, as it stands, Schmidt's translation is preferable to Holden's. (5) The fragment of Eupolis in C. 24 is understood by Dr. Holden to mean that the younger Pericles would have been admitted to full burgher-rights had he not been deterred by the shameful circumstances of his birth. But C. 37 goes to show that he was so admitted. We must look, therefore, for some other explanation of *πάλοι γ' ἔν ᾧ ἦν ἀνὴρ*.

Euripides' Alcestis. Edited by Mortimer Lamson Earle. (Macmillans.) We should not wonder if the "*Alcestis*" were proved to be the most read among Greek plays. It is short; it is fairly easy; it has just the admixture of comic scenes which Shakspeare has popularised in tragedy; it has a certain modernism in its pathos; it has been illustrated by a masterpiece of Leighton's. Hence we can understand that a handy edition, like Mr. Earle's, may really be called for, though we do not observe anything very novel or striking, either in the Introduction or in the notes—though, in the former, we think Mr. Earle (pp. xl.-xli.) is rather too peremptory over the question of the number of stage-doors. The chief fault in the notes is the tendency to annotate the obvious—

e.g., what is the use of the note (p. 158) on *τὸ τῆς τύχης*? or of that on l. 1138? On the other hand, some of the supplied stage-directions and more advanced grammatical notes (e.g., that on l. 386) are helpful and good, and the choric passages (e.g., pp. 171-4) are well explained.

Latin Phrase-Book. By C. Meissner. Translated by H. W. Auden. (Macmillans). This is one of the many excellent pieces of work that we owe to Germany. In its native land it has gone through six editions; the French translation is in its third; it has been rendered into Italian; and we are glad to greet it in English. Mr. Auden has added an appendix, and has made the book additionally useful by a Latin index and a catalogue of subjects in detail. A collection of sound and useful idioms is of great value, if schoolboys can be got to assimilate and adopt them; but such a book must also be a book of reference, and for this purpose it would have been better to arrange the subjects alphabetically. At present it is difficult to find an idiom without a good deal of trouble, unless one can remember a word in Latin, and see the index at the end—and something of an English index is much needed. The book is very free from misprints; and, so far as we have tested it, the English work is sound and sensible: e.g., for useful and simple idioms, pp. 121 and 263. But the book is rather too long; and some of the idioms might be left out, in order to concentrate attention on the rest: e.g., on p. 111 the paragraph "tradunt, dicunt" &c., might be omitted. The political phrases on pp. 211-12 are prolix—so are the examples on pp. 100-1—unless the book is to be regarded as purely a book of reference.

Flores Historiarum; Gathered from English Chronicles. A First Latin Reader. Edited by William Marsh and Robert Steele. (Rivington, Percival & Co.) The two editors are assistant-masters at the Bedford Modern School, the headmaster of which, Mr. Poole, contributes the preface. It is, we think, rather a good idea to lead boys up to classical Latin through mediæval or English Latin. As Mr. Poole sees, all classical Latin is too hard for beginners because of its strange construction, while mediæval Latin assimilates itself closely to English in order and construction. Besides, the interest of King Arthur's death, of Canute by the seashore, of Rufus's death, of little St. Hugh's martyrdom at Lincoln, is certainly keener, to a beginner, than any more remote and obscure tales from the classics. The Introductory Hints on Translation (pp. 49-56) seem at once brief and good.

The Odes of Horace, Books I. and II. Done into English Verse by J. Howard Deazeley. (Henry Frowde.) This translation of Horace is extremely unequal. Neither in metre nor in literary tact does Mr. Deazeley seem able to keep at his own best level for any length of time. Here, for instance (pp. 50-1; *Car.* ii. 3) is an attempt to render the ode to Dellius into the metre of *In Memoriam*: it is certainly readable, and, in one or two lines, felicitous:

"Where lofty pines and poplars white
Their boughs in friendly shade entwiae
Together, and with winding line
The brooklet babbles in its flight.

"Here call for wine and nard and bloom
Of roses fading all too fast,
While youth remains and fortunes last,
And Fate still spares the thread of doom.

"The lawns you buy you must forsake,
That home by tawny Tiber's wave;
The growing stores for which you slave
In heirship will another take."

But with what an ambiguous bathos does the very next Ode open!

"Because thy love turns to a waiting-maid,
Of shame, my Phocæus, be not thou afraid," &c.

And again (p. 35, *Car.* i. 28), how tactless a version of

"Dant alios Furiae torvo spectacula Marti"

is

"The Fates give some grim gaze of Mars to please?"

The lack of punctuation, the unscholarly confusion between Furies and Fates, the want of reflection on the needs of an English reader—all these are conspicuous, and might so easily have been avoided! So, one would have thought, might such slips as (p. 37) *Panaetius* for *Panaetius*; the scanning (p. 24) of *Ustica* as *Ustica*; the rendering (p. 56) of "minaces" by "suppliants"; of "spiritum tenuem" (p. 69) by "humble hue." On p. 46 there is an apparent confusion between "Liburnian galleys" and "Liburnian throngs": ships are meant, not crews. The three original poems—"Andromeda," "Ariadne," and "Jason"—which conclude the book, have some modest merit, particularly the second. The first looks like a Newdigate, or a competitor for that prize. But, in a poem on a classical subject, ought we to have so unmistakable an extract (p. 88) from a modern hymn as "hungry billows curling"?

NOTES AND NEWS.

THE Reminiscences of the Dean of Salisbury will be published next week by Mr. Edward Arnold. Dean Boyle's father was Lord Justice-General of Scotland, and a close friend of Sir Walter Scott and other lights of the brilliant literary society of the time in Edinburgh. Of these, Dean Boyle has many interesting anecdotes; and later on he was intimately acquainted with the best of his own contemporaries—Dean Stanley, Thackeray, &c.

MESSRS. CHAPMAN & HALL announce for immediate publication *China Past and Present*, by Mr. R. S. Gundry. Among the subjects treated of are: the educational system and industrial progress, foreign intercourse and the maritime customs service, currency and trade, products and resources, the missionary question, ancestor worship, judicial torture, &c.

A BOOK, entitled *Studies in Social Character and Theory*, dealing with many of the questions which are now being agitated by local reformers, will be published shortly by Messrs. Macmillan & Co. It is being edited by Mr. B. Bosanquet, with whom, as contributors, are associated Mr. C. S. Loch (secretary to the Charity Organisation Society), Mrs. McCallum, and Miss H. Dendy.

MESSRS. LONGMANS & Co. have in the press a volume of *Latin and Greek Translations*, by the Rev. Dr. William Baker, headmaster of Merchant Taylors' School.

MR. T. FISHER UNWIN will publish next week the three following books: *Popular Sayings Dissected*, by Mr. A. Wallace, who has devoted many years to collecting his material, and who claims that he gives every reasonable solution that has been advanced with regard to all sayings that are apparently obscure; *The Expansion of South Africa*, by the Hon. Mr. Wilmot, a member of the Cape Legislature, who recently paid a visit to this country; and—in the "Autonym Library"—*A Bachelor's Maid*, by Mrs. Burton Harrison, of New York.

MESSRS. T. & T. CLARK, of Edinburgh, have in the press a work by the Rev. Dr. H. A. A. Kennedy, of Callander, on *The Sources of New Testament Greek*, which attempts to estimate the influence of the LXX. on the New Testament vocabulary. The subject is treated in close connexion with later Greek as a whole, and more especially with the colloquial Greek of the period in which the LXX. and New

Testament were compiled; and the author seeks to prove that, in place of a predominating influence of the LXX. on the New Testament, the element common to them is rather the "popular" language in which they were both written.

WE understand that Mr. Grant Allen's story, *The Woman that Did*—about which there has been some talk in advance—will be published by Mr. John Lane at the end of next week, and also simultaneously in America.

THE Earl of Dunmore has just completed a novel, entitled *Ormsdal*, of which the scene is laid partly in Scotland and partly in Egypt. The work will be published by Mr. Edward Arnold early in March.

MESSRS RICHARD BENTLEY & SON will publish immediately after Easter a new novel by Miss Florence Montgomery, entitled *Colonel Norton*.

MR. MANYILLE FENN's new story, entitled *The Queen's Scarlet*, will be published by Messrs. Cassell & Co. next week.

THE next volume of the "Pioneer Series" to be published in the course of next month, is entitled *A Street in Suburbia*, by Mr. Edwin Pugh.

A NOVEL, by a new writer, entitled *The Faded Poppy: a Fragment of Philistine Melodrama*, will shortly be published by Messrs. Hodder Brothers.

A *History of the Welsh Church to the Dissolution of the Monasteries*, by E. J. Newell, author of "The Life and Teachings of St. Patrick," is announced for immediate publication by Mr. Elliot Stock. The same firm will also publish *A Future Roman Empire*, by Mr. G. E. Turner—a work which is designed to show the possible result of some modern political and economic problems.

MESSRS. OLIPHANT, ANDERSON, & FERRIER have in the press a volume of lectures by Dr. Alexander Whyte on the municipal and military characters of *The Holy War*, forming the third series of "Bunyan Characters." In a few days will be issued a new edition, completing the twenty-first thousand, of the first series of "Bunyan Characters," and also a new edition—the fourth thousand—of Dr. Whyte's *Appreciation of Jacob Behmen*.

A BOOK of West India sketches, by Mr. M. H. R. Trowbridge, will shortly be published by Mr. T. Fisher Unwin, under the title of *Gossip of the Caribbees*. The subjects are grave and gay, and are the result of considerable knowledge of the inner life of the people.

MR. ALFRED MILNER's address on "Arnold Toynbee," which was delivered at Toynbee Hall a few weeks ago, will be published immediately by Mr. Edward Arnold.

THREE editions having been exhausted of Rita's new novel, *Peg the Rake*, Messrs. Hutchinson have a fourth edition in the press. We understand that Mrs. Bernard Beere is studying the book with a view to the story being dramatised.

AT the meeting of the Ethical Society, to be held on Sunday next, at 7.30 p.m., at Essex Hall, Strand, Mr. G. F. Stout, the editor of *Mind*, will give a lecture on "Ethics and Religion of Spinoza."

THE third series of lectures of the Sunday Lecture Society begins on February 3, in St. George's Hall, Langham-place, at 4 p.m., when Mr. A. S. Woodward, of the British Museum, will lecture on "The Restoration of Extinct Animals." Lectures will subsequently be given by Dr. R. D. Roberts, Prof. Henry E. Armstrong (president of the Chemical Society), Mr. C. T. Whitmell, Dr. C. W. Kimmins, Mr.

Douglas Carnegie, and Mr. W. Mayhew Heller.

ON Wednesday next, Messrs. Sotheby will sell a snuff-box once belonging to Dean Swift, which appears to have an authentic pedigree. It is of mother-of-pearl, mounted in silver. The outside of the lid has a representation of Venus (?) and a lion, with the motto: "Amor vincit omnia." A letter accompanying the box records that it was given by Dean Swift to his godson, the Rev. John Gere, who left it to his sister, and she to her daughter, the mother of the present owner.

UNIVERSITY JOTTINGS.

THE number of public lectures at Oxford seems a notable feature, as compared with Cambridge. For example, on Monday next, Prof. R. Warrington will deliver his inaugural lecture as Sibthorpean professor of rural economy, Prof. Percy Gardner will give a public lecture on "The Life and Work of Sir Charles Newton," and Mr. A. B. R. Trevor-Battye will lecture before the Ashmolean Society on "Ice-bound on Kolguev," illustrated by lantern-slides; on Tuesday, Prof. Hubert Herkomer will give a public lecture on "Art Tuition," in the Sheldonian Theatre; on Wednesday, the Rev. Dr. E. Moore will give the first of four lectures introductory to the study of the *Purgatorio*; and on Thursday, Dr. Henry Sweet—who is now residing at Oxford—will begin a course of three lectures at the Taylor Institution on "The Practical Study of Languages." We may add that, on Friday of this week, Mr. Morfill, reader in Slavonic, was to give a public lecture on "Nicholas Novikov, and the Educational Movement in Russia in the Eighteenth Century"; and on Saturday Mr. Arthur Sidgwick was to lecture, for the benefit of the Association for the Education of Women, on "Elizabeth Barrett Browning."

THE discussion in the Senate on a report of the General Board, advocating the introduction of essays into the tripos examinations, is printed in the last issue of the *Cambridge University Reporter*. Perhaps the most notable feature is the admission that Oxford men have a power of putting their knowledge into literary form which Cambridge men have not. Some general remarks by Prof. Clifford Allbutt seem worthy of quotation:

"Without desiring to reflect on the examiners for the Previous Examination, he could not help saying that candidates frequently presented themselves for medical and surgical examinations, as to whom it was almost incredible that they should have scraped through any examination at all. In one instance he had made a list of thirty ordinary words which a candidate had consistently misspelt. He was ashamed that these men should go to write notes for physicians in London hospitals. They were inferior to those who used to go up twenty or thirty years ago. The important point was to influence the public schools. He was coming round to the opinion that the establishment of the "modern side" in schools was proving a grave misfortune. Instead of obtaining any knowledge of principles, school-boys now pottered with chemical and biological conundrums in back rooms, and he wished to goodness they could return to the honest old-fashioned grammar school education and defer the start in science till they came to the university."

BARON ANATOLE VON HÜGEL is disabled by illness from continuing this term his lectures on the collections preserved in the Museum of Archaeology and Ethnology at Cambridge.

MR. T. FISHER UNWIN will publish immediately the essay, by Mr. Herman Oelsner, of Caius, which gained the La Bas prize at Cambridge last year. The subject is "The Influence of Dante on Modern Thought."

THE Rev. James Gilroy has been appointed by the Crown to the chair of Hebrew and Oriental languages at Aberdeen.

AT a meeting of the University Court of St. Andrews, held last Saturday, it was resolved, by a majority of eight votes to seven, to petition Parliament in favour of the Bill for annulling the affiliation of University College, Dundee.

THE last part of the *Transactions* of the Glasgow Archaeological Society (MacLehose) contains an article on "John Snell, of Upton, and the Snell Exhibitions," by Mr. George W. Campbell. Of Snell himself not very much can be ascertained. He is said to have been born in 1629, at Colmonell, Ayrshire, where the tombstone of his father may still be seen in the churchyard. His name appears twice in the register of Glasgow University for 1643. His life seems to have been passed entirely in England, under the patronage of Sir Orlando Bridgeman. He died at Oxford in 1679. Several books that he presented to the Glasgow University library are still preserved there, some with the bookplate of Sir Orlando Bridgeman—a portrait engraved by the elder Faithorne; and he also gave three thousand marks towards the building of the steeple. By his will, he devised his residuary estate, consisting mainly of the parish of Upton, Warwickshire, to found the exhibitions that bear his name. Originally, there was no necessary connexion with Balliol, the master of that college being only one of five trustees. It is more interesting to learn that

"each scholar is to be bound under a penalty of £300 to enter into holy orders, and to take no spiritual promotion, benefice, or other preferment in the Kingdom of England or Dominion of Wales, it being the testator's will and desire that every such scholar shall return to Scotland . . . but in no case to come back into England."

The will gave rise to much litigation, and the terms of the endowment have been varied from time to time by the Court of Chancery. Twenty years ago there were fourteen exhibitors, each receiving £132; the number has now fallen to four, and the annual value to £80.

ORIGINAL VERSE.

PORTRAIT OF ANTON HERKOMER BY HUBERT HERKOMER.

I WISH, old man, that I could take your hand
And learn what you have learned of hell and heaven.

I nothing know of you except this face
And figure and the craft, whose hanging web
Surround your form with shadow and soft hues.
Yet this I knew that you have failed in much,
And by the failure and the strife have gained
A glimpse of joy so high, despair so low,
That men, your brothers, who for ever tread
The path of rich consistent good, dream not
Of your twin visions. For these perhaps your mind
Wearied by conflict has no spoken word,
Although they are the guides that may not pass
From you in death and must lead up to God.

Oxford.

L. DOUGALL.

OBITUARY.

JOHN O'NEILL.

MR. JOHN O'NEILL, who died on January 12, at Selling, near Faversham, deserves at least a passing word in memoriam.

He was born near Limerick, in 1837, and entered the Ordnance Office—soon to be merged into the War Office—at the early age of sixteen. Here his abilities soon brought him to the front, and he was recognised as an official of exceptional ability. Nor was he a clerk only. While at the War Office he made himself a master of the Japanese language, and published *A First Japanese Reading Book: a translation*

into literal English, with Japanese text, of a Buddhist discourse. In 1878 he was appointed Auditor and Accountant-General of Cyprus, and had to deal with intricate fiscal subjects and questions of exchange. Leaving Cyprus, he settled first at Cognac, in France, where he wrote on foreign questions for the *Saturday Review* and *Nineteenth Century*, and then at Selling, in Kent. Besides contributing to many English periodicals, Mr. O'Neill wrote, in French, a learned disquisition on *Li Roys des Ribaus*, in which he showed much curious knowledge of the ragamuffin free companies of mediæval France. But his *magnum opus*, the work to which he devoted many years of his life, leaving only the first of two volumes published at the time of his death, was *The Night of the Gods*: an enquiry into Cosmic and Cosmogonic Mythology and Symbolism. This book was designed to prove

"that the everlasting, stupendous, unfailing rotation of the Heavens round the Earth—which was an ever and everywhere present, overpowering universal fact—must from the earliest times, when human intelligence had grown up to the notice of it, have exercised an enormous and fascinating and abiding influence upon the observant and reflective, upon the devout portion of mankind; and must have provided the supreme initial origin of the greater Cosmic Myths which concern themselves with the genesis and mechanism of the Universe."

Of the truth, or even the plausibility, of this theory, I am no judge. There can be no question, however, of the wonderful array of recondite erudition with which it was supported. Neither can there be any question—with those who, like myself, enjoyed Mr. O'Neill's friendship—of his great and varied ability.

F. T. M.

MAGAZINES AND REVIEWS.

THE *Boletín* of the Real Academia de la Historia for December opens with a review by Gomez de Arteche of M. Grandmaison's "Un Curé d'autrefois." The reviewer adds more information with regard to the generous treatment of the exiled French bishops and priests by the higher Spanish clergy during the Revolution. Bishops de Coucy and Themines, the chief founders of "La petite Eglise," were recipients of this hospitality. Next follows an account, with excellent engravings, of prehistoric pottery and vases of the bronze age, found at Ciempozuelos between Madrid and Aranjuez. Danvilla Collado describes a fourteenth century tomb in Valencia, also illustrated. Prof. Hübnér writes on some Roman inscriptions of Merida, lately rediscovered in the Castle of Las Navas del Marqués. Padre F. Rita discusses, with engraving and translation, a Hebrew epitaph from Monzón de Campos. A will of Antonio de Herrera, the Chronicler of the Indies, is printed at length. But perhaps the most gratifying thing in the *Boletín* is the announcement of an alphabetical index to the first twenty-five volumes, to be distributed with the January number. Such an index will almost double the value of this important collection.

FASCICULE xxv. of the *Archives Historiques de la Gascogne* contains the second part of "Audijos, La Gabelle en Gascogne," admirably edited by M. A. Communay. This history throws much light on the often-strained relations between the intendants, the governors, and the local authorities of the more independent provinces in the seventeenth century. One more fascicule, the third volume of the "Comptes des Frères Bonis," terminate the first series of these *Archives Historiques*. In 1895 will commence the still more valuable publication of the Chartulary and Bullarium of Gascony.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ARNDT, A. *De libris prohibitis commentarii*. Regensburg: Pastet. 3 M.
BEZOLD, W. v. Hermann v. Helmholtz. *Gedächtnisrede*. Leipzig: Barth. 1 M. 50.
BRAVOIS, Jules. *Essai de bibliographie des œuvres de M. Alphonse Daudet*. Paris: Conquet. 10 fr.
LOTI, P. *Le Désert*. Paris: Calmann Lévy. 3 fr. 50.
MONTESQUIEU, *Voyages de (1728-9)*, p.p. le Baron Albert de Montesquieu. T. 1. Paris: Picard. 12 fr.
ROUTIER, Gaston. *Deux mois en Andalousie et à Madrid*. Paris: Le Soudier. 7 fr. 50.
SAINT-AULAIRES, Comte A. de. *Carlistes et Christinos: Roman historique 1833-1808*. Paris: Calmann Lévy. 3 fr. 50.
SUPHAN, B. Hans Sachs, *Humanitätszeit u. Gegenwart*. Weimar: Böhlau. 1 M.
VALLÉE, Léon. *La Bibliothèque Nationale: choix de documents pour servir à l'histoire de l'établissement et de ses collections*. Paris: Terquem. 18 fr.

HISTORY, LAW, ETC.

- AUBERT, Félix. *Histoire du parlement de Paris de l'origine à François Ier, 1250-1515*. Paris: Picard. 18 fr.
FÉRET, l'Abbé P. *La Faculté de théologie de Paris et ses docteurs les plus célèbres. II. (1250-1800)*. Paris: Picard. 7 fr. 50 c.
HOSTEN, H. *Die Personalexecution in Geschichte u. Dogma. I. 2. Die Personalexecution in Italien. 1. Abschn. Italienische Rechtgrundlagen*. Wien: Manz. 5 M. 80.
LACROIX, Clément de. *Souvenirs du Comte de Montgaillard, agent de la diplomatie secrète pendant la Révolution, l'Empire et la Restauration*. Paris: Ollendorff. 7 fr. 50.
LARIVIÈRE, Ch. de. *Catherine II. et la Révolution française*. Paris: Le Soudier. 3 fr. 50.
LEHNS, der obergermanisch-rachische, des Roemerriches. Hrg. v. O. v. Sarwey u. F. Hetner. 1. Lfg. Heidelberg: Petters. 5 M.
MUELLER, Léon. *Gouvernements, ministères et constitutions de la France de 1789 à 1895*. Paris: Guillaumin. 10 fr.
PAGIT, Ernest. *Histoire des ducs de Bourgogne de la race capétienne*. T. V. Paris: Thorin. 12 fr.
VALÉRY, Jules. *Des Contrats par correspondance*. Paris: Thorin. 8 fr. 50.

PHYSICAL SCIENCE.

- BAURS, L. A. *Beiträge zur Kenntnis d. Wesens der Sclular-Variation d. Erdmagnetismus*. Berlin: Mayer & Müller.
LORENTZ, H. A. *Versuch e. Theorie der electrischen u. optischen Erscheinungen in bewegten Körpern*. Leiden: Brill. 2 M. 50.
OPPENHEIM, P. *Die eocäne Fauna d. Mt. Pulli bei Valdagnò im Vicentino*. Berlin: Friedländer. 10 M.

PHILOLOGY, ETC.

- ASKEW, E. *Quæstiones Claudianæ*. Leipzig: Fock. 1 M. 20.
DOUAIS, C. *Une ancienne version latine de l'Ecclesiastique*. Paris: Picard. 3 fr.
PERITZ, M. *E. hebräischer Brief Elijah Levita's an Sebast. Münster*. Berlin: Mayer & Müller. 80 Pf.
TALLQVIST, K. L. *Die assyrische Beschreibungserie Magid, nach den Originalen im British Museum hrg.* Leipzig: Pfeiffer. 48 M.
ZÖCHNER, F. *Antikritische Untersuchungen zu den Annalen d. Tacitus*. Leipzig: Fock. 1 M. 20.

CORRESPONDENCE.

A PERSONAL RELIC OF LUTHER.

London: Jan. 29, 1895.

Luther was sorely exercised in 1530 by well-meaning people, who endeavoured to minimise the points of religious difference, though they ultimately so far succeeded as to bring about two years later the so-called Truce or Peace of Nuremberg.

He called them "sophists," and formulated forty theses to show that Protestants could not accede to such conditions. He travelled about the country, preaching and disputing upon them, returning at intervals to his home at Wittenberg. On arriving at each church in turn he pulled out of his pocket and affixed to the door the copy he carried about with him, as notice to friend and challenge to adversary.

This "poster" has lately turned up; and as it is almost certainly unique, some account of it, and what it has to say for itself, may be interesting, if only as showing that the days of "finds" are not quite over yet.

It is entitled:

"Folgende Stück, wil D. Martinus Luther der heilige Kirchen zu Wittenberg prediger, mit Gottes Gnade erhalten, wider die ganze Satans schule und alle Porten der Hellen."

("Dr. Martin Luther, preacher of the holy church at Wittenberg, will maintain the following theses

against the whole school of Satan, and all gates of hell.")

It consists of two folio leaves in Gothic type, of which the inner margins have been cut off, and then connected for about half their length by a strip of paper, so as to pass under a wire upon a church door. The work has been done by a bungler, as he has not cut the strip straight, nor gummed it level. The marks of the wire remain at top and bottom, and show more than once using.

It has been folded in three, and carried in a greasy pocket, as a patch of grease the size of a "butter-brod" has been transferred to the outside. Thus folded, it has been placed for preservation in a book, where it long remained, as the worm has eaten through it. In this position it came into the possession of the late Lord Zouche, of *Monasteries in the Levant* fame, who catalogued it, but did not know all the facts, as he dated it 1520 in place of 1530.

The curve which passes through all these points works out that the "poster" was Luther's companion on his campaign, probably put together by his own hands, taken out of his pocket to affix upon the church door, removed when he left, and on his return home placed carefully in a book, perhaps a Bible, till wanted for use on another tour. In that case, it is a personal relic of the Reformer, and kept company with his lunch in his pocket.

I have to thank Dr. Maunde Thompson, Dr. Garnett, and especially Mr. Barwick, for their great assistance in enabling me to work out this argument, which has been approved by other eminent critics to whom I have shown the original.

The British Museum possess copies of three editions in book quarto form, but the "poster" is almost certainly unique.

W. G. THORPE.

THE NEW SYRIAC GOSPELS.

Oxford: Jan. 28, 1895.

Owing to the claims of work undertaken some time ago, I am obliged to bring my part in this controversy to a close. In this letter I propose: in the first place, to answer certain criticisms and to criticise certain positions of Mr. Conybeare; and in the next, to indicate a modification of my original view of Matt. i. 16.

I. (a) In a former letter I argued that, since Justin Martyr used Matt. i. 18-25, while he did not use the Joseph-genealogy in i. 1-17, but one which dealt with the ancestry of Mary, it was because he did not find Matt. i. 1-17 in his copy of the Gospel. Mr. Conybeare's answer is here untenable. First, he said that Justin had the genealogy, and cited a reference from Otto's edition to that effect. When, later, I pointed out that Otto had removed this reference in his third edition, as it was obviously at variance with the entire evidence of Justin on this question, Mr. Conybeare's rejoinder was peculiar, "If Otto's third edition lacks so pertinent a note as that which I cited in my letter of December 8, then I am glad that I possess an earlier or later edition, whichever mine may be." These words seem to mean that Mr. Conybeare prefers that edition of Justin which, though incorrect, supports his contention, to the corrected edition which invalidates it. To prevent the recurrence of this error, may I call Mr. Conybeare's attention to the list (drawn up by Otto, 3rd ed., tom. i., pars ii., pp. 590-591) of statements in Justin which conflict with those found in the Canonical Gospels? He will find that the very first in this list determines the present question.* But Mr. Conybeare proposes an alternative view: namely, that

* In the Old Syriac text, Luke ii. 5, Mary is expressly said to be of the house of David.

Justin, having the entire Matt. i. before him, used i. 18-25, but did not use i. 1-17, and turned in preference to a spurious Gospel which assigned the genealogy to Mary. To state this view is sufficient to disclose its incurable weakness.

(b) Mr. Conybeare is very wild and loose in his statements. He says that, if Joseph's pedigree in Matt. i. and Mary's in Justin are different, "it is almost a miracle that, so far as Justin quotes it, it should so closely agree with the list in Matthew." Will it be believed that the only names common to Matthew and Justin are David and a few of his progenitors; that these, therefore, must have appeared in the pedigree of every descendant of David who was contemporary with Joseph; and that not a single distinctive feature of the genealogy of Matt. i. 1-17 (and the rôle played by the women in it is a prominent one) reappears in Justin?

(c) Mr. Conybeare is strangely inaccurate. He writes (ACADEMY, January 12):—"The question at issue between Mr. Charles and myself was whether the genealogy was as old as Justin." Now in a letter written December 15, and published in the ACADEMY of December 29, I showed on the evidence of Epiphanius that it was found in the Gospel of the Heretic Cerinthus, who was a contemporary of Peter, Paul, and John.

(d) Another instance of Mr. Conybeare's inaccurate perception, and consequent misrepresentation, has to do with my statement that "not a shred of evidence can be adduced from Jewish non-canonical writings of Palestine—200 B.C. to 100 A.D.—to show that the Philonic ideas which Mr. Conybeare would foist into Matt. i. 18-25 were anywhere known in Palestine." Mr. Conybeare makes me say (ACADEMY, January 19), "Allegorical or Philonian methods of interpretation were unknown in Judaea from 200 B.C. to 100 A.D." This restatement misrepresents my words in many points, and particularly in applying to three centuries of literature a statement which I carefully limited to eight verses of Matt. i.—i.e., 18-25.

(e) Though I have neither leisure nor space to follow Mr. Conybeare into all his misconceptions, I cannot pass over the singular confusion of ideas that appears in the second paragraph of his letter of January 19, where he argues that if John,* James, Peter, and Jude wrote in Greek, they were Greek Jews as much as Philo. Mr. Conybeare, therefore, thinks that, if he can show that a Jew could read or speak Greek, he was therefore a Greek Jew. If this were a right conception, we should have to regard the bulk of the most exclusive Pharisees as Greek Jews. But such a conception is absurd. The real difference between an Alexandrian Jew such as Philo, and Palestinian Jews like John, Peter, and James, was that the former thought, spoke, and wrote in Greek, but was unable even to read Hebrew†; whereas the Apostles thought and spoke in Aramaic, but could also speak and write in Greek. The poorer classes in Palestine either possessed no knowledge, or only a slight one, of Greek. When Paul wished to address the people in Jerusalem, he spoke in Hebrew (Aramaic?) (Acts xxi. 40; xxii. 2); and still later, at the siege of Jerusalem, when the Romans summoned the besieged to surrender, the summons was always couched in Aramaic.

* It is impossible for a student who is acquainted with both Hebrew and Greek to understand Mr. Conybeare's statement that John "thought in Greek." In fact, a very little knowledge of the respective idioms of these two languages would have made such a statement impossible.

† Philo knew a little Hebrew; but the LXX. was his Bible.

(Josephus, *Bell. Jud.*, V. ix. 2; VI. ii. 1.) The more educated and commercial classes, however, could use Greek, though Aramaic was their mother tongue. Further, the differences between the Palestinian Jews and the Hellenistic were so great, that the latter had separate synagogues in Jerusalem, and their jealousies of aforesaid burned no less vigorously after they became Christians.

My statement, therefore, that "none of the twelve Apostles were Greek Jews" was impugned by Mr. Conybeare on the basis of a confusion of ideas. In connexion with the present subject, I might here add that according to tradition the earliest Gospel was written in Aramaic, and the writer of this Gospel was Matthew. In taking leave of this question I again affirm that no channel for communication has been shown to exist between Philo and the Hebrew Evangelist in Matt. i.

(f) In answer to my statement that Philo was "a thorough-going dualist," Mr. Conybeare rejoins that "Philo was, in fact, as much or as little of a dualist as Origen, Clement, or any other Greek Father." As regards Philo Siegfried (*Philo als Ausleger*, 1875, p. 230) says: Philo's "dominating conception of matter is a quite unbiblical one"; then follows a list of the passages supporting this dictum. Only one passage, i. 632—not that cited by Mr. Conybeare—makes, he thinks, for the biblical view. For a full examination of this passage, and several others of a similar tendency, I must here refer to Dr. Drummond's masterly work, *Philo Judaeus* (1886), where this scholar shows that Philo is in all cases to be regarded as a dualist.

But Mr. Conybeare's reference to Origen as being as much a dualist as Philo is singularly infelicitous; for Origen (*de Princip.* ii. 1), expressly declares that those who believe in matter being uncreate and coeternal with God are guilty of impiety ("cum . . . culpam impietatis incurrant, ingenitam dicentes esse materiam Deoque ingenito coeternam"). Clement does not touch on the subject, so far as I am aware.

I must confess that many of Mr. Conybeare's statements bearing on Palestinian Judaism and early Christianity forcibly remind one of Locke's criticism on men who attach vague ideas to their words. In regard to these he says that it is as easy "to draw those men out of their mistakes who have no settled notions, as to dispossess a vagrant of his habitation who has no settled abode," for "as in such discourses they are seldom in the right, so they are seldom to be convinced that they are in the wrong."

(g) At the head of the so-called Philonic Creed, Mr. Conybeare writes: "If Philo had been called upon to formulate his creed he would have done it in these or similar terms." These words, if they mean anything, imply that we are going to receive a trustworthy, if not scientific, exposition of Philo's creed. But what we do receive is a syncretism of conflicting ideas that would have made Philo tear his hair and bewail this caricature of his philosophy at the hands of his latest disciple. For Mr. Conybeare cannot justify his identification of conflicting conceptions by adducing like alleged illogicalities elsewhere. Whether the Nicene Creed is logical or not is wholly irrelevant to the question at issue. However Mr. Conybeare may regard it, he must admit that it was an accurate summing up of the Church thought of the time. But the same claim cannot be entered for the so-called Philonic creed; it is undoubtedly a misrepresentation of Philo's views, as I have previously proved at some length.

(h) I now come to the last question at issue between us. I contended that there is no thought in Philo concerning the Logos that

could have influenced the Evangelist in i. 18-25; for the Logos, in the sole passage where it is said to be the only son of God and Sophia, is identical with the Cosmos or world of created things, and Sophia is there practically identical with Logos I. But whereas Logos I. or Sophia is at times a personal conception, Logos II. is not a personal conception, and could never have appeared to a Palestinian Jew as such, or as aught else than the material creation. Thus, whereas Mr. Conybeare's theory requires that the Logos personally conceived should be the son of God and Sophia, Philo furnishes us only with the Logos impersonally conceived in that relation. On the other hand, if we regard Logos I. as the mould in which Matt. i. was formed, we are in as great a difficulty as ever; for Logos I. was not the only son of God, but merely the eldest of innumerable sons, and, further, was not the son of God and of Sophia, but practically identical with Sophia herself. The real incarnation of the Logos personally conceived would have been a thought impossible to a disciple of Philo. It must not be rejoined that Philo confuses these two conceptions; for the sense of the *locus classicus* on the question is unmistakable. Philo, in fact, has, to a certain extent, borrowed both the idea and the phraseology from Plato (*Timaeus* 31B and 92C). Philo, we may remember, designates Logos II. as "the only and beloved sensible Son." The term *μονογενής* occurs in both passages cited; and in the former Plato declares against Democritus that there can be only one Cosmos, and in the latter passage he attaches to it the epithet *ἀσθρόν*.

Before proceeding to mention the grounds on which I see reason to modify my view of the Syriac text of Matt. i. 16, I may be permitted to restate the three chief objections to Mr. Conybeare's theory.

(i.) No evidence can be adduced from Jewish non-canonical writings of Palestine to prove that the Philonic ideas which Mr. Conybeare would introduce into Matt. i. were known in Palestine.

(ii.) No channel of communication can be shown to have existed between Philo and the first Evangelist as regards Matt. i.

(iii.) There is no thought in Philo concerning the Logos that could have influenced the first Evangelist in i. 18-25.

II. In two respects further investigation has confirmed me as to the justness of my view of Matt. i. These two positions, the practical acceptance of which by Dr. Sanday I gladly welcome, are: (i.) The genealogy was current as an independent document prior to its incorporation in Matt. i., and ended originally with the words, "and Joseph begat Jesus." (ii.) The Old Syriac text of Matt. i. 18-25 cannot be primitive: the original text is that preserved in the oldest Greek MSS.

As regards the Old Syriac text of i. 16, I have been gradually coming to doubt its originality. The chief reason for my doubt is that urged by Dr. Sanday—i.e., that, whereas it is natural that the word "wife" in Matt. i. should be changed into "espoused" in consequence of the growing reverence with which Mary was regarded in each succeeding generation, the converse change of "espoused" into "wife" in the second or third century is practically inconceivable. Of the former change we have several examples in the Curetonian Syriac. Thus, for "thy wife" in ver. 21 it reads "thy espoused," and in ver. 19 omits "thy husband." For the same reason the Peshitto changes "his wife" into "Mary" in ver. 24, and "his parents" in Luke ii. 41 into "his people," and in 43 into "Joseph and His mother." In the two last passages the same change is made in the Diatessaron, and in many of the Greek Uncials and Old Latin codices. There are also traces of the same

influence at work in the Old Syriac codex in Luke ii. 41, 43, where "his parents" in both cases become "his people." Having shown that this change was a frequent one in the Western text, let us now return to Matt. i. 16. Again we remark that there the addition of the word "Virgin" points exactly in the same direction. If this word was really primitive here, it is in the highest degree improbable that the Church would have excised it at the close of the second century or the beginning of the third; and further have changed "espoused" into "wife." At present, therefore, I see no other course open than to regard the text of the Old Syriac MS. as, in certain respects, secondary and not primitive. At the same time, neither can the text of the Greek Uncials be regarded as primitive, though it preserves some primitive elements over against secondary in the Syriac.

Further light will probably be thrown on the problem by our growing knowledge of the Western text and of the Synoptic problem.

R. H. CHARLES.

P.S.—It is possible that Matt. i. 1 may be primitive; for it forms no organic part of the genealogy i. 2-17, and seems to point to a different author, as I shall proceed to show. From a comparison of Matt. i. 1, 17 and 18 as to the use of *γένεσις* and *γενεά*, it is clear that we should take *γενεά* in i. 1 and 18 in the same sense, i.e., as meaning "birth"; for *γένεσις* has nowhere else in the New Testament the meaning of "generation" or "genealogy," and rarely in the LXX., which uses *γενεσται* in this sense. But if i. 2-17 were genuine, i. 1 ought to read: "The book of the generations" or "genealogy," and in that case we should have *βιβλος γενεών*, and not *βιβλος γενέσεως*; for the writer of i. 2-17 uses *γενεά* four times. Thus, whereas i. 1 is wholly impertinent as introducing i. 2-17, it forms a most appropriate preface to i. 18-ii. 23. Hence we should connect i. 18 immediately with i. 1, and read: "The book of the birth of Jesus Christ, the Son of David, the Son of Abraham. Now the book of Jesus Christ," &c.

Dublin: Jan. 23, 1895.

Allow me to express my regret that I misunderstood the motive of Prof. Sanday's reconstruction of the original text of Matt. i. 16; and I hope I may be allowed to retract my description of it as an hypothesis framed in order to introduce miracles. In his last letter, in which he takes me to task for my expression, Prof. Sanday emphasises the scientific character of his position; for he supposes that in the pedigree we have a naturalistic or quasi-naturalistic document incorporated in his work by the author of the Gospel. So far, I am at one with him. But I do not believe that the varieties of text which meet us in this first chapter of Matthew are due to mere clerical errors. They too plainly announce themselves to be due to what Mr. Charles aptly calls "deliberate correction." The same verse has been "deliberately corrected" in different and inconsistent ways, so that the process is transparent to the modern critic—for truth will out even in an affidavit.

I used to think, with Mr. Badham, that Philo in some passages had in view a physical process, as when he speaks of Zipporah being found pregnant by no mortal man—i.e., by the Divine Spirit. An examination of at least a score of such passages convinced me that I was wrong, and that Philo is only allegorising a physical process, in the reality of which, however, his contemporaries believed. However this may be, the passages in Philo throw a flood of light on Matt. i. 18-25. As to Luke, I think this writer would have been more explicit if he had intended to convey the idea that Mary conceived, not by Joseph, but by the Most High.

The words in Luke i. 34, "How shall this be, seeing I know not a man," are insolent; for the angel had said, "Thou shalt conceive," and not "Thou hast conceived." The rival Old Latin reading, found also in the Protevangelium and in Ephrem Syrus, must surely be right. Nor can I agree with Mr. Badham that in Luke i. 26, 31, there is implied the prophecy—"a virgin shall conceive." It was natural enough for the writer to apply the epithet "virgin" to Mary before her marriage, for the Jews were very particular in regard to such matters. The writer of Luke i. and ii. may well have been conversant with Jewish customs, though in the beginning of ch. ii. he writes himself down so ignorant of history and of the methods of Roman administration, perhaps even of Palestine. He seems to me to have been a Greek Jew, well versed in the Septuagint, and possessing a very pretty fancy.

F. C. CONYBEARE.

Nottingham: Jan. 25, 1895.

I would venture to suggest that in Matt. i. 16 we should read

Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἀνδρα Μαρίας, ἧς ἔγεννησεν Ἰησοῦν τὸν λεγόμενον Χριστόν.

The former part of the verse thus reconstructed (as far as ἐξ ἧς) agrees with the text of Westcott and Hort, and, *teste* Mr. Allen, "the great mass of Greek MSS." But the Cursives 346-556 (Scriv.) substitute for τὸν ἀνδρα Μαρίας ἧς the words ὡς μηστευθεῖσα παρθένος Μαρίας. In the latter part of the verse, the common text has simply substituted the passive for the active voice, the original reading being preserved by the Cursives above mentioned. The readings ἧ ἐγέννησεν and ἧς ἐγεννήθη are almost equally improbable. Why not ἧ ἔτεκεν, as in v. 25? Clearly because γεννάω was the verb which stood in the text. The above conjecture differs from that of Prof. Sanday (ACADEMY, January 5) only in retaining the important words ἐξ ἧς.

Thus, while the Genealogy (vv. 1-17) represents the Christ as the Son of David, that which I shall call the Comment (18-25) represents him as begotten by divine agency, with no human father. It is plain that the two accounts must be derived from distinct sources. To which of these sources should we assign the sequel in ch. ii.?

It is obvious that the Comment, being brought to a conclusion in i. 25, is followed by a break, after which the narrative makes a fresh start with an indirect relation of the place and time of the birth of Jesus. This would follow with much greater propriety at the end of the Genealogy, after i. 17, or perhaps i. 16. Then, strictly in accordance with the Davidic descent and the birth at Bethlehem (Micah v. 2), comes the visit of the Magi with their inquiry, "Where is he that is born King of the Jews?" In short, Matt. i. 18 and ii. 1 are not consecutive, but parallel. This seems to be clearly recognised in the printed text of Westcott and Hort. Can it be doubted which is the earlier, the Comment or the Sequel?

Of course they have much in common—the prophetic quotation, the appearance of the angel in a dream. But these resemblances may be due to imitation. In the A.V., both as edited by Scrivener in the Parallel New Testament, and also in the Oxford reprint (1833) of the Bible of 1611, vv. 22, 23 of ch. i. are thrown into a parenthesis. The Revisers, pressing the perfect *γένονεν* with surely undue strictness, have abolished the parenthesis, and appear to put the quotation into the mouth of the angel!

The expression of the Syriac (Sin.) in v. 21, "she shall bear thee a son" (so also v. 25), is not necessarily incompatible with the virgin-birth. The writer of the Comment would approach as near as he could to the language

of the Genealogy, which it was his object to explain, and the ambiguity of the pronoun might lead to its subsequent removal. On the other hand, *παρέλαβεν τὴν γυναῖκα αὐτοῦ* (v. 24), especially with the omission of *αὐκ ἐγέννηκεν αὐτὴν ἕως οὗ*, implies plainly that the child was born in wedlock. The clause just quoted may have been added to guard against the natural inference.

The suggestion that the whole paragraph, i. 18-25, was an "interpolation," or, as I should prefer to say, an addition to an older text, was made to me some weeks since by a friend, a modest but acute reader of the English Version.

Will Mr. Conybeare suffer a criticism from a standpoint which is neither Catholic, Protestant, nor Unitarian, but that of a simple inquirer into the history of religion? If I am not mistaken, he inverts the order of thought, and commits the same error with the framers of "the Latin doctrine of transubstantiation," by assigning a metaphysical interpretation to a purely mythical conception. To read the ideas of the Fourth Gospel into the legends of the First is like interpreting St. Paul in terms of Aristotle. It is not a question of date, but of mental development. What proof is there of Philonism in Matthew?

If I have not exhausted the patience of the editor, I should like to ask a further question, When and whence did the idea of the Divine Reason enter into Judaism? The *a priori* element of Creation, the plan, the measure, and the faculty implied in the universe, is described in almost Kantian terms in Isa. xl. 12-14. To the problem there stated Prov. viii. 22-31 supplies an answer. Yet the former passage is usually assigned to the age of Cyrus, while the latter would generally be attributed to an advanced stage of Hebrew Wisdom, which we are sometimes asked to regard as being on the whole post-exilic. The transition from Isa. xl. 11 to v. 12, though striking, is extremely abrupt; and I have often wondered whether the magnificent passage which thus begins has not displaced what is now ch. xxxv., which, before the insertion of xxxvi.-xxxix., must have immediately preceded ch. xl. Perhaps Canon Cheyne will solve the difficulty in his forthcoming Introduction to Isaiah.

GREY HUBERT SKIPWITH.

P.S.—A word as to the Latin Version. In i. 20 the text of *k*, "ne metueris mariam uxorem tuam," &c., without "accipere" or equivalent" (H. J. White, ACADEMY, December 1), if not due to some confusion with Luke i. 30 (*Μὴ φοβοῦ, Μαρίας*), may, perhaps, be explained by the supposition that the scribe of *k*, or its archetype, had before him two equivalents, and, hesitating which to choose, cut the knot by omission, or by leaving a lacuna. (I have elsewhere ventured to explain in a similar manner the absence of the subject in Jer. xxxiii. 9.) The lacuna in the same MS., in v. 16 (R. H. Charles, ACADEMY, December 1), may best be accounted for by supposing that the scribe had before him the added words of *b* (*virgo autem Maria*), but justly regarded them as spurious, or at least suspicious. The case would be parallel to that of the blank column in B after Mark xvi. 8, on which, and other similar instances, see Westcott and Hort. I cannot discover any justification for inserting *erat* into the text of *k* before *virgo*, and would, therefore, reverse Mr. Charles's argument (foot-note, p. 447) with regard to its "omission" of *non cognovit eam donec* in i. 25.

In this verse observe the inconsequence of our present text: *παρέλαβεν τὴν γυναῖκα αὐτοῦ καὶ οὐκ ἐγέννησεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν*. One would expect *ἀλλὰ* or *μέν* and *δέ*; but with the omission the text becomes a consecutive recital of the fulfilment of the word spoken by the angel. I cannot help thinking this whole

passage (vv. 18-25) is dependent on the narrative in Luke i. 26-38, as both in turn depend on Es. vii. 14.

It is of no great importance to determine whether the reading presupposed in Sin., which gives the finite verb in the relative clause, $\xi \mu\eta\eta\tau\alpha\iota\sigma\eta$, instead of the participial construction, $\xi \mu\eta\eta\tau\epsilon\upsilon\sigma\iota\sigma\alpha$, represents an earlier stage in the evolution of the latter reading, or a correction of it, resting partly on a perception of its inconsistency with the context, and partly on a recollection of the genuine reading. On the former hypothesis, the text of Cur. and the Old Latin *b* would belong to an intermediate phase; on the latter, to a still more advanced corruption.

The difficult though well-attested reading in Matt. i. 18, $\tau\alpha\upsilon\delta\epsilon\ \iota\eta\sigma\alpha\upsilon$, $\chi\rho\iota\sigma\tau\alpha\upsilon$, may perhaps be explained, either as an indication of comparatively late date for the passage which thus commences (*cf.* Westcott and Hort in *loc.*) or more probably by a confusion between the opening words of the Comment, as read in the Western text, $\tau\alpha\upsilon\delta\epsilon\ \chi\rho\iota\sigma\tau\alpha\upsilon$, and those of the Sequel, $\tau\alpha\upsilon\delta\epsilon\ \iota\eta\sigma\alpha\upsilon$: a confusion which in the case of an interpolation would be very likely to occur. Is the Comment "Western" in its origin?

In the heading, both Greek and Latin (*Christi autem generatio sic erat*), the emphasis lies on the first words, "But of the Messiah the generation was as follows," contrasting it with that of his ancestors of the House of David. He was, according to the Comment, their heir, but not their progeny.

THE BOOK OF MULLING.

Edinburgh: Jan. 23, 1895.

I hope I may be allowed to supplement what I have already written by quoting the opening words of the Prayer of Colga Ua Duinechda from the Yellow Book of Lecan. The Book of Lecan dates from the fourteenth century; but that the prayer is coeval with its reputed author, or, in other words, with the Book of Mulling, appears to be the opinion of Dr. MacCarthy (*Trans. R.I.A.*, xxvii. pp. 156, 178). He translates the first two clauses as follows:

"I beseech with Thee, O Jesus holy, thy four Evangelists who wrote thy Gospel divine, to wit, Matthew, Mark, Luke, John. I beseech with Thee thy four chief Prophets who foretold thy Incarnation, Daniel and Jeremias and Isaias and Ezechiel."

On this I remark: (1) that the suggestion of parallelism between the four Evangelists and the four greater Prophets is due not to mere accidental collocation, but to the intention of the writer, a fact which will be clear to any one who is familiar with the prayer; (2) that Daniel here corresponds to Matthew, and Ezechiel to Mark, as in the circular device in the Book of Mulling, and that I can therefore now—at least provisionally—supply the omissions in the second line of my transcript, by writing the name of Ezechiel under that of John at the north-west pair of crosses, and Jeremias under Luke at the north-east; moreover (3), this quotation helps us to understand the meaning of the four exterior pairs of crosses, and gives us just the link that was needed to connect them with Mr. Warren's "Matthew, Mark, Luke, and John," &c. The monastery (?) was placed under the protection of Prophets and Evangelists by planting crosses in their honour round the outside of the enclosure.

In my former letter, desiring to be as short as possible, I made no attempt to indicate the varying degrees of confidence with which I regarded my different conclusions. In the communication to the Society of Antiquaries of Scotland, of which my letter was a summary,

I spoke with diffidence about ll. 11, 12 of the liturgical fragment. I do not wish now to dispute the justice of Mr. Warren's strictures; but possibly I may be able to set the matter at rest by an inspection of the MS., which I hope to make before my paper is printed.

I may mention that in my paper I suggested the possibility—only a possibility, as I still believe—that this Office was intended for private use. I do not think, however, that Mr. Warren is correct in connecting it with the Office for the Visitation of the Sick. The reasons which seem to me to make it probable that it was used night and morning (for which I must refer him to my paper) tell against this supposition. But further, in my judgment, the *Visitatio Infirmorum* is not in the same hand as our fragment. Mr. Warren may not agree with me on this point, and he will have Mr. Westwood on his side; but in any case, if the liturgical piece was connected with this Office, why was it written on the last page of the quire containing St. John's Gospel, and not immediately after the *Visitatio*, on the last page (which is blank, *pace* Westwood) of St. Matthew?

H. J. LAWLOR.

THE GOSPEL OF PETER.

Cairo: Jan. 21, 1895.

Having lately seen the original MS. of the Gospel of Peter, I feel inclined to endorse the guess of a Greek friend, to whom I showed the facsimile some time ago, that the word rendered by the French as *vives* and by English scholars as *υρι* *υα*, before the facsimile was published, is in reality *τυλιου*. The expression $\delta\ \tau\iota\mu\iota\omicron\varsigma\ \sigma\tau\alpha\upsilon\rho\acute{\iota}\varsigma$ is so frequent in Greek Christian literature that it does not seem difficult to accept it here.

MARGARET C. GIBSON.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Feb. 3, 4 p.m. Sunday Lecture: "The Restoration of Extinct Animals," by Mr. A. S. Woodward.

7.30 p.m. Ethical: "Ethics and Religion of Spinoza," by Mr. G. F. Stout.

MONDAY, Feb. 4, 4.30 p.m. Victoria Institute: "Insect Anatomy."

5 p.m. Royal Institution: General Monthly Meeting.

5 p.m. London Institution: "The Evolution of an Historical Picture," by Mr. Seymour Lucas.

8 p.m. Royal Academy: "The Advancement of Architecture," III., by Mr. G. Aitchison.

TUESDAY, Feb. 5, 8 p.m. Royal Institution: "The Internal Framework of Plants and Animals," IV., by Prof. C. Stewart.

8 p.m. Anglo-Russian: "Vladimir on the Hljasma Past and Present," by Mr. W. T. Birkbeck.

8 p.m. Civil Engineers: "The Mechanical and Electrical Regulation of Steam-Engines," by Mr. John Richardson.

8 p.m. Biblical Archaeology: "Pre-Mosaic Culture of the Hebrews," by the Rev. Dr. A. Löwy.

8 p.m. Society of Arts: "Drawing for Process Reproduction," by Mr. Gleeson White.

8.30 p.m. Zoological: "Contributions to the Knowledge of the Breeding Habits of some Tree-Frogs (*Hylidae*) of the Serra dos Orgãos," by Dr. E. A. Goeldi.

"A Collection of Land Shells from Sarawak, British North Borneo, Palawan, and other Neighbouring Islands," by Mr. Edgar A. Smith.

"The Long-lost *Putorius africanus*, Desm., and its Occurrence in Malta," by Mr. Oldfield Thomas.

"The Visceral Anatomy of *Dendrolagus benettii*," by Mr. F. E. Beddard.

WEDNESDAY, Feb. 6, 4 p.m. Archaeological Institute: "An Elizabethan Armourer's Album," by Viscount Dillon.

"A Brass from Ightfield, Shropshire," by Mr. Mill Stephenson.

8 p.m. Geological: "Bones of a *Sauropodomus* Dinosaur from Madagascar," by Mr. R. Lydekker.

"The Physical Conditions of the Mediterranean Basin which have resulted in a Community of some Species of Freshwater Fishes in the Nile and the Jordan Waters," by Prof. E. Hall.

"The Loess and other Superficial Deposits of Shantung, in North China," by Messrs. S. B. J. Skerzhobly and T. W. Kingsmill.

8 p.m. Society of Arts: "The Labour Question in the Colonies and Foreign Countries," by Mr. Geoffrey Drage.

8 p.m. Elizabethan: A Paper by Mr. A. H. Bullen.

THURSDAY, Feb. 7, 8 p.m. Royal Institution: "Four English Humorists of the Nineteenth Century," IV., by Mr. W. S. Lilly.

8 p.m. London Institution: "The Germiation of Barley," by Mr. A. G. Salsmon.

8 p.m. Royal Academy: "The Advancement of Architecture," IV., by Mr. G. Aitchison.

8 p.m. Linnæan: "The Comparative Morphology of the Galeoidæ," by Mr. H. M. Benard; "New Marine Algae from Japan," by Mr. E. M. Holmes.

8 p.m. Chemical: "The Electromotive Force of an Iodine Cell," by Mr. A. P. Laurie; "The Action of Heat on Ethylic β -amidoacrylate," by Dr. Collie; "The Acidimetry of Hydrochloric Acid," by Prof. Haga.

8.30 p.m. Antiquaries.

FRIDAY, Feb. 8, 5 p.m. Physical: Annual General Meeting; "An Exhibition of Simple Apparatus," by Mr. W. B. Croft; "The Tin Chromic Chloride Cell," by Mr. S. Skinner.

8 p.m. Philological: "Old English Personal and Place Names," by Mr. W. H. Stevenson.

8 p.m. Civil Engineers: Students' Meeting, "The Construction and Maintenance of Roads," by Mr. C. H. Godfrey.

9 p.m. Royal Institution: "The Anti-Toxic Serum Treatment of Diphtheria," by Dr. G. Sims Woodhead.

SATURDAY, Feb. 9, 8 p.m. Royal Institution: "The Traditional and National in Music," I., by Sir A. C. Mackenzie.

8.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

THE SEPTUAGINT.

The Old Testament in Greek. Vol. III. Edited by H. B. Swete, D.D. (Cambridge: University Press.)

Analecta zur Septuaginta, Hexapla und Patristik. Von Dr. Erich Klostermann. (Leipzig: Deichert.)

THE smaller manual edition of the Cambridge Septuagint is now happily completed. As the first volume was published in 1887, this must be considered, in view of the amount of labour involved, a very good rate of work. And the result can only be pronounced a great success—wisely planned, and in all respects, both as to printing and editing, beautifully executed. It is one of those books which delight the eye of the trained reader by the combination of scientific accuracy with scholarly finish. These characteristics are apparent throughout, but I may point in particular to the introductory descriptions of MSS. as a specimen of what I mean. They are quite models of their kind.

No one will be surprised at this who considers the history of the edition and the hands through which it has passed. The first draft of a scheme came from Dr. Scrivener in 1875. This was taken up and matured by a committee of the Syndics of the Cambridge Press, in which a leading part was played by Dr. Hort. When it became clear that Dr. Scrivener could not (as was hoped) undertake the work, the execution of it was in 1883 entrusted to Dr. Swete; and to him, in consultation with the committee, is due the character which the work has ultimately assumed. This was clearly stamped upon the first volume, which reached a high degree of excellence. And since that time sustained and valuable help has been received, and is duly acknowledged, from Dr. Nestle, of Tübingen, and Mr. Redpath, the editor of the *Oxford Concordance to the Septuagint*, both names which are associated with the minutest accuracy. In the present volume much of the preparatory work has been done by two younger scholars—the Rev. Forbes Robinson and Mr. St. John Thackeray; and important contributions were made by Dr. Erich Klostermann, to whom I shall return presently.

It may therefore be assumed that the edition is as trustworthy as care and scholarship can make it. It is also un-

usually rich in its contents. Besides the Septuagint proper, it contains the *Psalms of Solomon*, printed from a collation of a Vatican MS., by Dr. E. Klostermann, with the variants of four other MSS. collated for the edition of Prof. Ryle and Dr. James. It has also at the end the full series of "Canticles" found in certain leading MSS. of the Psalter. It should further be expressly mentioned that this edition prints, on opposite pages, the two texts of the Book of Daniel, as well as the true Septuagint text from the Chisian MS., as the version of Theodotion which has supplanted it in most editions.

Having arrived at this point, it is perhaps desirable that we should look round and see exactly how far we have been brought, and in what position the criticism of the Septuagint now stands. No matter how full or how explicit an editor's own explanation of his work, experience shows that it is sure to be misunderstood and used in a sense which was not intended.

In the first place it is clear that this is the best of all existing editions. It presents the text of the leading Uncials in a form which (with the handful of *Corrigenda* supplied by Dr. Nestle from a laborious recollection of the photographs of A and B) must be taken to represent, for the greater part of the work, the highest degree of accuracy humanly attainable.

It is, however, none the less necessary that we should remind ourselves that the actual text printed is not, and does not profess to be, in any sense a critically authoritative text of the Septuagint. It is in each book only the text of a single MS., the MS., it is true, which is thought relatively and on the whole to have preserved the best text; but even in the case of the *lacunae* of this MS., sometimes (inevitably) made up from other MSS. of different character and even of different family. The whole labour of critically weighing MS. against MS. still remains to do.

We must remind ourselves further that, important as the materials collected undoubtedly are, they still present what for the criticism of the Septuagint are conspicuous gaps. This, again, was inevitable and inherent in the plan of the edition, which was deliberately put forward only as a stepping-stone to something more complete. It contains for the most part only the variants of Uncial texts. This means, to take only one example—I speak under correction and without an examination of details, for which I fear that I have not time—the complete ignoring of the Lucianic family of text which, in some books especially, is now recognised to be of very considerable importance. For instance, the edition before us gives none of the highly characteristic variants of Cod. 248 for the Sapiential Books.

Again, the edition does not and could not give the readings of any of the affiliated Versions, which not only preserve in some cases most ancient texts, but are invaluable helps towards localising the readings found in other authorities. It is equally silent as to the hardly less important citations in early writers.

Therefore, it must be distinctly understood, as the editor and all who have been concerned with the edition, would, I have no doubt, wish us to understand, that what they have put forth is as yet only provisional and only a step—though a great step, and one which happily will never need undoing—towards the goal of the final really critical edition. It is a nucleus of materials round which other materials not less essential can be accumulated.

It was part of the original plan that the manual edition should be followed by one on a larger scale, still not attempting to constitute a text, but containing new collations of certain select and representative Cursive MSS., Versions, and ecclesiastical writers. This, too, can only be the task of years—one might say, of a generation. When we remember that it is now close upon a century since Dr. Holmes, at that time Fellow of New College, afterwards Regius Professor of Divinity and Dean of Winchester, issued the first specimen of his monumental work (it appeared in 1795), we may well exclaim—"tantae molis est verum LXX. virorum textum eruere!"

It is a pleasure to greet a new worker in the field; and I do not doubt that Dr. Erich Klostermann, whose name has been mentioned above, will do yeoman's service in it. The coincidence of name and place leads to the conjecture that he is a son of the well-known Old (and in part also New) Testament scholar, Prof. August Klostermann, of Kiel. The *Analecta* contain the firstfruits of a scientific journey, conducted with the help of a subvention from the funds so judiciously administered by the Prussian Ministry of Public Worship. Dr. Erich Klostermann shows himself in all ways, so far as I can judge, deserving of the confidence placed in him. His materials have every appearance of being accurately presented, and he shows signs of a good scientific method. The *Analecta* contain (1) an account from personal inspection of MSS. of the LXX. at Rome, Florence, and Venice, with bits of new collation or transcript interspersed, and a little collection of stichometries from O.T. MSS. as an appendix; (2) a gleanings, after Field, of material for the study of the *Hexapla*; and (3) some additional material for the study of the so-called *Synopses Sacrae Scripturae*, which go under the names of Athanasius and Chrysostom. The book contains many interesting remarks in detail; but I think it best to confine myself to a general description. I do not know whether it will be superfluous to mention a little book which may possibly not have come in Dr. Klostermann's way, *Notes on Greek MSS. in Italian Libraries*, by Mr. T. W. Allen, Fellow of Queen's College (London: Nutt, 1890). A preliminary list, such as Dr. Klostermann very rightly desiderates, of MSS. of the Septuagint compiled from printed sources, was begun in Oxford some little time ago by the Rev. Ll. J. M. Bebb; and I hope that it may not be very long before it sees the light.

The best survey of the present position of the Septuagint problem in English is still that contained in the Introduction to Dr. Driver's *Notes on the Hebrew Text of the*

Books of Samuel (Oxford, 1890).* It seems to be necessary to remind English readers of this, as I can hardly think that it was present to the thoughts of Sir H. Howorth when he wrote his recent letters on the Septuagint. I would gladly join in the wish that those letters might be reprinted. The portion of them which deals directly with the criticism of the LXX. is interesting and suggestive; but it would be well to omit the part reflecting on the professoriate of Oxford and Cambridge, which surely rests upon oversight. There is not the slightest solid foundation for the charge that the Septuagint has been neglected by those who are concerned with the study of the Old Testament, or that it has been treated with anything but an absolute scientific impartiality. I may appeal in proof to Dr. Driver's *Notes on the Books of Samuel* just mentioned; to articles by him in the *Expositor*; to the apparatus of the *Variorum Bible* edited by him and Dr. Cheyne; to Dr. Cheyne's *Notes and Criticisms on Isaiah*, and the Critical Notes at the end of his edition of that prophet; to like notes at the end of his commentary on the Psalms; to occasional notes in *Aids to the Devout Study of Criticism*, and in the *Expositor*; to Prof. Kirkpatrick's treatment of the Books of Samuel and of Book I. of the Psalms in "The Cambridge Bible for Schools." Sir H. Howorth forgets that the scholars engaged on the Revision of the Old Testament had nothing whatever to do with the restriction to the Massoretic text, which was laid down for them by Convocation, in deference to the state of outside opinion, and to the want of adequate preparation for anything more ambitious. Certain limits, perhaps, have been imposed by the subjects allocated to the chairs, and by pressing needs in other directions; but the small group of our professors who are responsible for the study of the Old Testament are the very last persons against whom any reproach should be brought on the score of either impartiality or industry.

W. SANDAY.

OBITUARY.

PROF. CAYLEY.

By the death of Prof. Cayley, following so soon after that of Sir John Seeley, Cambridge has suffered a yet more severe loss. For if the name of Seeley was better known to the public, Cayley had long held the first place in that branch of learning which his university holds in highest esteem.

Arthur Cayley was born in 1821, being the son of a merchant engaged in business at St. Petersburg. A younger brother, Charles—who died in 1883—gained some distinction as the translator of Dante and Petrarch, Homer and Aeschylus. The two were educated together at King's College, London, and at Trinity College, Cambridge. Arthur graduated in 1842, as senior classic and first Smith's prizeman—the year after Sir Gabriel Stokes, the year before Prof. Adams. Though im-

* Since the above was written I observe among the announcements of the Cambridge Press the promises of *An Introduction to the Greek Old Testament* by Dr. Swete. I fear that this is not to be expected immediately. But whenever it comes it will be most opportune; and it could not possibly be placed in better hands.

mediately elected to a fellowship, he decided to come to the bar; and for more than a dozen years he practised as a conveyancer. But all the while his heart was elsewhere; and in 1863, when the Sadlerian chair of pure mathematics was founded, he was chosen with universal approval to be its first occupant.

As early as 1852 he had become a fellow of the Royal Society, to whose *Philosophical Transactions* he contributed from first to last more than 800 papers. In 1858 he joined Prof. Sylvester and Stokes in starting the *Quarterly Journal of Pure and Applied Mathematics*; and he was also a frequent contributor to the *Messenger of Mathematics*, from its foundation in 1862. The Pitt Press did him the honour during his lifetime to collect his scattered papers, in ten handsome quarto volumes, which are still in course of publication. In 1882 he was invited to deliver a special course of lectures at Johns Hopkins University, where his friend Sylvester was then professor of mathematics. In the following year he presided at the Southport meeting of the British Association. On that occasion, a notable memoir of him appeared in *Nature*, from the pen of Prof. Salmon, of Dublin, together with a portrait engraved on steel by Stodart.

We cannot attempt here to estimate Cayley's merits as a mathematician. He moved habitually and with ease in a sublimated atmosphere where very few could dare to follow him. Much of his work is of a pioneer order; but his name will be specially associated with the discovery of the theory of invariants. More fortunate than Henry Smith, his energies were not dissipated in many channels. The quantity of his published writing is almost without precedent. But, in addition, he lectured regularly to the last, and exercised a strong influence at Cambridge, alike by his devotion to study and by the simplicity of his life.

SCIENCE NOTES.

THE evening discourse at the Royal Institution on Friday next will be delivered by Dr. G. Sims Woodhead, on "The Anti-toxic Serum Treatment of Diphtheria." On Thursday, February 15, Mr. L. Fletcher, curator of minerals at the British Museum, will begin a course of three lectures on "Meteorites."

NEXT week Messrs. Macmillan & Co. will issue a new edition of Prof. Silvanus Thompson's *Elementary Lessons on Electricity and Magnetism*. The work has been almost wholly re-written and many new cuts have been added. It contains, among other new matter, a discussion of the modern influence machine, the dynamo, the alternator, the transformer, and the alternate-current motor, including the newest types now coming into use. The last chapter, which is entirely new, is on electric waves, and deals with the theory of Maxwell and the recent experiments of Hertz, Lodge, and others, down to those of Ebert, which were first described in September last.

THE twenty-first general meeting of the Association for the Improvement of Geometrical Teaching was held at University College, on Saturday, January 19, with Dr. R. Wormell, president, in the chair. The report of the council, proposing the continuation of the *Mathematical Gazette*, and the treasurer's report were read and adopted. Dr. Larmor, of St. John's College, Cambridge, was elected president for the current year, and the other members of council, including the hon. secs. (Mr. W. R. Holmes and Mr. C. Pendlebury), were re-elected. At the morning meeting, Mr. E. M. Langley submitted some geometrical notes, and Mr. G. E. Heppel read a paper on "Algebra in Schools." In the afternoon, papers were read by Rev. Dr. C. Taylor, on

"The A.I.G.T. Syllabus of Geometrical Conics," by the Rev. J. J. Milne on "The Conics of Apollonius," while Prof. Lodge gave some notes on mensuration, followed by a discussion. All communications with respect to the *Mathematical Gazette* should be addressed to the editor, 16, Adelaide-square, Bedford.

THE article entitled "The New Element of the Atmosphere," in the current number of the *New Science Review*, was contributed by Mr. Edward Legge, from materials supplied by Lord Rayleigh.

PHILOLOGY NOTES.

AT the Académie des Inscriptions, M. Dieulafoy, the archaeological explorer of Susa, has been elected an extraordinary member, in the room of the late Victor Duruy; and the following have been elected to the five vacant places among the foreign correspondents:—Prof. van Meeren, of Copenhagen; Prof. Kavvadias, of Athens; Prof. Windisch, of Leipzig; Prof. Bücheler, of Bonn; and Father de Smedt.

AT the meeting of the Philological Society, to be held on Friday next at University College, Mr. W. H. Stevenson will read a paper on "Old English Personal and Place Names."

THE Clarendon Press has just published the fourth part of Hatch and Redpath's Concordance to the Septuagint. This carries the work as far as the word *μυρψικός*. Two more parts will complete it.

PROF. JAMES DARMESTETER was able to publish before his death, in the *Journal Asiatique* (London: Williams & Norgate), both the Persian original and a French translation of the Letter of Tansar, the minister of Ardashir (211-241 A.D.), of which he made so much use in contending for a late date for the Avesta. This letter is of interest on many grounds. Hitherto, it had only been known through a fragment in Arabic preserved by Masudi. The present version, which is in Persian, was made from an Arabic translation due to the pen of no other than Ibn al-Moqaffa, the translator of the *Kalila va Dimnah* (850 A.D.). The lost original being, of course, in Pehlvi. The Arabic version dates from as late as 1210 A.D.; but M. Darmesteter argues that, despite certain additions, it may be taken to represent faithfully the original. It is further interesting to note that the text is derived from two MSS., at the British Museum and the India Office, one of which was copied for M. Darmesteter by a Mohammedan pupil from the Caucasus. Quite apart from its bearing on the theory of the composition of the Avesta, the Letter of Tansar throws much light upon the historical origin of the Sassanian dynasty. Ardashir, as described by his minister, appears as the restorer of a faith as well as of an empire. The return to the old religion is inculcated as a national duty, to unite the Persians against the power of Rome; while the maxims of statecraft, by which subordinate monarchs are to preserve a limited sovereignty under the Shahanshah, remind us at one time of Bismarck, at another of the native states in India.

REPORTS OF SOCIETIES.

ANGLo-RUSSIAN LITERARY SOCIETY.—(Tuesday, Jan. 8.)

E. A. CAZALET, Esq., president, in the chair.—The Rev. A. S. Thompson, formerly chaplain to the British Embassy at St. Petersburg, read a paper entitled, "Fifty Years of the British Embassy in Russia: Notes Personal and Biographical." The paper began with a comparison of the aims and methods of English diplomacy with other countries, and then gave a brief account of the ambassadors whom England had sent to the court of the Czar, beginning with Lord Stuart de Rothsay, in 1811,

and ending with the death of Sir Robert Morier. Mr. Thompson traced the history of the more important negotiations which had been conducted between the two Governments; analysed the causes which produced the Crimean War; and described the influence exerted by Lord Napier, Sir Andrew Buchanan, and Lord Augustus Loftus. He sketched the movement in Russia which led to the last Russo-Turkish War, and described the aims which Lord Beaconsfield and Lord Salisbury successfully prosecuted at Berlin, so as to modify the Treaty of San Stefano. The reader alluded with much sympathy to the active co-operation given by Sir R. Morier to the efforts of Captain Wiggins and Siberian exploration, and closed with words of high appreciation by alluding to the beneficial effects of the recent visit of the Prince and Princess of Wales to Russia.

ELIZABETHAN.—(Wednesday, Jan. 9.)

FREDERICK ROGERS, Esq., in the chair.—Mr. Frank Payne read a paper on "The Robin Hood Ballads and Plays." The first important poem of the Robin Hood cycle is the "Lytel Geste," printed by Wynken de Worde and undated, but probably about 1490. As had been observed by Prof. Hales in his able criticism, Wynken de Worde's post did for the Robin Hood legend precisely what had been done for the Arthurian story by Sir Thomas Malory. All the various lays and ballads then existing were gathered together and reduced to unity. The "Lytel Geste" was clearly a refacement of old ballads of (a) "Robin Hood and the Knight"; (b) "Robin Hood (or, rather, Little John) and the Sheriff of Nottingham"; (c) "Robin Hood and the Monk"; (d) "Robin Hood and the King" (in the "Lytel Geste" King Edward), with an account of Robin Hood's death, derived apparently from a later and untrustworthy source. The essential weakness of the claims of Ritson and Gutch for the historical personality of Robin Hood lay in their attempting to prove the "Lytel Geste" an historical poem not founded upon earlier ballads. There were at least three ballads extant which, either as they stood or in a later form, had been used by the writer of the "Lytel Geste." They were, in order of date, (a) "Robin Hood and the Monk," otherwise called "A Tale of Robin Hood"; (b) "Robin Hood and the Potter"; (c) "Robin Hood and Guy of Gisburne." The two former ballads are extant in fifteenth century Cambridge MSS., and the last was found only in Bishop Percy's Folio MS., but its antiquity was proved by the fifteenth century May-day play on the same subject in the possession of Dr. William Aldia Wright. A similar May-day play, made up of the ballads of the Potter and the Monk, was first printed by Copland at the end of his edition of the "Lytel Geste" (circa 1540). There remained forty odd ballads of modern date, very inferior as a class, and all traceable to earlier ballads of the Robin Hood legend. The Scottish ballads, the writer pointed out, were decidedly superior to their English brothers in point of romantic interest and natural magic, and dealt more particularly with Robin Hood's birth, relationship, and marriage. Founded on "Robin Hood and the Potter" and "The 3rd fyfte of the Lytel Geste" we have thirteen ballads, where Robin Hood, by various ruses and disguises, rescues his men from the Sheriff. There are three ballads derived from the tradition of Robin Hood and the Monk, and three from the story of his reconciliation with the King and Queen worked into the 7th and 8th fyttes of the Lytel Geste. These latter ballads again take something from the Sheriff's shooting match in Nottingham. In other ballads, not apparently derived from the "Lytel Geste," but from a collateral tradition, we have Robin Hood fighting with a Tanner, a Tinker, a Curtall Friar, Three Foresters, a Ranger, Little John, and Maid Marian, some of whom he enlists after having met his match. He fights also with a shepherd and a valiant knight, and retires in the latter case to die by the hand of a treacherous monk. Other ballads attribute his death, by poison or blood-letting, to the Prioress of Kirklees, his kinswoman, notably in the Percy Folio, for the love of Red Roger, who seems to be one with Sir Roger of Doncaster in the "Lytel Geste." The peculiar feature about this Robin Hood tradition is that, as it advances towards our present age, so it grows in claiming historical accuracy. Sloth, in the Vision of William concerning Piers the Plowman

(1377), knows rimes of Robin Hood; and, in Bower's additions to Fordun's *Scotichronicon* (circa 1450), the common people make comedies and tragedies concerning him, and sing his fame in ballads. Sir John Paston (in 1473) hires a servant to play Robin Hood and the Sheriff of Nottingham. Mair, in 1521, followed by Stowe, gives us the *locus classicus*; and Munday, Chettle, and Davepport mix him up with Maid Marian and Friar Tuck, characters of the morris dance, and make Prince John compass her death. Mr. Payne's theory was summed up thus: "There was not one, but fifty Robin Hoods." The Coke's "Tale of Gamelyn" and "Robin and Gandelyn" show how old the tradition of an outlaw's life in the greenwood was, and are sufficiently unlike Robin Hood to prove him but a variant. As Fricke in Germany, Prof. Child in America, and Prof. William Wright in England had pointed out, the various disguises assumed by Robin Hood could be traced in the tales of Hereward, Fulk, Fitzwarine, Eustace the Monk, and Wallace. Three blasts of the horn are given in Swedish robber ballads, and a change of clothes takes place with a palmer in Wyken de Worde's "Ponthus of Galyce" (1511), as also in the Scottish ballads of Hind, Horn, and Gudic Wallace.—A discussion followed, which was opened by the chairman, and continued by Mr. W. H. Cowham, Mr. J. A. Jenkinson, Mr. James Ernest Baker, and other members of the society.

ENTOMOLOGICAL.—(Annual Meeting, Wednesday, Jan. 16.)

HENRY JOHN ELWES, Esq., president, in the chair.—An abstract of the treasurer's accounts, showing a good balance in the society's favour, having been read by one of the auditors, the secretary, Mr. H. Goss, read the report of the council. It was then announced that the following gentlemen had been elected as officers for 1895: president, Prof. Raphael Meldola; treasurer, Mr. Robert McLachlan; secretaries, Mr. Herbert Goss and Canon Fowler; librarian, Mr. George C. Champion; and as members of council, Mr. George T. Bethune-Baker, Mr. Walter F. H. Blandford, Dr. Frederick A. Dixey, Mr. Henry J. Elwes, Mr. Charles J. Gahan, Prof. Edward B. Poulton, Mr. David Sharp, and Lord Walsingham. It was also announced that Prof. Meldola, the new president, would appoint Lord Walsingham, Mr. Henry J. Elwes, and Prof. E. B. Poulton, vice-presidents.—The outgoing president then delivered an address on "The Geographical Distribution of Insects." He remarked that, though a great deal had been written of late years on the geographical distribution of plants, mammals, birds, fishes, and reptiles, comparatively little had yet been done by entomologists to show how far the natural divisions of the earth's surface which have been established for other classes were applicable to insects. Perhaps the proportion of known as compared with unknown insects was still too small, and the classification of the known species still too uncertain, to allow anything like the same methods to be applied to insects that had been used for mammals by Dr. Wallace, for birds by Dr. Sclater and Dr. Bowdler-Sharpe, and for plants by Sir Joseph Hooker, Mr. Thistleton Dyer, and Mr. W. B. Hemsley. The president enumerated the genera of the Rhopalocera, and pointed out which of them were characteristic of the various regions and sub-regions into which the world had been divided by the zoologists and botanists above mentioned. He also exhibited specimens typical of these regions and sub-regions. The president then alluded to the prosperous condition of the society and to the increase in its numbers and income. Reference was also made to various fellows of the society and other entomologists who had died during the year, special mention being made of Herr H. T. Christoph, Mr. J. Jenner Weir, Dr. F. Buchanan White, M. Lucien F. Lethierry, Pastor Wallengren, Dr. Jacob Späner, Major-General Carden, Dr. Hearder, and Mr. Wellman.

HISTORICAL.—(Thursday, Jan. 17.)

SIR M. E. GRANT LUFF in the chair.—Mr. Thomas Mason and Mr. James Baker were elected fellows.—Papers were read by the Rev. Prof. W. Cunningham on "Walker de Henley, an Addition to a Paper read in May, 1889," and by Mr. W. A.

Shaw on "The Economic Crisis of 1620 in England, France, and Germany." Prof. Cunningham's paper contained an examination of a new MS. of the *Senescalieu* from Corpus College, Cambridge. Mr. Shaw's paper embodied some researches in the English and Foreign Archives, which will appear at length in the next volume of the society's *Transactions*.—A statement by Mr. Clements R. Markham, in reference to Mr. J. H. Round's paper on "Lucas and Lisle," in the last volume of the *Transactions*, was read to the meeting.

FINE ART.

OLD MASTERS AT THE ROYAL ACADEMY.

III.

WHEN we have mentioned an unusually fine head called "Portrait of Inigo Jones" (Mr. Charles Butler), by William Dobson, and a characteristic portrait, "Mrs. Hughes" (Earl of Jersey), by that Anglicised Dutchman, Sir Peter Lely—a painter whose sensuous style in depicting female loveliness is grounded on what may be called a side-manner of Van Dyck's English period—we must make the usual wide leap, and begin again with the familiar eighteenth century masters, who are the glory of the English school. It may be stated *en passant* that the "Portrait of Queen Mary II." (Lord Middleton) cannot well be a Lely, and is, at any rate, a second-rate picture.

The never-ending rivalry between Reynolds and Gainsborough, the never-ending comparison and appraisement of their respective merits, must inevitably be here once more renewed, since they appear—as year after year—face to face, and are both on this occasion at their very best. Sir Joshua subdues all hearts, and encourages his partisans to maintain his charm unrivalled, with the Crewe group of pictures, the originals of which can hardly be very familiar to the present generation. Gainsborough triumphs as a portrait-painter with more than one important canvas, as a genre-painter with the captivating "Ladies Walking in the Mall," as a landscape-painter with the "Cottage Door," and with a beautiful variation of a Cuyt motive, called in the Catalogue "A Landing-place."

The "Miss Kitty Fisher" (Lord Houghton) is not one of Sir Joshua's most effective portrait-studies, in its present state; but it has, nevertheless, an exquisite charm. Quite easily and simply we are made to divine the peculiar attractiveness of the popular hetaira, whose wit so powerfully aided her beauty in subjugating the golden youth of her time. The "Mrs. Payne-Gallwey and her Son," better known as "Pickaback" (Mr. J. Pierpont Morgan), is a conspicuous example at once of Reynolds's merits and demerits. The idea is one of his happy notions for varying the monotony of polite portraiture. But neither design nor execution quite convinces—indeed, it can hardly be intended to convince. The famous "Mrs. Crewe and Mrs. Bouverie" (Lord Houghton) must once have been one of the most attractive performances of Sir Joshua's middle time; it is, indeed, lovely still in its decay. The two beauties and fast friends are depicted gazing with an expression of melancholy, becomingly and easily assumed, at a tomb, on which is inscribed "Et in Arcadia ego." Sir Joshua may possibly have got the motive, as he is supposed to have done, from Guercino; but incomparably the most beautiful variation played on this touching theme in a minor key is Nicolas Poussin's well-known picture, "The Shepherds," in the Louvre. There is something impersonal in the beauty of the twin stars of the fashionable world as they are here depicted. The happy placing of the two harmoniously designed figures none the less

extorts our admiration. The canvas was one of four shown by the master at the first exhibition of the Royal Academy in 1769. The "Mrs. Crewe as St. Geneviève," painted in 1772 again shows this by no means always pensive lady in the *penseroso* mood; the conceit is pretty enough, though it borders nearly on triviality. A splendid showpiece, a page of full-dress portraiture for state occasions, is the "Lady Betty Delmé with her Children." The group imposes itself at once on the beholder, so happily is it composed, so happily is it placed in the landscape, which, as a background, Sir Joshua has not often surpassed. Yet the quintessence of his art is not here; the picture worthily sustains, but adds nothing to, his reputation. On the other hand, no master but Reynolds himself could have painted the "Master Crewe as Henry VIII." with just the inimitable charm that it has. The costume of this delightful boy-king, who beams on us, where his terrible prototype swaggered and scowled, may savour somewhat of the "drapery-man," but the head is of unsurpassed subtlety and beauty. Even more entirely Sir Joshua's own is the "Portrait of Miss Frances Crewe" (Lord Houghton), which ranks, in both conception and execution, with the very best that the artist has done in this branch of portraiture, in which he had absolutely no competitor, and has had no successor. The picture is less celebrated than the very similar "Lady Caroline Montagu in the Snow"—engraved as "Winter"—but surpasses it in execution and preservation, while nearly equalling it in freshness and humour. Horace Walpole's ecstasies at the "Lady Caroline Montagu"—so amusingly unlike his usual tone of *ex cathedra* appreciation—might perfectly apply to Lord Houghton's picture now at Burlington House.

It required all Gainsborough's elegance and *désinvolture* to make possible the portrayal of this unlovely "Miss Willoughby"; but he manages to save the situation by that feminine dandyism which, finding in some models, he imparted from his own store to others—as in the present instance. Not precisely a beauty or a *charmeuse* appears Lady Gideon, afterwards Eardley, in this superb full-length by the same master (Mr. Pierpont Morgan). Standing out quite simply in the silvery sheen of her blue-and-white robe, she nevertheless triumphs with the charm of youth, good-humour, and sweet reasonableness. The picture is one of Gainsborough's masterpieces: in strength and unity of tone few things in the great gallery No. III. equal it—certainly none of the Sir Joshuas, fine as they are. If Gainsborough appears here, in the simple elegance of his conception, as the emulator of Van Dyck, the frankness and spontaneity of his execution place him rather in the group at the head of which stand Velazquez and Frans Hals. In the designedly simple and, in the style of arrangement or want of arrangement, typically early-English portrait group, "The Duke and Duchess of Cumberland and Lady Elizabeth Luttrell" (the Queen, from Windsor Castle), he shows an unusual humour—unless we are to put down to absolute *naïveté* this amusing presentment of the little Duke, with his large and splendid spouse, so aggressively bent on asserting her right of lawful possession and her position as a Royal Duchess.

Unique in the life-work of this master, and in a certain sense also in English art, is the Watteau-like piece, "Ladies walking in the Mall, St. James's Park" (Sir N. W. Neeld). The hypercritical may, if they please, take exception to the conventional painting of the foliage, to the *à peu près* rendering of form throughout. But the swan-like advance and retreat of the white-robed ladies sailing up and

down the avenue, the vivacious movement of the whole composition, are irresistible. Never was Horace Walpole more happily inspired than when he described this canvas as "all aflutter, like a lady's fan."

Romney, who may be said to have been the hero of the recent "Fair Women" exhibition at the Grafton Gallery, is not seen at his best on the present occasion. The most attractive piece by him at Burlington House is a so-called "Portrait of Lady Hamilton (Mr. J. Pierpont Morgan). The half-finished canvas, all the more charming because the life and momentariness have not died out of it, is rather a reminiscence than a portrait in the stricter sense of Romney's divinity. It belongs to a class of pictures which have been fancifully styled "Lady Hamilton reading in the Gazette the News of Nelson's Victories."

There are an unusual number of Lawrences at the Academy this winter; but it can scarcely be said that they enhance the reputation of the fashionable master, who is now, perhaps, more admired on the other side of the Channel than among ourselves. With the exception of the charming unfinished "Portrait of a Girl" (Mrs. Martin Colnaghi), which must belong to the time of his early freshness and promise, all the canvases exhibited belong to the last decade of Lawrence's life, and show his art frozen into mere conventionality, killed by excess of fashion and popularity. What a gulf there is between the early "Miss Farren, Countess of Derby" (circa, 1790), recently shown at the Grafton Gallery, and this simpering, meretricious "Portrait of Sarah Sophia, Countess of Jersey" (Earl of Jersey, exhibited in 1823)! The former, though not devoid of defects, was full of vivacity and charm, a genuine invention in portraiture, though it came immediately after the masterpieces of Reynolds and Gainsborough. The latter, with its affectation of gentility and lack of genuine distinction, comes dangerously near to the mere fashion-plate. Hardly more satisfactory to the judicious will appear the same painter's famous "Miss Croker" (Mr. Pierpont Morgan), exhibited in 1827—a crowning instance of the insipid "Book of Beauty" portrait. Both here, and in the not less famous "Master Lambton" (Earl of Durham), not only is the conception of a cold and merely superficial amiability, but the execution is unpleasant in its mannerism. It has a peculiar sticky quality, and a kind of lustre akin to that of lacquer. A far more engaging and legitimate example of English painting than any of these late works of Lawrence's, even thought it may be a trifle *mou* in execution, is Sir Martin Archer Shee's "Portrait of a Boy" (Royal Academy). A thoroughly staid, sober, and in every sense respectable, work is Sir Henry Raeburn's "Portrait of a Lady and Gentleman," which suffers somewhat from the figures being a trifle below life size. To see and judge the Scotch master, as there has been no opportunity, south of the Tweed, of seeing and judging him on any previous occasion, the lover of noble, virile portraiture must, however, visit the Grafton Gallery.

A finer or more representative series of oil-paintings by Turner has not often been seen on the walls of Burlington House. Hardly any nobler example of the earlier, the more reticent manner exists than "The Trout-Stream" (Mr. Abel Buckley). In this wonderful study of stormy sky and light, fitfully illuminating, through wreaths of cloud and mist, an English landscape, no violence is done to nature; but, on the contrary, one of her strangest and most moving aspects is revealed with as much truth as poetic insight. To compare this with the tremendous "Snow-storm in Val d'Aoste" (Mr. James Price,

exhibited in 1837) is to see that progression, even in the case of a mighty genius like Turner, is not always advance. The latter piece is the representation not so much of a scene as of a mood—the tempestuous mood of the artist; and to express this fully, nature is ruthlessly torn and twisted. The scene, whatever it may represent, has an undeniable sublimity; but it might as appropriately be named "The Deluge" as the "Val d'Aoste." The "Bonneville" (Countess of Camperdown), exhibited in 1803, under the title, "Bonneville, Savoy, with Mont Blanc," is another noble specimen of the early in its transition to the second manner. Nothing is more curious than to contrast the monumental grandeur, the masterly yet never dry statement of natural fact in this piece, with the less easily analysed charm of a "Landscape with Cattle," by Gainsborough, hard by—a picture which exists only in virtue of the harmony of its seemingly careless arrangement and the flood of silvery light which permeates and transfigures it. The "Mortlake" (Mr. James Price, exhibited in 1827) still belongs to the second manner, though its atmospheric splendours give premonition of the third. Turner is far more truly and nobly classical here, than when he apes Claude and piles up palaces of improbable magnificence on the banks of mythical streams. If the foreground, with its Georgian house and row of imposing but half conventional trees, does not wholly convince us, the sunset prospect of the peaceful river in the background has a serene beauty, equalled by but few things in English art.

This is a Constable no less than a Turner year. To pass from the passionate poetry of Turner, even to the harmonious, rhythmical prose of Constable, is a little bit of a shock at first; yet there are some undoubted compensations to console us for what we must be content to lose in the change. There is, perhaps, too hard and literal an air about the interesting early work, "Hampstead Heath" (Mr. James Orrock); in this respect an advance may already be noted in the breezier, broader "West End Fields, Hampstead" (Mr. W. Cuthbert Quilter). In the "Salisbury Cathedral" (Mr. S. S. Holland)—one of the best, though not one of the most sensational, versions of this favourite subject of Constable's—the fine trees in the foreground are studied with extraordinary truth and vigour. The great "Dedham Vale" (Sir A. W. Neeld) is one of the most impressive performances of Constable's maturity—a veritable summing-up of the master, with his commanding qualities and his mannerisms. For such drawing and modelling of cloud-forms one must look back to Jacob van Ruysdael, and forward to—whom? The "Scene on the River Stour" (Mr. Pierpont Morgan), better known as "Constable's White Horse," has elements of rare beauty: as, for instance, the lurid atmosphere presaging a storm, and the calm stream with its many reflections. Yet it is, as it were, a landscape without physiognomy—one in which the whole scene is equal to the sum of its component parts, and no more.

CLAUDE PHILLIPS.

NOTES ON ART AND ARCHAEOLOGY.

MR. GEORGE CLAUSEN has been elected an Associate of the Royal Academy.

CONCERNING the portrait of the Prince of Wales, now being painted by M. Detaille, the *Art Journal* states that it is a large canvas, representing both the Prince and the Duke of Connaught on horseback, with troops moving in the background. The picture will be first exhibited at the Salon, and afterwards probably in London.

THE following exhibitions will open next week: (1) The thirty-fourth annual exhibition of the Glasgow Institute of the Fine Arts; (2) a collection of blue and white oriental porcelain, at the Burlington Fine Arts Club, in Saville-row; (3) a collection of old coloured engravings of the English school, at Messrs. Colnaghi & Co.'s, in Pall Mall; and (4) a collection of sporting and landscape paintings, at the Graves' Galleries, in Pall Mall East.

AT the London Institution, on Monday next, Mr. Seymour Lucas will deliver a lecture, with illustrations, on "The Evolution of an Historical Picture."

MESSRS. MACMILLAN will publish shortly *Select Passages from Ancient Writers, Illustrative of the History of Greek Sculpture*, by Mr. H. Stuart Jones, fellow of Trinity College, Oxford. The author begins with ancient opinions about the beginnings of Greek art. He then passes to the record of archaic and transitional sculpture, the age of Phidias and Polykleitos, and sculpture of the fourth century B.C. The Schools of Pergamon and Rhodes are dealt with in an Appendix.

WE quote the following from the Cairo correspondent of the *Times*:—

"Mr. W. E. Garstin will meet at Assouan on February 2 a committee composed of Prof. Sayce, Messrs. Naville, Farmer, Hall, Somers-Clarke, Hogarth, and Captain Lyons, in order to take their opinion as to the best measures to be adopted for preserving such portions of the Phylae monuments as will be partially submerged by the modified scheme for the Nile reservoir. Mr. Garstin will then proceed to Wady Halfa, in order to inspect the progress which has been made with the survey of Nubia. He will be accompanied by Captain Lyons, who will determine the exact sites and orientation of all the monuments between Assouan and Wady Halfa."

WE have to record the death, in the seventy-fourth year of his age, of M. Paul Mantz, the French art-critic, whose monographs on Holbein, Boucher, and Watteau were well known in this country. He was for a short time director of the department of Beaux-Arts.

THE STAGE.

M. FRANÇOIS COPPÉE'S "POUR LA COURONNE."

IN one of his charming *causeries* M. Coppée says: "Que vous dirai-je, j'aime l'Odéon et sa jeune troupe qui ne demande qu'à bien faire, je me plais dans ce théâtre si riche en bons et beaux souvenirs." This opinion was certainly shared by the majority of the audience which filled the second Théâtre Français on the occasion of the first performance of the poet's new drama: "Pour la Couronne."

On such occasions an atmosphere of youthful enthusiasm seems to pervade the old Odéon, such as is seldom to be felt within the solemn precincts of the Théâtre Français. And this was particularly noticeable in the attitude of the most unsatisfactory of audiences—"un public de première"; for, from the rise of the curtain to its fall, everybody was pleased, and constant applause greeted the play, the actors, and the author.

The scene is laid in a mythical kingdom at the foot of the Balkans, some time about the fourteenth century. Prince Michel Brancomir, a valiant chieftain who has defeated the Turks on many a field, is the trusted defender of the only pass by which the country can be invaded. Michel is ambitious, and disappointed at not having been chosen king at the last election; his discontent is shared by Brazilide, his second wife, a crafty and unscrupulous woman, who suggests to him that, if he will allow the Turks to enter the country, the Sultan will have him

proclaimed in the place of Bishop Etienne. At first he shrinks from the idea of such treachery; but at last, hard pressed by the caresses and entreaties of Brazilide, he consents:

"Partout où tu voudras, Brazilide, j'irai
Je me sens prêt à tout, au crime, au sacrilège.
Mais je te bâtirai ce trône, oui, dussé-je
Devenir de Satan l'esclave et le suppôt!"

The traitor prince has a son by his first wife, the noble Constantin, who hears of his father's project through Militza, a Greek girl whom he has rescued from slavery, and who loves him. He at once determines to save his country and his father from dishonour.

The climax is reached in the third act, one of the finest and most intensely dramatic scenes of modern tragedy. The scene is the summit of a mountain pass by twilight. Michel Brancimir has taken the post of the sentry whose duty it is to light the beacon in case of the approach of the enemy; he has come to prevent this, and give free passage to the Turkish Pasha. Suddenly, Constantin comes forward and upbraids his father for his treachery. In eloquent terms he reminds him of the glorious deeds of the past, of the brave men who have died in defending the fatherland; and, lastly, on bended knee, he implores him to remain true to his country and his faith. But the Prince turns a deaf ear to his appeal; he draws his sword and forbids his son to touch the torch with which the fire is to be kindled. A struggle ensues, in which Constantin kills his father; with a cry of anguish, he sets fire to the beacon, exclaiming:

"Vous êtes les témoins, astres, regarde de Dieu,
Mais devant ce cadavre et devant cette flamme
J'ose vous regarder et vous montrer mon âme.
Mon père allait trahir la patrie et sa foi!
Etoiles, j'ai tué mon père!... Jugez-moi!"

The secret of Prince Michel's intended treachery dies with him; for his son spreads the report that he was killed in defending the pass, and an equestrian statue is erected to the memory of the dead patriot. In the fourth act we find Constantin haunted with the memory of his father's end. In vain does he seek death on the field of battle: the fortune of war is against him, and his troops murmur at their young captain, and regret his ever-victorious father. Here occurs one of the few incidents of the drama which are open to criticism. Brazilide proposes to Constantin the same infamous pact she had induced her husband to sign; and Constantin reveals to her the secret of his death. Mad with desire of vengeance, thwarted in her scheme, she uses the pact against Constantin, showing it to the people as a proof of his intention to betray his country and his faith. Loyal to the last, our hero makes no attempt to exculpate himself. He accepts without a murmur the terrible punishment allotted to him, that of being chained to the base of his father's statue, and being left there to die slowly of hunger and thirst, reviled and spat upon by every passer-by. But Militza, on hearing the cry of anguish of her beloved, proclaims his innocence, though none believe her; and then drawing a dagger, once given her by Constantin, she stabs him to the heart and afterwards herself. Constantin Brancimir is thus delivered from an infamous death, and the two lovers are united in death.

"Pour la Couronne" is a noble work, inspired by the spirit of patriotism, and expressed in high-sounding lines. The success of the drama was as great as it is deserved. No poet of the day is more worthy of our sincere congratulations than M. François Coppée.

M. Fénoux, young, handsome, and gifted with a sonorous voice, achieved a triumph in the difficult part of Constantin. Mme. Tessandier's rendering of the ungrateful rôle of Brazilide was full of Delilah-like seduction,

allied to intense passion; while Mlle. de Boneza was charming in the episodic scenes of the Greek slave. The part of Prince Michel was acted with, perhaps, more zeal than discretion; but due allowance must be made for a young *débutant* who had to play a part scarcely suited to his years. The *ensemble* was worthy of the old Odéon.

Cecil Nicholson.

MUSIC.

RECENT CONCERTS.

BRAMH'S Pianoforte Quintet (Op. 34) was performed on Monday evening at the Popular Concert; his Clarinet Quintet (Op. 115) is announced for to-day; and novelties from his pen are in store for us in the immediate future. The cordial reception given to the works of the living master contrasts strangely with the indifference, not to say hostility, shown towards Schumann—not only during his lifetime, but for many years after his death. Brahms is no imitator of Schumann, yet both are virtually of the same school: they may be described as romanticists in classical clothing. The one prepared the way for the other: the persecution of Schumann hastened the prosperity of his successor. Apart from the merit of Brahms' music, which, sooner or later, was bound to be recognised by musicians, it must be remembered that that composer has had a champion in Dr. J. Joachim, the very same artist who persevered with Schumann's music when it was proclaimed eccentric, prosy, or incomprehensible. The Pianoforte Quintet at Monday's concert was admirably interpreted with Lady Hallé as leader, and Mr. L. Borwick at the pianoforte. The latter played as solo Grieg's Ballade in G minor. The piece itself seems one of the composer's least inspired efforts; and again, though technically Mr. Borwick's performance was all that could be desired, his interpretation of the music showed German earnestness rather than Scandinavian capriciousness. Herr von Dulong, who has an excellent voice and a thoroughly good style, sang songs by Schumann and Brahms, obtaining a well-deserved success. The *entracte* of the programme-book called attention to yet another composer on whom Handel drew. It appears that for various of his works he "conveyed" certain passages from Muffat's "Componenti Musicali per il Cembalo," lately republished by Dr. Chrysander. The writer of the article declares that Handel's practice of borrowing was "not an affair of accident, but of principle": he might, we think, have said of "want of principle." The list of works to which Handel was indebted is, as yet, not complete. For instance, we do not ever remember to have seen a mention of the fact that the opening of the Presto of Handel's Third Suite in D minor is certainly based on the opening of Scarlatti's Sonata (Sonaten No. 5, Breitkopf and Härtel), also in the same key.

Mr. A. Dolmetsch gave his second concert at the Salle Erard on Tuesday evening, when the programme was devoted to Italian composers of the sixteenth, seventeenth and eighteenth centuries. It opened with two exceedingly quaint dance tunes for lute and viol by Marco Fabrice Caroso, played by Mr. A. Dolmetsch and Miss Helene Dolmetsch; they were taken from his "Il ballerino" &c., published at Venice in 1581, one of the best sources for Italian dances melodies of the sixteenth century. One of the most delightful instrumental pieces of the evening was Benedetto Marcello's Sonata for viola da gamba and harpsichord, and one of the weakest, Boccherini's Sonata in D for violoncello and harpsichord. Mrs. Hutchinson sang songs by

Caccini, A. Scarlatti, and Bononcini; the "Cessate di piagarini" by the second of these composers was the most interesting, and the best rendered. Mr. Dolmetsch performed on the violin Corelli's "Follia," of which the music is clever rather than inspired. A group of four pieces by D. Scarlatti was neatly played by Miss Ethel Davis on a fine old Venetian harpsichord. These pieces were marked: (1) Aria; (2) Allegro; (3) Larghetto; and (4) Allegro. Announced thus, it seemed as if the grouping together of the movements emanated from the composer. They follow one another thus in the old Roseingrave edition of the "forty-two suits of lessons for the harpsichord." Now, if this edition be compared with the Madrid edition of the thirty "Essercizi," published during the lifetime of the composer, it will be seen that Scarlatti afterwards presented his pieces in a different order, or that Roseingrave, with a view to making, at any rate some of them, into kinds of suites, grouped them according to his own idea. We strongly suspect the latter was the case; we even suspect that the Aria is not Scarlatti's. The matter is of great interest; Scarlatti, so far as we are aware, never grouped movements. Mr. Dolmetsch's enthusiasm for old music and old instruments is most welcome; but, let us hope that his motto is not—*Vetera extollimus recentium incuriosi*.

J. S. SHEDLOCK.

MUSIC NOTES.

SIR ALEXANDER CAMPBELL MACKENZIE, principal of the Royal Academy of Music, will deliver a course of three lectures on "The Traditional and National in Music," at the Royal Institution on Saturdays, beginning on February 9. The first lecture will deal with Humperdinck's opera, "Hansel und Gretel"; and the others with "English Country Songs" and "Moore's Irish Melodies." Musical illustrations will be given by Miss Lucy Broadwood, Mrs. A. J. Fuller-Maitland, Mr. David Bispham, Mrs. C. Hutchinson, and Mrs. Emile Sauret.

A GENERAL meeting of the Wagner Society will be held on Tuesday next at Trinity College, Mandeville-place, when W. Ashton Ellis, editor of the *Meister*, has promised to read a paper on "Wagner and the Origin of Opera." From the statement of accounts, we learn that the society numbers just 200 members, and has a balance of £34. It is announced that there will be no performances at Bayreuth during the present year, but that in 1896 "Der Ring des Nibelungen" will be reproduced on a scale worthy of the magnificent proportions of the work.

ON Monday last, in the combination-room of St. John's College, Cambridge, a testimonial was presented to Dr. G. M. Garrett, the university organist, to commemorate the completion of fifty years of his musical career. The presentation—which was made by the Vice-Chancellor—consisted of the robes of a Doctor of Music and a service of silver plate, with a suitable inscription.

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THE GIANT CITIES OF BASHAN have been principally known to Bible students through Mr. Porter's book. **THE SUNDAY AT HOME** is now publishing a series of reproductions of photographs taken during a recent journey through Bashan and Argob, by Major ALGERNON HENRIE-PAWSE.—Sixpence Monthly.

CANON TRISTRAM, who recently visited Japan, is giving his experiences in **THE LEISURE HOUR**. Through his daughter, who speaks the language, he was able to see and understand many places and things which are hidden from the ordinary English tourist.—**THE LEISURE HOUR**. Sixpence Monthly.

MR. H. H. JOHNSTON, C.B., the Imperial Commissioner and Consul General for Central Africa, contributes an interesting illustrated article on the Hama People to **THE LEISURE HOUR** for February. General Sir GEORGE WOLSELEY, K.C.B., also gives from personal knowledge an account of Mysore and the late Maharajah in **THE LEISURE HOUR** for February.—Price Sixpence.

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LITERATURE.

Chapters from Some Memoirs. By Anne Thackeray Ritchie. (Macmillans.)

IN this delightful volume—which in charm of substance and of style stands the test of more than one reading—Mrs. Richmond Ritchie sets an admirable example to the ever increasing crowd of autobiographers. Carlyle had no very high estimate of his fellow-men; but we have his opinion that no story of a human life honestly told can be devoid of interest; and it is obvious that a special interest would be inspired by a full record of such a life as that of Mrs. Ritchie. The daughter of one of the most distinguished authors of the century, the friend of many men and women whom the world holds dear, and herself a writer of books rich in literary and personal attractions, she surely might have found exceptional justification for telling with all seemly fulness of autobiographical detail the story of a career no part of which would have been found empty or arid. These considerations can hardly have failed to present themselves even to a mind so essentially unegoistic as that of Mrs. Ritchie; but she has chosen only a partial following of their lead, and instead of the bulky autobiography we have these *Chapters from Some Memoirs*, in which, from an opulent store of recollection, she has chosen the treasures which seem to her best worthy of preservation. Her choice seems to me to be not less wise than scrupulously modest. Even the finest literature must needs be winnowed by time; and if a greater number of authors would only forestall time by doing their own winnowing, the world would be richer rather poorer for their self-suppressing foresight.

In the autobiographical work of any writer who really has the power to recall the past in its habit as it lived, the records of the fresh, uncomplicated impressions of childhood are wont to be specially delightful. They are certainly so here. The little Anne Thackeray who flits through the early pages of this volume had evidently one of those healthfully quick imaginations which make paradise of even prosaic surroundings; but to a child of alert intelligence, surrounded by a circle of cultivated seniors, the Paris of half a century ago, where so many of the little girl's early years were spent, must have been a veritable wonderland. "Ours," writes Mrs. Ritchie, "was a talkative, economical, and active little society—*Cranford en Voyage* is the impression which remains to me of those early surroundings"; and a pleasanter impression it would hardly be possible to have. There were, however,

experiences more exciting than any which the home Cranford could supply. The little girl who began life as a fervent Napoleonist, dominated by the anti-patriotic bias, and hating "the perfidious English," held her father's finger as she witnessed the second funeral of her hero, the wonder of the sombre pageant being brightened by that other wonder of the newly fallen snow, seen by the small gazer for the first time, which seemed to her a part of the funeral. Here, too, she saw her first poet, the Provençal Jasmin, whose unpoetical appearance was a sore disappointment to the expectant hero-worshipper, and her first musician who did not disappoint her, and of whom we have a glimpse in one of the most beautiful passages in a volume where such passages are not rare. She saw him in a barely furnished second-floor room, whither she had been taken by an old lady of grim exterior veiling a tender, kindly heart—"a slight, delicate-looking man with long hair, bright eyes, and a thin hooked nose," who received his visitors with gracious courtesy and played for them something that he had just been composing till they knew the painful ecstasy of fulfilled delight. And when he stopped and looked round, the elderly, awe-inspiring Scotchwoman, whose tears were rolling down her cheeks, would not let the fragile musician exert himself for them any longer.

"She praised him and thanked him in a tender, motherly, pitying, sort of way, and then hurriedly said we must go; but as we took leave she added, almost in a whisper, with a humble, apologetic look, 'I have brought you some of that jelly, and my sister sent some of the wine you fancied the other day; pray, pray, try to take a little.' He again shook his head at her, seeming more vexed than grateful: 'It is very wrong; you shouldn't bring me these things,' he said in French. 'I won't play to you if you do,'—but she put him back softly, and hurriedly closed the door upon him and the offending basket, and hastened away. As we were coming downstairs she wiped her eyes again. By this time I had got to understand the tall, grim, warm-hearted woman; all my silly terrors were gone. She looked hard at me as we drove away. 'Never forget that you have heard Chopin play,' she said, with emotion; 'for soon no one will hear him play any more.'"

After the four Parisian chapters, with which the volume opens, the literary reminiscences become more numerous, though it is always the human rather than the purely literary side of the various writing men and writing women which is turned to the front. Thackeray was not a man who even during his working hours was able to keep his self-imposed rule of seclusion. During the busiest days of his busiest years his reception rooms were veritable thoroughfares for notabilities or those who desired to become such; and to his daughter it is natural enough that memory should seem "a sort of witches' cauldron from which rise one by one these figures of the past, and they go by in turn and vanish one by one into the mist." There are one or two imposing shapes which carry themselves with an air, but they are not the really impressive phantoms.

"The most splendid person I ever remember seeing had a little pencil-sketch in his hand [evidently intended for publication through Thackeray's good offices] which he left behind him on the table. It was a very feeble sketch; it seemed scarcely possible that so grand a being should not be a bolder draughtsman. . . He seemed to fill the bow-window with radiance as if he were Apollo; he leant against his chair with one elbow resting on its back, with shining studs and curls and boots."

The grand being was the famous Count d'Orsay, last of the dandies, a sort of pantomime prince whose jewels and spangles need the glare of the footlights to save them from tawdriness. Light, graceful, high comedy is represented by Leigh Hunt, "the bright-eyed, active old man with long wavy hair and a picturesque cloak flung over one shoulder"; and romantic melodrama has its hero in an "alarming looking person," whom we see standing by the fireplace with folded arms, scowling at his own reflection in the mirror—a sombre figure, whose name, the startled young intruder learned, was Trelawny.

Among the entries in which melancholy and humour are combined is the sketch of the memorable evening when Charlotte Brontë dined at the table of her one literary hero, and drove him to desperation by her reverential glances and her appalling capacity for silence. He must have been acutely miserable. His daughter tells us that after Miss Brontë had left, but long before the other guests thought of departing, she was crossing the hall, when to her surprise she saw her father with his hat on, in the act of opening the front door.

"He put his fingers to his lips, walked out into the darkness, and shut the door quietly behind him. When I went back to the drawing-room again, the ladies asked me where he was. I vaguely answered that I thought he was coming back. I was puzzled at the time, nor was it all made clear to me till long years afterwards, when one day Mrs. Procter asked me if I knew what had happened once when my father had invited a party to meet Jane Eyre at his house. It was one of the dulllest evenings she had ever spent in her life, she said. And then, with a good deal of humour, she described the situation—the ladies who had all come expecting so much delightful conversation, and the gloom and the constraint, and how finally, overwhelmed by the situation, my father had quietly left the room, left the house, and gone off to his club."

It was a desperate measure, but the emotional strain must have been terrible. To entertain a lion who roars untimely may be trying; but the entertainment of a lioness who refuses even to purr must be unendurable anguish to the luckless host.

In the chapter "From Willis's Rooms to Chelsea," Mrs. Ritchie has some interesting reminiscences of the Carlyles, of whom we shall surely soon know all that there is to be known. Carlyle is the grim, "dour," and yet pathetic figure with which many portrait painters have made us familiar; but Mrs. Carlyle gains a certain dignity to which we are less accustomed.

"But, best of all, there was Mrs. Carlyle herself, a living picture; Gainsborough should have been alive to paint her: slim, bright, dark-eyed, upright in her place. She looked like one of the grand ladies our father used sometimes to take us to call upon. She used

to be handsomely dressed in velvet and point lace. She sat there at leisure, and prepared for conversation. She was not familiar, but cordial, dignified, and interested in everything as she sat installed in her corner of the sofa by one of the little tables covered with nicknacks of silver and mother-of-pearl."

There are pleasant glimpses, too, of Thackeray's artist-friends, David Roberts, Sir Edwin Landseer, Cattermole, Charles Leslie, Frank Stone, and the ever delightful John Leech, and of children's parties given by Charles and Mrs. Dickens, where the greatest novelist among Thackeray's contemporaries was seen at his best. Indeed, everywhere we are in good company; but many readers will feel that the most charming companionship is that of the writer herself in the days when she was a little girl in Paris, a small inhabitant of *Cranford en Voyage*, before the witches' cauldron had begun to simmer, and the world held for her only its one poet, Jasmin, and its one musician, Frédéric Chopin.

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THE CLOSING YEARS OF CHARLES I.

"CALENDAR OF STATE PAPERS (DOMESTIC)." —*Charles I., 1648-9.* Edited by William Douglas Hamilton. (Eyre & Spottiswoode.)

THIS is a volume of 500 pages, some 200 pages less than the average contents of these Calendars. It derives a melancholy interest from the recent death of its accomplished editor. The preface reviews some of the facts chronicled in former volumes (notably the history of the navy since the beginning of the reign), as well as illustrates the documents here set forth.

A slip or two may be noticed. "Col. Wanton" should be Col. Wauton, or Walton: no other, indeed, than Valentine Walton, the regicide. It is implied that the monument of Princess Elizabeth at Newport was contemporary; but it was erected only in 1856, at the express command of Her Majesty. Cromwell objected to mounting "tapsters" (not "tipsters") to oppose Charles. The Index, though really complete, has some of the pages printed out of order; and—to get quit of fault-finding—some readers may not like the abbreviation "gents," used throughout the volume.

With the distressful results of the civil strife to the people in general we are familiar from individual and typical instances. It is Bishop Hall who laments his "hard case," it is Walker who chronicles the sufferings of the clergy, it is Whitelocke who grieves over the desolation of his beloved Fawley. The *Verney Papers* let us see something of the misery and ruin that invaded the serene and stately life of the country gentry. In all these cases the suffering is inflicted at the will or caprice of the powers that be—a shifting government, with various and discordant aims, but united in a common hostility to that large section of society whom it branded as "malignant," and plundered as a punishment for that imputed crime.

But not behind the Cavalier only is dark Care seated. The Roundhead in his triumph had his warning of mortality

and trouble. Though they had seized upon the helm, navigation was not easy to those who had but a smattering of seamanship, and a vague notion as to the whereabouts of the "haven where they would be." No doubt many of them felt the hatefulness of the "tyrant's plea"; but they were driven to rely more and more on force, and on the panic which had so often proved a ready expedient in difficult crises. They had power, but its tenure was uncertain; and the regular government of the kingdom, under the assured administration of law, was still matter of fainter and ever fainter expectation. Grievances which had been intolerable under the king, were now at least equalled, if not surpassed. There was a clumsy system of espionage, harassing if not effective. In London itself Skippon had a general power of search and arrest against anyone he may suspect. Free quarter might be repudiated by the Government, but was exacted by the soldiery; and the sufferers were told that they might refuse it and defend themselves—a poor consolation and a hazardous remedy.

The rulers felt so keenly the insecurity of their position that they confessed it freely to their subordinates, as to confederates and partners. They complain "that there is so general a distemper among the people," and of "the general disposition to insurrections." At the cost of much blood they had overthrown the king and his party, yet the great deliverance they had hoped to achieve was not complete. Indeed, the result of their efforts so far was not acceptable to the majority of their countrymen. The open resistance they met with was not very formidable. The fierce fight at Maidstone and the hopeless agony of Colchester disposed of the most dangerous attempt against them. There might be a sputtering of discontent here and there, but all as futile as that attempt of Captain Burley to release his king from captivity by beating a drum in Newport market-place. The executive functions of government had mainly devolved upon committees. The chief committee, that of Lords and Commons, met at Derby House. As we watch its proceedings in this Calendar, we note the constant apprehension of immediate ruin under which it performs its functions. The Committee fear for the safety of great cities and small towns: for Bristol, for Winchester, for Aldeburgh, for Holy Island, for Newport Pagnell, for Sandwich, for Croyland. They suspect even the staunchest of their supporters, and are very nervous about Sir Michael Livesey's "printed paper," though he had put down a rising in Suffolk only a fortnight before. They are uneasy, too, about a declaration which they hear Col. Lambert intends to print, and beg him to forbear the publishing of it. The trumpet blast of Milton for the liberty of unlicensed printing found no response in the hearts of his fellow-Puritans. We see that Mr. Thomson, "bookseller over against Lincoln's Inn," is summoned before the Committee for "dispersing unlicensed books"; and the "Mercury women" who distributed such pamphlets are only released from prison on "making discovery of the men from whom they had them."

The services of the army are always in requisition. Not even a ship's company can be paid off at Deptford without "a good full troop of horse" to prevent disorder, the crew being in discontent, and "having already refused to go against the revolted ships"—the seven that had mutinied against their vice-admiral Rainsborough, and declared for the king. Thomas Scott, M.P., must have a special guard to attend him during his "journey on a special service." Mr. Scott will be a regicide, and will have another "special guard" to attend him by-and-by on another, and final, journey. Nor can the Government agents always be efficiently protected. Witness Capt. Alexander Cotton, who has made London so hot for him by his discoveries of royalist plots that he can no longer abide there without danger, and is therefore recommended to the Kent Committee for "some fit and suitable command."

Even military success brought its embarrassments. The satisfactory disposal of prisoners is a recurring difficulty. Lord Andover is kept at Dover Castle, because "it is not safe to bring any more prisoners (especially men of quality) to London." When the prisoners are carried through London streets to Peterhouse they were all but rescued by the people, "who are grown to that insolence as they will be judges of the actions of their superiors," say the indignant Committee. They were glad to release prisoners on their undertaking not to act against Parliament, or giving a bond to re-enter their prison if required. Sometimes prisoners were a source of anxiety, as Col. Coventry was at Windsor, so that Governor Whichcote was cautioned "lest he should put the place in danger."

London required constant watching. Conspirators meet there; and the Committee does not think it expedient to send soldiers from Whitehall to arrest them, so the mayor is desired to do it secretly and send the prisoners to the Committee. The mayor complied, but the conspirators escaped "by going out of a garret on to the tops of other houses." The horses in the mews "are going away, the pretence being going to grass," writes the Committee to Fairfax; and as this would leave the Houses without guard, he is to give orders that they shall stay.

Two facts are here recorded to the credit of Fairfax. He writes specially to the Speaker on behalf of those to whom he had pledged his word for an indemnity they could not receive by a formal capitulation. And a news letter affirms that in June, 1648, he sent a message to Goring in Colchester to send out of the city all women and children; as, though he meant to get the town by fire, sword, or other ways, he "would have no one suffer who did not oppose him."

There were plots, too, in plenty—a plot secretly to raise a thousand horse for a sudden attack on Fairfax at Colchester; a plot to seize the Speaker on his way to the House; a plot to surprise the Tower; a rendezvous at Brentford for a night attack on London and a massacre of members of Parliament.

The watermen, too—the "water-rats"

who had forsaken Charles—were now “tumultuating” against the Parliament, and the Trinity House is entreated to use its influence to quiet them. The river-side district of Southwark has troops marched into it, to prevent any correspondence with the insurgents in Kent.

In this government by committees the most important matters were kept in suspense while referred from one committee to another or to the consideration of the House itself. At Derby House the wants of the soldiers in Lancashire—their lack of clothes and shoes “which disables them for their service”—are duly reported to the House; but the local committee is expected to advance at once the money required. Again, the necessities of the soldiers under Cromwell are laid before the Committee of the Army, with a strong recommendation to “its most effectual care.” But in spite of ordinances and weekly assessments, there were grievous financial difficulties. The Derby House Committee, in September, 1648, reports to the Commons, that it “has had no money at all for near two months”—that the secret service is at a stand, there being “no means so much as to send a letter,” and that the messengers have ridden at their own charges till their pockets are empty too. The money assigned for the payment of the House’s guard is exhausted, and “unless the House appoint a further supply that service must cease.”

We cannot wonder if the fidelity of the soldiers was not always proof against this strain of poverty and hardship. Even at Windsor the discontents of the garrison “are very great through their wants, and the governor fears for the place more from them than from without.” At Scarborough it is the governor who, discontented with the non-payment of his arrears, at last renounces his obedience to Parliament. Hamilton’s invasion made all other dangers seem trifling. The Committees of York and Lancashire are to send the local regiments against the Scots, instead of immediately reducing revolted places. At Derby House there is a “very tender resentment” of the wants of the Ironsides, “in the patient and contented bearing whereof their passive valour hath been equal to their active.” Northampton had given them its god-speed with “25,000 pair of shoes.”

The Kentish Cavaliers had been crushed in June, the Scots defeated, and Colchester taken in August, Cromwell had gone north to subdue royalism in Scotland itself; but yet peace was not achieved. The longing for a “settlement of the kingdom” found expression in the last attempt to negotiate with Charles—in the treaty of Newport.

Charles had been held in reserve. Moderate men hoped that when the new order of things was established he might, under strict limitations, be placed at its head. This view is that set forth in the valuable correspondence lately presented by Mr. Livingston Jay to the Record Office. John Crewe therein gives intelligence of the progress of the Newport Treaty to his friend John Swinfen. Crewe is evidently a sensible man who desires a real and permanent peace. He is eager to remove the obstacles to such an arrangement—the

greed for bishops’ lands, over-severity to delinquents, the personal scruples of the king. As to the last, he poses a dilemma which Charles could not have avoided. The king had already so far set aside his personal convictions as to agree that the war had been “just and necessary”; why should those convictions prevent his agreeing to what Parliament had expressly pledged itself—the abolition of Episcopacy? The one could not be more contrary than the other to his individual belief.

But Charles had no large views, nor even a consistent, connected policy. He had been liberally treated in his confinement. All marks of respect were duly paid, and the ample allowance of £10 a day was made for his table alone. But his retirement had not abated his incorrigible lightness of mind. He could readily turn his thoughts from unpleasing topics as he took his daily walks in the garden of Carisbrook. He delighted in discoursing with Col. Hammond—“and saith, he shall shortly hear from his two Houses, or some others, notwithstanding the votes to the contrary.” We can here mark the workings of the same infatuated vanity which, during the fatal January, could persuade him that he had three games yet to play, the worst of which would bring him back more than all he had lost.

Dr. Rawson Gardiner has shown how the army leaders tried to keep within the lines of the constitution, and how they came at last to understand the impracticable tenacity underlying all the king’s flexibility and vacillation. He felt that, if restored—no matter under what conditions—he and Time would be a match for all opponents. And they came to feel it too; and Charles was to them a mere obstruction, to be cleared away as soon as possible. “Well, sir, I find I am before a power,” said the king in a low voice as he was going away, after the first day of his trial. (This is one of the few additional particulars here recorded, from the Journal of the Court.) The discovery was too late to be of use. Made earlier, it might have helped him to a more sober and practical view of his own duty, by a better appreciation of the forces arrayed against him.

But if the “royal actor” failed to rise to the height of that great argument until the last memorable scene, then, at least, he expressed the truth of the situation: “You are out of the way.” The makeshift government was only demonstrating its own incapacity for permanent rule. Indeed, within a fortnight of the king’s death the Derby House Committee and the Committee of Safety were abolished. The desperate attempt to maintain the semblance of legality only made it the more evident that the country was really under the power of the sword. Such hypocrisy was the homage paid by rebellion to the constitution it was destroying. The nation had been taken at a disadvantage, and coerced by a few resolute men into a course, re-action from which would be violent and inevitable. They were, indeed, “out of the way”; and if the Revolution Settlement were the Land of Promise, they had yet forty years of wanderings before them ere they entered it.

R. C. BROWNE.

Imagination in Dreams, and their Study. By Frederick Greenwood. (John Lane.)

THIS little book is an attempt, marked by great ability and originality, to deal with a subject of much psychological interest which has hitherto been neglected or treated on unsatisfactory lines.

When the old notion of the supernatural character of dreams has been surrendered, it has been thought to be clear that they all admit of easy explanation on purely materialistic and psychological principles. As Mr. Greenwood quotes from Dr. Richardson: “Dreams are all explainable on physical grounds; there is no mystery about them, save that which springs from blindness to natural facts and laws.” This eminent scientific man proceeds to go into the matter in detail with what our author calls “the well-known formulae.” We are told that “the seat of dreaming is in the locked-up closet of mental impressions—the brain and the spinal column.” We are further informed that, besides this nerve-system, which is under our own control, we have another which works automatically and “is centred within the trunk of the body.” Having grasped this fact, it is presumed that we shall have no difficulty in understanding that “dreams ensue upon certain perturbations in the brain, which are not the consequence of action by its own nerve-system, but are communicated from the other nervous system in token of local disturbance or distress.” These vibrations may be produced from causes external to the body, as “the firing of a gun, the ringing of a bell,” &c., or they may proceed from “within the body—that is to say, from the second nerve-system, which is specially active in the organs of digestion.”

Now, does this explanation, Mr. Greenwood asks, really explain anything? The common sense of most readers, who do not allow themselves to be carried away by the notion that everything is settled by a statement in scientific terminology, will readily answer the question. “To show how the machinery of mind is set in motion is not to unveil the mystery of what the mind produces when it is at work.” We are reminded of Kingsley’s allegory of “Madam How and Lady Why,” in which, in language adapted to a child’s comprehension, but none the less truly philosophical, he exposes the fallacy of supposing that, when we have learned *how* a thing is done, we know perfectly *why* it is done. As Mr. Greenwood says,

“the very terms of the physiological exposition inform us that, where it leaves off, the dream it professes to explain is about to begin. Vibrations of terrestrial media, whether they proceed from a cry in the street or from an uneasy stomach, are not dreams any more than the breath blown into a clarionet is a tune. Granting that the origin of every dream is vibration in the corporeal system, the dream itself is—what?”

It is extraordinary that anyone possessed of intelligence should fail to see that our learned scientists have left us no nearer the true solution of the problem than we were before. In short, our author is perfectly justified in asserting that “the fallacy embedded in purely physiological

explanations of dreaming appears prodigious."

What, then, it may be asked, is Mr. Greenwood's counter theory? It can hardly be said that he professes to have one. He is not presumptuous enough to suppose that, in a subject of such complexity and difficulty, he can invent some cut and dried hypothesis, which shall explain all the facts, and leave no mystery about them. He has merely sought to throw out some suggestive hints which may help towards a better comprehension of the problem. He lays down a general proposition, which hardly anyone will directly deny, but which the physical theorists seem in practice reluctant to admit: that "dreams are operations of the mind." Viewed under this head, our author goes on to consider whether their study may not throw some light on the operation of the mental faculties generally, and especially on the development of the imagination. Many would dispute the possibility of gaining any satisfactory knowledge of this kind from dreams, on the ground that they necessarily imply a more or less diseased state of mind. But here, again, we are led to doubt whether mental, any more than physical disorder, can be accepted as an adequate account of the facts:

"It will certainly be convenient to suspend the conclusion that dreams are always occasioned by sensibilities in a condition of disorder. Some are no doubt, and by far the most; but others, as we have shown abundantly, though by few examples, can only be explained by a state of mind so different as to be the opposite of disorder. There may have been disorder to begin with, and probably was; but then there was re-order upon a different scheme, and use of the various qualities of mind."

Mr. Greenwood gives some very interesting particulars from his own experience and that of others, which seem fully to bear out his very cautious and modestly stated conclusions. It is certainly very difficult to explain some of the cases which he narrates in detail, except on the assumption

"that some dream-visions, if only a few by comparison, are creations of the mind; and if so, then that the limits of imagination which philosophy marks out and which no effort of the waking mind can surmount are overleapt in sleep."

The manner in which the laws of time and space are disregarded in dreams is familiar to the most common experience; but the extreme suggestiveness of this fact has hardly been sufficiently noticed. The possibility of an existence quite independent of these conditions as they are realised by our ordinary comprehension seems to be presented to view by such cases as the following, to which there are several well-known parallels:

"A tutor was examining a pupil one day from a question-and-answer book. The business had not got very far when immediately after reading out a question the tired man closed his eyes. Seizing the occasion weariness betrayed him instantly; he slept and dreamed. It was a long, long dream, carrying him through many scenes and events. Hours of dreaming it seemed; and yet he woke in time enough to hear the last words of the answer to his question. Fifteen seconds, perhaps, for the

whole episode; the falling to sleep, the beginning of the dream, the development of its changing times, scenes, and conversation; their cessation and the return to conscious wakefulness."

Mr. Greenwood vouches for this "remarkable illustration of dream rapidity" as being communicated to him by the dreamer himself. But the instance is by no means a solitary one. "Indeed, no characteristic of dreaming is so well ascertained as this, which is one of its greatest marvels. And yet the general disposition is to regard it as less a wonder than an absurdity." This is surely a very superficial way of looking at an exceedingly remarkable mental phenomenon. "In most fields of investigation the discovery of a power like this would suggest that other amazing displays of power may not be quite illusory, and I do not know why philosophy should reject the suggestion here."

Almost as remarkable is what seems to be a kind of duality of the mind displayed in dreams, of which several instances are given. They suggest what our author calls "the imagination in detachment theory" or "one set of faculties working in advance of the comprehension of the others." He gives an example, from his own experience, in a dream he had of being insulted in the garden of an hotel:

"Soon afterwards, and while I am still lingering in the garden, one of the hotel servants comes to me and I understand him to say, 'He has repented.' It strikes me as a very unusual word for a waiter to employ in such a connexion, but that remark gives way to a feeling of satisfaction that my abuser had become sorry for his rudeness so soon. More particularly I wish to know whether he is sufficiently ashamed to send an apology. So I say, 'Repented has he? What did he say?' 'No, no,' is the answer, 'he hasn't paid it,' meaning the bill for the entertainment, as I immediately understand."

Mr. Greenwood questions whether the detachment theory accounts altogether for such a dream as this, to which he gives the title of *proleptic*. There certainly here seems to be something further at work,

"unless it may be assumed that imagination has far more tremendous powers than have ever yet been ascribed to it: unless, that is to say, it is capable of simulating effectually, or of developing in itself nearly all the other qualities of mind."

A still more extraordinary dream of a somewhat similar nature—in which, as we shall see, there was a perplexing circumstance, of which the explanation did not come till quite another stage of the dream—is related from "the note-book of a distinguished architect." The latter dreamed that he was professionally engaged on one of the royal palaces at the time of the Home Rule Bill of 1886, and overheard a long conversation between the Queen and a Miss Cowper, who was endeavouring to induce her to veto the Bill if it should come before her:

"At this point I offered to withdraw, but was asked to remain by the Queen, who said that what she had to say might be heard by any one of her subjects. The conversation continued at great length, Miss Cowper seeming to urge every argument at her command, the Queen

declaring that she would not depart from constitutional usage. During the entire conversation I was annoyed by a loud ticking noise, which I could not account for. The scene of the dream changed and the time. It was the morning following the conversation that I was in the smoking-room of a certain club. There I saw a well-known publisher, who asked me whether I had seen the *Times* of that day. I got the paper, and saw the conversation printed at length. It occupied several columns, and I marked the introduction of my own appearance, and the Queen's desire that I should remain. At this point it flashed across me that the ticking noise which I had heard was accounted for. I said to myself, 'All the time the conversation was going on it was being telegraphed to the *Times* office.'"

Such remarkable powers of mind as this case illustrates are surely worthy of a closer study than they have yet received. Mr. Greenwood well says that

"here, again, the mind constructs a dramatic scene, some integral parts of which it conceals from itself as an intended surprise for itself at the conclusion of the tale. A mental operation far out of the range of possibility in our waking hours, but accomplished in dreams."

Certainly, to talk of physical or mental disorder as solving the problems presented by such dreams as these is a mere playing with words.

On the question whether intimation is ever given in dreams of past, present, or future events previously unknown to the dreamers, Mr. Greenwood maintains an attitude of prudent reserve, and does not positively commit himself; but he has not shrunk from recording facts which might seem to favour such a view. He recognises that there is a "superstitious fear of being drawn into superstition—a dread which has long been the most inveterate stumbling-block in the way of a boldly reasonable study of dreams." He gives one very painful case of not one but a whole series of dreams, which would seem to be only accounted for on the hypothesis of a "wave of communication" from without, in which facts gravely affecting the reputation of another person, which were not only completely unknown to the dreamer, but were indignantly rejected by him when repeatedly presented to him in his visions, were nevertheless found out to be true after the death of the individual to whom they referred. In short, we have no right, our author argues, to set limits to the powers of the imaginative and intuitive faculties.

"Since what is called intuition and what is called imagination have the strange gift of unveiling and revealing, the question is why anyone should start from the appearance of this same revealing power when imagination is followed into sleep."

It may be hoped that this volume will do something to stimulate intelligent thought on the problems with which it deals, and that there will be a response to the invitation conveyed in the preface for further collection of facts bearing on the subject. There are probably many persons who could testify to dreams equally remarkable with those recorded in these pages, and they should not allow themselves to be restrained by the fear of pseudo-scientific ridicule.

R. SEYMOUR LONO.

Roman Gossip. By Frances Elliot. (John Murray.)

Mrs. MINTO ELLIOT'S *Roman Gossip* is delightful. We use the word delightful advisedly; for it is a genuine delight, in this serious age, to come on a book which is content to be merely amusing. It is, in truth, ideal gossip, and characteristically Roman. It is gossip, too, for all sorts and conditions of men and women. Much of it is familiar, though recent, like the tales of Victor Emmanuel at Cogne, which were current in Piedmont a quarter of a century ago. Some again, is quite ancient history, as the stories of Alfieri and "the beautiful pure rose," his mistress, wife of the Young Pretender. Some of it is malignant (for is it not Roman?), like the monstrous *papalino canard*, that Cavour was the rejected lover of Rosina, and himself the bastard of Pauline Bonaparte's husband. All the same, in the writer herself there is never the least trace of malignity. She is always the kindly and sympathetic English lady, but frank as ladies are who have seen many men and many cities. The writing, too, is of the most *négligé* kind, and, indeed, occasionally a little down at heel, both in phrase and fact, but it goes admirably with the sincerity of the writer's accent, the absolute *sans gêne* of her attitude. Naturally, Mrs. Elliot takes her material where she finds it—from Mme. Junot, for instance, from Silvagni, and so forth—trustworthiness being obviously of less moment than vivacity. Best of all are her own personal recollections of the Roman world whose sun was the Pope. What she has seen and heard she relates with a quite youthful sparkle, though she takes us back into the prime manhood of this now decrepit century. She is, in fact, at pains to remind us that she "can remember seeing dandies with double waistcoats, light elastic pantaloons collant to the thighs, and little pointed shoes like those of a woman."

In Rome one still can see the Pope, but not Mrs. Elliot's Pope, nor quite in the old manner. Then a papal dragoon arrived at the door of who would see his Holiness, and left a summons printed on an extra large sheet of paper, with the day and hour set forth when the bearer might appear at the Vatican. And in those days the Pope was worth seeing.

"Some men," says Mrs. Elliot, "like women, are born beautiful. There is no doubt about it. You may not like the style; you may prefer blonde, you may admire black; but no one can dispute the beauty—of these Pius is one. To his last day that precious gift continued to develop itself in all the changing phases of age. And there was more than beauty—a charm the Italians call *poesia*, a certain natural grace and refinement which, under all circumstances, never failed."

There is no more wonderful, no sadder tale of a human life, than that of Mastai Ferretti, rejected from the *guardia nobile* for his fits, cured by the prayer of Pius VII., and successively priest, bishop, Pope. He passes before us, first as the fashionable young would-be soldier; the frequenter of the cafés, the epicure, the inventor of *Cod à la Mastai*. Then we see the young priest, the devoted missionary of the night refuge

of Tata Giovanni; the fearless agent of the Pope in Chili; the prelate of Spoleto and Imola, behaving like the bishop in *Les Misérables*. Then the Liberal Pope who emptied the jails, who proclaimed the amnesty, who succoured a dying Jew in the streets of his capital, and went about doing good in disguise. Next comes the cowering refugee in Gaeta, the bullied protégé of France and Austria, and the creature of Antonelli and the Jesuits. At last he stands before us, the white-haired enemy of Italy, a voice full of sound and fury, but one that has forgotten the *fuori i forestieri* of his youth, the cry that made him the darling of those very Romans who tried to fling his bones into the Tiber. Of each of these successive phases of the Pope's career Mrs. Elliot gives us a suggestive glimpse. Slight as some of her sketches are, all are graphic: none more so than that of the Pope, who in his youth nursed the passion of S. Filippo Neri, now grown to a stony-hearted old man, not moved at all by the death of a friend, hardly by that of an enemy. "Ebbene è morto il Cardinale" was all he found to say when Antonelli died, and when his old cat died it was much the same—"One Pope dies and another is made *che vuole*, so it is with cats." Nowhere is there a better presentation of the "amiable charlatanerie" of Pio Nono, in such strange contrast with the stiff integrity of Leo XIII. The chapters on the Popes, on Antonelli, to whom she is very kind, and on Garibaldi, whose services she surely overrates, show Mrs. Elliot at her strongest. Of the rest there is little that could be spared, except the cruel recital of the private tragedy of Ricasoli's life in the chapter entitled "A Statesman."

The historical, and particularly the Napoleonic, gossip is not quite so vivid, but here and there Mrs. Elliot has unearthed a very curious *trouaille*. Here is an episode worthy of the attention of the Society of Psychological Research. On May 5, 1821, Napoleon died at St. Helena at sunset. At sunset on that day a stranger presented himself at the *portone* of the Buonaparte Palace, earnestly desiring to see Madame Mère. "Have you requested an audience?" asked the porter; "Madame receives no one she does not know." "I have asked for no audience," answered the stranger, "but it is absolutely indispensable that I should see her at once." So earnest and even solemn was his manner that the porter yielded and conducted him upstairs. After some delay he was ushered into her presence. "While I am addressing your Highness, the Emperor is freed from his sufferings. He is dead; kiss the image of the Redeemer." The unknown offered her the crucifix and departed. He was not heard of again. Not till ten weeks later did the news come from St. Helena. It will be noticed that the ghostly visitant made a little mistake about the time, but in 1821 ghosts had not been fully educated on the subject of the longitude.

REGINALD HUGHES.

Cossack Fairy Tales and Folk-Tales. Selected, edited, and translated by R. Nisbet Bain. (Lawrence & Bullen.)

MR. NISBET BAIN continues his unwearied activity. The success of his volume of Russian folk-tales has induced him to give the public a selection from the stores of the Malo-Russians, or Ruthenians, as some people affect to call them. Of these *Märchen* there are three chief collections—those of Rudchenko, Dragomanov, and Kulish; and of these the richest is incomparably that of Rudchenko, which appeared at Kiev in two volumes in 1870.

We entirely agree with all that Mr. Bain says of these tales. There is a very atmosphere of legend floating about the Southern Russian provinces and Galicia. It was from these tales that Gogol, a Malo-Russian by birth, drew his inspiration; and many others of his countrymen, such as Osno-vianenko, Storozhenko, and Mme. Eugenia Markevich, the lady who wrote under the pseudonym of Marko Vovchok, followed in his wake. But not only those writers who used the Malo-Russian language—for after the opinion expressed by Miklosich we hardly dare say dialect—but also Polish authors have drawn largely from these sources. We need only mention Michal Czajkowski. Of the legendary poems we will on the present occasion say nothing.

The language has as yet been but little noticed in the West; and, indeed, the materials for the study of it are wanting. In the old times there were only a few meagre vocabularies by way of dictionary, such as those of Piskunov and Verchratski, and there was a German-Ruthenian (Deutsch-Ruthenischen) dictionary published at Lemberg. But the study was facilitated when the work of Zhelekhovski appeared, which was completed on his death by Nedilski. Moreover, there is a good little Ruthenian Grammar, explained in German, in the series now being published by Hartleben of Vienna, whereas the excellent work of Osadtsa is written in Malo-Russian, and therefore only useful to natives. Thus much *zur Orientirung*.

Mr. Bain has chosen his tales well, and translated them with spirit and accuracy. We have taken two as tests, the originals of which are to be found in Rudchenko: "the Magic Egg" (*Yaitse-Raitse*) and "the Fox and the Cat" (*Lisitsa ta kit*). They are rendered admirably, and we can only sincerely congratulate Mr. Bain on having broken ground so vigorously.

The tales, like all those of Slavonic countries, are wonderfully wild and fanciful. The translator's notes are few, but certainly to the point. We take the word *div*, explained by Zhelekhovski as *Böse Gottheit der Finsternis* or *Wunderthier*, to be of the same root as the *samodiva*, or solitary fairy, a being with malignant proclivities so often met with in the Bulgarian songs. *Pokute*, the place of honour in the peasant's cottage, is an interesting word, as the root, *kut*, is the same as the German *Kante*, English "candle."

We do not quite like Mr. Bain's description of Ruthenian, as he terms it, as a language intermediate between Russian and

Polish. Of course it belongs to the South-Eastern branch, to adopt the usual division, whereas Polish is a member of the Western. Certain Polonisms have, undoubtedly, crept into the language; but this was owing to the people having been for so long a time subject to the Poles, as Mr. Bain, of course, knows very well. In fact, their whole history is a constant struggle with the Polish element—a struggle which has not ended in our own times, as Lemberg can testify.

However, the reader of these charming tales need not make himself uncomfortable with any of the gruesome stories about the cruelties of Bogdan, Khmel-nitski, Jeremy Wisniowiecki, or at a later period Zhelezniak and Gonta. Mr. Bain has provided us with some excellent fairy-tales, which must be new to almost all English readers. It is a great pity that Prof. Dragomanov never finished his fine work on the Malo-Russian *dumi*; but we can see by his contributions to the Bulgarian *Sbornik* that he continues to take an unflagging interest in folk-lore. We there find some of his most valuable labours.

In conclusion, we think that Mr. Bain is too severe in asserting that the Russian Government "rigorously represses" the Ruthenian language. The facts of the case appear to be that Russia does not favour the production of new works in the language, but the old are allowed to be reprinted. Certainly we know from our own experience that at Kiev, for example, there is no difficulty in procuring Malo-Russian books.

W. R. MORFILL.

NEW NOVELS.

Sibylla. By Sir H. S. Cunningham. In 2 vols. (Macmillans.)

A Family Arrangement. By the Author of "Dr. Edith Romney." In 3 vols. (Bentley.)

Philip and his Wife. By Margaret Deland. (Longmans.)

A Romance of Dijon. By M. Betham-Edwards. (A. & C. Black.)

The Other Bond. By Dora Russell. (Digby, Long & Co.)

A Model Wife, and Other Stories. By Mrs. Comyns Carr. (George Allen.)

The Mystery of the Rue Solv. By Honoré de Balzac. Translated by Lady Knutsford. (Edward Arnold.)

A Fancy Sketch. By George Rivers. (Fisher Unwin.)

Sibylla provides no disappointment for those who, during more years than they care to count, have looked to the too few exercises of Sir Henry Cunningham's pen in fiction to give them something which is given by no other—epigram without affectation or jargon, real knowledge of the world, the conversation of ladies and gentlemen who have brains, and the criticism of a critic who is not, as Miss Thackeray happily put it the other day, a sheep in sham wolf's clothing. The plot of the book is not elaborate—this kind of book does not require an elaborate plot; and we are not even quite certain that Sir Henry would not have

done better to cut away or still further simplify the not very complicated under-story of double marriage on which he relies for bringing about his *dénouement*. Sibylla, Lord Belmont's daughter, marries Charles Montcalm, a man of some fortune (though crippled a little by the extravagance of an elder brother whose most virtuous act was dying), a politician in regular training for Cabinet rank, and, unluckily, a little bit of a prig. There is no real mistake in the marriage, and both are genuinely in love with each other; but Sibylla has married on the "community of interests" theory, and Montcalm does not quite see it. So, while he leaves her rather in the cold, there arises the inevitable tempter in the person of one Amersham, also a parliament man, somewhat younger and much more "brilliant" than Montcalm. It is almost needless to say that Sir Henry Cunningham does not resolve the "knot of three" in the vulgar and commonplace manner. The way of its resolution constitutes the interest of the book, and is worked out with abundance of the old easy facetted dialogue and the old veracity of character-drawing. Besides the above-mentioned side-plot of a serious kind, there is another minor interest in the portraiture of a "smart" set, in which Amersham seeks consolation, and which is amusing enough. But the charm of the book is independent of this satire of a passing phase of society, though it communicates itself to that satire as to the other parts of the book. It lies, as we have said above in other words, in a certain combination of real realism, scholarship, good-breeding, and wit which has never been very common, and which, we fear, is rarer at the present day than it ever has been since woad was your only wear in Britain.

A Family Arrangement belongs to that very respectable division of the fleet of fiction which "has stolen wills for cargo." But there are other things on the manifest: contrasts of town and country breeding, of daughterly and wifely affection, and of various conflicting sets of duties; and the whole makes a very good assortment. These things are worked together with a good deal of skill; and they compose a book very well suited for reading, but not, perhaps, quite so well suited for criticising, inasmuch as the ins and outs of the working constitute the interest. Only the author of "Dr. Edith Romney" should not have administered such a blow to one's belief in the most fundamental things as the presentation of law and physic combined in committing crimes. We have usually had the good doctor to console us for the wicked lawyer's enormities, or (though this is rarer) the honest solicitor to reconcile us to professional nature after the doctor's wrongdoing. And here both are criminal!

Like most of the books of the author of "John Ward, Preacher," *Philip and His Wife* is a curious compound of good and bad, of ability and folly. Nearly the whole of the first fifty pages or thereabouts, and many episodes and passages afterwards, are quite delightful, exhibiting at its very best the command of Dutch painting in description and

humour in character which the better class of American novelists have shown ever since the days of Irving and Hawthorne. And then Mrs. Deland, in the words of the impromptu song which the late Mr. Walter White heard in Yorkshire, "goes and muddles all the drink" with the most preposterous acrobatics of sham "analysis." To do her justice, there is less jargon in the book than in some others. She very seldom talks such stuff as "the consciousness of the ultimateness of the environment of the body is very horrible" (it is so, ma'am, a very horrible and vile phrase indeed); or tells us that, every man and woman of us, putting out our hands towards the stars, touches on either side our prison walls the immutable limitations of temperament." (Oh, Mesopotamia! Oh, Mrs. St. Clair! Oh, Sanchoniathon, Berosus, and Ocellus Lucanus!) But she makes it up in the morbid topsyturviness of her chief characters, except the girl Alicia, who is excellent. Philip is, as his wife justly tells him, "perfectly impossible," a prig of the very worst kind, with an undogmatic craze for saving his own soul at everybody else's expense. His friend, Roger Carey, is a singularly poor creature. As for Philip's wife, Cecil, she is a sort of American Dodo—it is odd how soon English fashions cross to the other side—who is not, like Dodo, *bonne fille*. She is the best of the three, however, and human, though not humanly presented. It is really a pity that a writer with such gifts as Mrs. Deland's should be so unable to clear her mind of cant and her mouth of pebbles.

Miss Betham-Edwards's *Romance of Dijon* is a story of Revolution times, refreshed with all its author's intimate and enthusiastic appreciation of French country life, and further "enthused," it would appear, by that rather legendary view of the Revolution itself which represents it as a boon and a blessing to everybody (even more or less to those who lost their heads or their property), and especially to the country which lost its faculty of government, and has been trying in vain to find it even unto this day. However, a definite view, if it is not put too strongly and constantly forward, is a useful thing for a novelist—and Miss Betham-Edwards has not unduly subordinated romance to politics. Many agreeable sketches of scenery and character will be found here.

In *The Other Bond* Miss Dora Russell shows her usual adequacy in carrying out the scheme of her novels. It does not, indeed, seem natural to read the vicissitudes of John Forbes or John Forbes-Stuart's career—from the day when his naughty, embezzling father levanted and his mother died of a broken heart, till that when other and more welcome deaths smoothed out all imbroglis—in one volume of smallish print. Can it be that the blind minds of mortal reviewers ever grumbled at the three-volume system? We fear they did. And for this they have been brought into judgment. So far as easy reading is concerned, the one volume of small print as compared with the three of large is as King Stork to King Log.

The stories in Mrs. Comyns Carr's volume are unpretentious to the verge of slightness in scale and scheme, but they are decidedly good in execution. The first and last are, we think, the best: the first, in which the poor "model wife" (a play on words pathetically resolved) exhibits a very usual form of wifely jealousy; and the last, in which an ambassador is driven, by the force of circumstances and the wiles of woman, to postpone the object of his embassy to his own projects, after a fashion which is not strictly correct on diplomatic principles, but which happens to secure the other object, as nothing else could. But the intervening tales are not much, if at all, inferior.

It is not easy to translate Balzac, a proposition which the present reviewer can make with at least such authority as comes from having tried. But Lady Knutsford's version of *Ferragus* shows more than fair success in getting over the difficulties of the undertaking. *Ferragus* has the credit, with some good judges, of being one of the best introductions, not on too large a scale, to Balzac's peculiar method of handling, which can be set before the general public; and therefore Lady Knutsford is justified of her selection as well as of her performance.

"Amour d'Artiste," a favourite French title for short sketches, would suit that of George Rivers, where, by the way, there is much French. Sometimes this French is a little odd: at least we are afraid that "les beaux sentiers qui ne menent nul part" might attract bad marks from a censorious examiner. The substance of the story is not so questionable, but it seems to us that it wanted either shorter or fuller treatment to make it effective.

GEORGE SAINTSBURY.

CURRENT LITERATURE.

It was not, perhaps, very fortunate that Miss Annie Macdonell's *Thomas Hardy* (Hodder & Stoughton) should come out almost simultaneously with Mr. Lionel Johnson's powerful study of the same writer, and, we may almost add, of the novelist's art, and of many a problem in ethics or aesthetics. For Miss Macdonell's little treatise—the first of what we deem a scarcely wanted series on leading novelists of the day—would seem to suffer to some extent by juxtaposition with a work which, whatever we may think of it as an account of Mr. Hardy, is at all events the serious and important effort of a fine and well-equipped mind. Miss Macdonell's work is simpler, and, it may be, more matter-of-fact; and to our thinking, so far as it intends to go, it is perfectly satisfactory. If Miss Macdonell has not, as a critic, the very fullest equipment of a masculine mind, there is, at all events, nothing of "the New Woman" about her. Broad and tolerant in her judgment of others, she is respectful of the decencies of life and of the reticence of real art. Her work is sound and womanly in spirit, and in technique it is finished and neat. She is a very excellent judge of the relative worth of a writer's various efforts—does not shrink, for instance, from the expression of an adverse opinion of Mr. Hardy's *Laodiceans* and *Two on a Tower*, and, in her estimate of *Tess of the D'Urbervilles*, does not err on the side of extravagance. Her criticism is interesting and sagacious; her exposition is lucid. Yet, so is humanity constituted, there will be many who will find one of the most engaging portions of

her labour to consist in that which trenches upon the personal—the account or result of her explorations in that central Wessex of which the town of Dorchester is, as it were, the very heart. Her map of Mr. Hardy's Wessex—identifying, as it does, so many a place between Bournemouth and Sherborne, and between Exeter and Winchester—will be accounted invaluable. We are thankful to have it: and that not, we trust, from prying curiosity, but because Mr. Hardy's description of country-side and town is so much definite portraiture. People whom a novelist describes are, as a rule, drawn but in part from living actors on a real stage. A crude fidelity in likeness-making is rarely to be met with, and is, in truth, no part of his art. And this must inevitably be so; for, in the combinations newly invented, the character, of necessity, takes fresh shape. But the background of landscape—in Mr. Hardy's case a thing of extreme importance—is generally, by the hands of a master, drawn from some actual scene. And the Wessex of Mr. Hardy, though he gives fanciful names to all its places, is too charming for us to wish to think of it as only in thin air. We are grateful to Miss Macdonell for her identifications, and for all the literary merit of her acceptable little book.

THE first volume of "Bell's Handbooks of English Literature," edited by Prof. Hales, consists of *The Age of Pope*, by John Dennis. It fulfils the objects stated in the prospectus "to define the character of the age itself, and to point out what are its signal contributions to English thought and literary art . . . to discuss and criticise the work of the representative man adopted, and to place other writers in their proper relations to him." Mr. Dennis is a discriminating scholar, with the power of presenting both facts and criticism in a readable dress; but we cannot feel that his style is particularly attractive. For those to whom the subject is new, however, the volume may prove a useful and interesting guide, prompting naturally to a "study of the noble literature" therein described. It will stir thoughts and desires beyond the acquirement of knowledge demanded by examiners, and this is confessedly its first aim. Mr. Dennis is a safer critic than his namesake of "thunderous" memory, and his summary of the period is judicious:

"Speaking broadly, and allowing for exceptions, the literary merits of the Queen Anne time are due to invention, fancy, and wit, to a genius for satire exhibited in verse and prose, to a regard for correctness of form, and to the sensitive avoidance of extremes. The poets of the period are for the most part without enthusiasm, without passion, and without the 'fine madness' which, as Drayton says, should possess a poet's brain. Wit takes precedence of imagination, nature is concealed by artifice, and the delight afforded by these writers is not due to imaginative sensibility. Not even in the consummate genius of Pope is there aught of the magical charm which fascinates us in a Wordsworth and a Keats, in a Coleridge and a Shelley. The prose of the age, masterly though it be, stands also on a comparatively low level. There is much in it to attract, but little to inspire."

THE two dainty little volumes of "Lyric Poets" just issued by Messrs. Dent & Co. will fully maintain the reputation of that firm for tasteful book-making. Cover and title-page, paper, and printing are all that can be desired, fitting the "pleasant and pocketable form," the airy and tuneful contents. *The Prelude to Poetry*, a veritable "pocket-guide to Parnassus," includes "some of the famous arguments of Sidney and Milton, Wordsworth and Shelley, and their great compeers on behalf of their infinite art." *The Lyrical Poems of Edmund Spenser* contain "his lesser testament, . . . the other children of his house unduly

outshone hitherto by *The Faery Queene*, rare and enchanting vision." Other volumes will follow from Sidney, Burns, Keats, Shelley, &c., and the Bible; so that the series will comprise much attractive and important matter in an original form. The introductions of Mr. Ernest Rhys at present before us are, it must be confessed, a trifle sentimental; but at least the editor understands how to recommend his own wares. Of *The Prelude to Poetry*, he writes:

"To those who love these poets most, who care most for their ideals, this little book ought to be the one indispensable book of devotion, the *credo* of the poetic faith. It revives, like nothing else in criticism, the superb belief of youth in poetry and the other world of the imagination. It gives us back our early faith in the destiny and divine right of 'Our Poet the Monarch,' as Spenser calls him; and it sets up, once and again, the eternal standards, by which alone English poetry can hope to sustain the great traditions of Spenser and Milton, Keats and Wordsworth, and the other masters of its House of Fame."

NOTES AND NEWS.

So much progress has, we hear, been made with the memorial volume of the late J. M. Gray, curator of the Scottish National Portrait Gallery, that arrangements have been made to send it to press for publication in handsome form, by Mr. David Douglas, of Edinburgh, so soon as the list of subscribers shall have been filled up. The volume will contain, in addition to various estimates of Mr. Gray's character and accomplishments, some letters of interest addressed to him by Mr. Robert Browning and Mr. Walter Pater, and, likewise, a reprint of certain articles on artistic subjects contributed by him to the magazines.

IN *Memories and Thoughts of a Life*, to be published shortly by Mr. George Allen, Judge O'Connor Morris describes his experiences of men and things during the last sixty years. The work is chiefly conversant with Ireland and the Irish Question in its manifold phases, from the days of O'Connell to those of Parnell; and it contains the author's views on reforms which he thinks possible and desirable for Ireland. The Judge, however, incidentally dwells a great deal on Oxford, during the Tractarian movement; on county and Dublin society in Ireland; on the Irish Bar and its associations; on London and Oxford society; and on his connexion with the literature and the men of letters of his time. The book will be illustrated with a photogravure portrait.

THE Rev. Dr. A. B. Grosart is now living in Dublin, where improved health and release from clerical duty have enabled him to devote himself with renewed activity to literary work. He proposes, therefore, to complete some of his former enterprises by adding a tenth volume to his *Spenser*, and two volumes to his *Daniel*, and also by printing several unknown works of Nicholas Breton that have recently come to light. But far more interesting than this completion of old undertakings is Dr. Grosart's announcement of fresh literary finds of the highest importance. In the library of Trinity College, Dublin, he has discovered a MS. volume of about 500 folio pages, written in the middle of the seventeenth century, which is full of poetry hitherto unprinted. Here, we are told, is an infinitely pathetic "Farewell to Fortune," written by Bacon on the occasion of his fall; a New Year's verse-gift to the Countess of Chesterfield, by Philip Massinger; an Epithalamium of 186 lines, in the handwriting of Thomas Randolph; short pieces by Francis Beaumont and Cyril Tourneur; as well as large collections by such minor personages as Dr. William Strode and Aurelian Townshend. This extraordinary *trouvaille* Dr. Grosart is to edit and publish by subscription

as soon as he can obtain 400 subscribers. His address is, care of Messrs. Ponsonby & Weldrick, University Press, Dublin.

MR. W. A. CLOUSTON—who has already published a number of books on oriental and old-world subjects—is now preparing for the press another volume of essays, to be printed privately and in a limited edition. It will take its title from the leading paper, on *Astrologers and their Predictions*. Other matters discussed are: the Melusina myth and its analogues, including the story of Cupid and Psyche; the folk-lore of the raven and the owl; the night-ingle and its song; some Asiatic jests domiciled in Europe; and Moslem legends of Bible worthies. In the concluding chapter, Mr. Clouston will take the opportunity to give additional notes on the Book of Sindibad, based upon a Persian MS. in the British Museum, that contains passages missing from the MS. in the India Office, from which he derived the text printed in his former book. Intending subscribers should address themselves to Messrs. William Hodge & Co., 26, Bothwell-street, Glasgow.

NEXT week Messrs. Macmillan & Co. will publish in the "Globe Library" the translation, by Lord Berners, of *The Chronicles of Froissart*, reduced into a single volume by G. C. Macaulay. In order to supply any links that may be needed for the understanding of the narrative, summaries are inserted of the passages which have been left out. The result is not a series of extracts, but a continuous history.

MESSRS. MACMILLAN & Co., will also issue next week, as the second volume of their Illustrated Standard Novels, Captain Marryat's *Japhet in Search of a Father*, illustrated by Mr. Henry M. Brock, with an introduction by Mr. David Hannay; and the third volume, consisting of *Byron, Shelley, and Keats*, of their new edition of the "English Men of Letters" series, containing three of the former little volumes in one.

MESSRS. CASSELL & COMPANY will publish in a few days *Footpaths and Commons and Parish and District Councils*, by Sir Robert Hunter, setting forth the principles of law which govern the preservation of footpaths, road-side wastes, commons, and village greens, and indicating the duties and powers of the newly established councils.

MR. DAVID NUTT will have ready for issue on March 1 the first volume of his new "Northern Library," consisting of *The Saga of King Olaf Trygvason*, translated into English for the first time by the Rev. John Sephton. Subsequent volumes, to appear in the course of the present year, are: *The Ambales Saga*, by Mr. Israel Gollancz; and *The Fereyinga Saga*, by Prof. F. York Powell—both likewise now first translated.

MESSRS. SWAN, SONNENSCHN & Co. will shortly issue, in their "Social Science Series" a book on *Local Taxation and Finance*, by Mr. G. H. Blanden. The work not only gives a very full exposition of the existing system of local taxation, grants-in-aid, allocated taxes, valuation, debt, &c., but offers a searching analysis of the much-debated subject of the incidence of rates in all its branches. There are also chapters on the division of rates between occupiers and owners, taxation of ground-values, betterment, and other suggested reforms; an introduction in which the history of the subject is traced; and voluminous statistical appendices.

MESSRS. ARCHIBALD FORBES, G. A. Henty, E. F. Knight, Major Arthur Griffiths, Charles Lowe, Herbert Russell, Herbert Compton, Max Pemberton, Stoddart Dewey, A. Hilliard

Atteridge, and C. Stein are among the contributors to Messrs. Cassell & Co.'s new serial work, *Battles of the Nineteenth Century*, Part 1 of which will be issued on February 23.

A VOLUME of essays, entitled *Studies in Folk-Song and Popular Poetry*, by Mr. Alfred M. Williams, is announced for early publication by Mr. Elliot Stock. The work treats of English, Scotch, French, Portuguese, Hungarian and American folk-songs, and will be accompanied with a preface by Mr. Edward Clodd.

MESSRS. WILSON & MILNE will issue this month a glossary of colloquial slang and technical terms in use on the Stock Exchange and in the Money Market, edited by Mr. A. J. Wilson. This little work goes beyond the mere definition of words, and affords information and guidance to the investing public on a variety of matters, of which it is well not to be ignorant.

MR. ROBERT GEORGE LEGGE, author of "Songs of a Strolling Player," published by Messrs. A. D. Innes & Co., will issue shortly through the same firm a second volume of *Stage Verses*, of a somewhat more ambitious order, dealing with many sides of a strolling actor's life, both serious and otherwise.

MR. ARTHUR ROBERTS, the comedian, has written his "Adventures by Rail, Road, and River," which will be published in Arrow-smith's Bristol Library.

MESSRS. MACMILLAN & Co. have in the press, and will publish in the course of the month, a popular edition of *Madonna's Child*, Mr. Alfred Austin's earliest poem, which first appeared in 1872. It will contain a press preface and a portrait of the author from a photograph.

THE Hon. William Warren Vernon has been elected a corresponding member of the Accademia della Crusca, in recognition of his labours on behalf of the study of Dante.

MR. W. MARTIN CONWAY has been elected chairman of committee of the Incorporated Society of Authors, in succession to Sir Frederick Pollock, who retires after two years of service in that capacity.

A PUBLIC meeting in support of the Carlyle House Purchase Fund will be held at the Mansion House, on Friday, February 22, at 3 p.m. The American Ambassador, the Marquis of Ripon, Mr. Leonard Courtney, and Mr. Leslie Stephen have promised to speak. At a meeting of the general committee held last week at the British Museum, the treasurer announced that the total amount at present received was £1,040, and it was decided that a strenuous effort should be made to complete the purchase this month. Donations were announced from Earl Cadogan, Lord Kelvin, Sir Frederic Leighton, Sir George Grey, Sir Charles Tennant, and Mrs. Humphry Ward.

At the meeting of the Library Association, to be held at 20, Hanover-square, on Monday next, a paper will be read by Mr. H. R. Tedder, librarian of the Athenaeum Club, on "The Catalogue of English Literature Scheme."

THE first number of the *Zeitschrift für Vergleichende Literaturgeschichte* for this year is a particularly strong one. Among the contributions we note Dr. L. Chr. Stern's essay on the "Ossianische Heldenlieder"; Dr. R. Foerster's paper on "Lessing's Annotations to Aesop's Fables"; and two articles by the editor, Prof. MacKoch, entitled "Eine Quelle zu Shakespeares *Love's Labour Lost*," and "Zur Entstehungszeit zweier Faustmonologe." The critical department is represented by Drs. W. Creizenach, M. Landon, A. Leitzman, and Mr. R. W. Felkin, of Edinburgh.

UNIVERSITY JOTTINGS.

As already stated in the ACADEMY, Sir Henry Acland's long tenure of the regius professorship of medicine at Oxford is to be commemorated by a permanent endowment of the Sarah Acland Home for Nurses, towards which large subscriptions have already been promised. It is also proposed to place some personal memorial of him in the University Museum, of which he may be called the chief founder.

ON Tuesday next the amendments to the proposed statute for establishing research degrees will be considered in Congregation at Oxford. The amendments, which are very numerous, chiefly relate to the following questions:—What preliminary standard of knowledge shall be demanded from candidates? Shall the period of study required be three years or two? Shall the special study be under the charge of a new delegacy, or under the existing boards of faculties? Shall the new degrees lead on to the M.A.?

THE Council of the Senate at Cambridge have reported in favour of modifying the regulations under which Indian colleges are at present affiliated. Henceforth, it is proposed to affiliate the universities directly, and not the subordinate colleges; and, at the same time, to require from individual students, who take advantage of the privileges of affiliation, that they shall have passed an examination in either Greek, Latin, Sanskrit, Arabic, or Persian.

WHAT is practically a new honour school is under consideration at Oxford. It is proposed that astronomy shall form a separate subject in the existing honour school of natural science, open only to candidates who have already obtained honours in some other examination.

ON Saturday of this week, Mr. D. S. Margoliouth, Laudian professor of Arabic at Oxford, was to deliver a public lecture at the Indian Institute, on "The Services rendered by Laud and Pococke to the Study of Arabic in England."

SIR JOHN STAINER, professor of music at Oxford, announces the following public lectures, to be given in the Sheldonian Theatre:—"Structure in Musical Composition," by Mr. W. H. Hadow; "Handel's *Messiah*," by the professor himself; "The Music of the Russian Liturgy," by Mr. W. J. Birkbeck; and "Madrigals," by Dr. J. Varley Roberts.

HITHERTO the Botanic Garden at Oxford has been maintained by the curators from endowments, which used to yield an income of about £700. This income has recently fallen off, owing to agricultural depression; and it is proposed that the deficit shall be made up out of the university chest. The hot-houses in the gardens have lately been re-built, and are now in a state of great efficiency.

THE accounts of the Common University Fund, as printed in the *Oxford University Gazette*, seem to show that the fund is living on its accumulated reserves. The balance brought forward from 1893 was £3275; the balance that it is proposed to carry forward to 1896 is only £1917—and this despite the fact that the readership in Latin has been practically suppressed. The effects of agricultural depression are shown in the decrease of statutory college contributions from £3259 to £3000. Last year we observe that about £466 was allotted to classical archaeology, for the purchase of casts, &c.

AT Cambridge, the following names have been formally added to the list of benefactors contained in the commemoration service: Bishop Fisher, adviser of the Lady Margaret, and for thirty years Chancellor of the Univer-

sity; the late Prof. J. A. Hort; and the late Samuel Sandors, of Trinity.

At Cambridge this term, the total number of matriculations has been 18, including one fellow-commoner at King's. At Oxford, the total seems to be no less than 63; there being 11 non-collegiate and 7 each at Christ Church and Keble.

As a result, we presume, of the Parliament of Religions held last year at Chicago, the University of Chicago now possesses an organised department of comparative religion, with considerable endowments. The Rev. Dr. J. H. Barrows, who was president of the Parliament, is the holder of a professorial lectureship, founded by Mrs. Haskell. He proposes to deliver a course of lectures next April, on "The Relations of Christianity to other Religions." There is also an associate-professor, Dr. G. S. Goodspeed, who is lecturing throughout the year on "The Semitic Religions." In addition, two of the Hirsch fellows are attached to this department. One of them, the Rev. Fulton J. Coffin, is giving this winter an elementary course of instruction in Hindi, which is intended mainly for missionaries; while the other, Mr. Edmund Buckley, conducts Extension classes on "Shinto, the Ethnic Faith of Japan." We may further mention that another gift of 20,000 dollars (£4000) has been made to the University, to found a lectureship bearing Dr. Barrow's name, by which six lectures are to be given at Calcutta, each alternate year, on the relations of Christianity to other faiths. Dr. Barrows has himself been invited to deliver the first of these courses. For an eloquent exposition of the hopes aroused by the Parliament of Religions, we cannot do better than refer to Prof. Max Müller's address to the American pilgrims at Oxford, which is printed in the December number of the *Arena* (London: Gay & Bird).

WE regret to record the death of Prof. Moritz Carriere, who had long occupied the chair of aesthetics at Munich. In announcing the news to his own class, Prof. W. von Christ used the following words:

"Der leuchtende Stern der Wissenschaft ist verblühen, der eigentliche Bannerträger des Idealismus an unserer Universität: Moritz Carriere ist aus dem Leben geschieden."

ORIGINAL VERSE.

DESERT SICK.

Ah, me! my heart is sad to-day
For a sight of the palm clumps far away
On the golden sand of Aboukir Bay.

I am sick of the long, grey, gaslit street,
And the tiresome tramping of jaded feet,
For the Arab footsteps are dumb and fleet.

The Thames, fog-ridden, is full of care
For the grim great barges that float on her,
But the dahyabehs move light as air.

Here all is noise, though never a tune,
But the Nile winds softly 'neath sun and moon
To the supple song that the rusheas croon.

Here skies are dun, and there amethyst,
In the desert silence and God keep tryst
And nothing stirreth a word be missed.

PERCY ADDLESHAW.

MAGAZINES AND REVIEWS.

THE *Expositor* for February contains a first paper, thoughtful and eloquent, by Dr. Fairbairn, on "The Person of Christ": a problem in the philosophy of religion. Prof. Cheyne turns our attention to another kind of problems—those which have to be at least approximately solved before problems in the philosophic history of religion can be hopefully attacked.

Whether he will obtain a hearing in England for such inconvenient theories of the composition of the Book of Isaiah as are here suggested, in development of his previous inquiries, remains to be seen. Dr. Stalker's eloquent sermon-essays on Jeremiah are continued. Prof. W. M. Ramsay gives a searching criticism of a work on the Acts of the Apostles by the veteran Greek scholar, Prof. F. Blass, while agreeing with the author's conservative attitude towards the higher criticism. Mr. Diggle considers the nature of faith, and Prof. Dods gives some useful notices of recent books.

THE MILLENNIAL HISTORY OF HUNGARY.

In the year 1896 the Hungarians are going to celebrate the millennium of their occupation of the country they now inhabit. Exhibitions will be held, new buildings, &c., will be opened on the occasion. But not the least appropriate mode of celebration is the publication of the "Millennial History of Hungary," already commenced by the *Athenaeum* publishing company. The "Millennial History" is to appear in weekly numbers, at sixpence each. When complete, it will form ten volumes or 200 numbers, and contain more than 2000 illustrations.

While some of these illustrations are reproductions of pictures by modern artists, including Munkácsy's great picture of Árpád receiving the homage of the Slavonic inhabitants, the greater number depict objects in the museums of historical interest or the illuminations of chronicles and other old MSS. It is about twenty years since a general history of Hungary appeared, and during that time a great deal of new matter has accumulated in the Transactions of learned societies, so that a work like the present, giving the results of the latest researches in a form generally accessible and intelligible, was manifestly called for.

The veteran historian, M. Alexander Szliágyi, is the editor of the whole work, but each period will be entrusted to a special writer. Prof. Marczali, however, takes the lion's share. Not only the first volume, treating of the pagan period, but also the second volume, giving the history of the kings of the house of Árpád, will be from his pen, as well as the eighth, on the period of degeneracy and depression (1712-1815), and the last volume, on "Modern Hungary" (1848-1895). Of the first volume several numbers have already appeared; and if the whole work is finished on the same scale and in the same style, it will deserve to be a great success.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ALBALAT, Antoine. *Le Mal d'écrire et le roman contemporain*. Paris: Flammarion. 3 fr. 50.
DAVOT, Armand. *Napoléon raconté par l'image, d'après les graveurs, les sculpteurs et les peintres*. Paris: Hachette. 25 fr.
DIDROT, C. *La Défense des Côtes d'Europe*. Paris: Berger-Levrault. 25 fr.
FRISCH, R. J. *Le Maroc: géographie, organisation, politique*. Paris: Leroux. 3 fr. 50.
GAYARD, Ch. *Un diplomate à Londres: lettres et notes 1871-1877*. Paris: Plon. 9 fr. 50.
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CORRESPONDENCE.

CHAUCER AND FROISSART.

London, Jan. 28, 1895.

It is well known that the first few lines of Chaucer's *Book of the Duchess* so closely agree with those of Froissart's *Paradys d'Amours* that one of the writers must unquestionably have translated from the other. The prevailing opinion among English scholars seems to be that Chaucer was in this instance the original, and Froissart the copyist. Prof. Skeat, for instance, in his note on the passage in his new edition of Chaucer, says, without any expression of doubt, "The opening lines of this poem were subsequently copied (in 1384) by Froissart, in his *Paradis d'Amour*." In all probability Prof. Skeat's authority for this positive statement is Sandras's essay of 1859, which was written before the appearance of the only complete edition of Froissart's poems. But Sandras's date of 1384 for the *Paradys d'Amours* is founded on a dictum of M. Kervyn, which that eminent scholar afterwards saw reason to retract; and the truth is, as is pointed out by Mr. G. C. Macaulay, in a note appended to his article on Froissart in this month's number of *Macmillan's Magazine*, that instead of Froissart having copied Chaucer, it was Chaucer who copied Froissart. As the matter is of some interest to Chaucer students, and Mr. Macaulay has only very briefly indicated the nature of the arguments on which his conclusion is based, I ask permission to state the evidence a little more fully.

The poem of Froissart entitled "Le Joli Buisson de Jonece" is distinctly dated in lines 859-860, "la trentieme nuit de novembre, L'an mil ccc. xij. et soissante"—i.e., November 30, 1373. In an earlier passage of this work (lines

443-450), the author says that he has previously written four other long poems (which are all still extant): *Le Paradys d'Amours*, *Li Orloge Amoureux*, *L'Espinette Amoureuse*, and *La Prison Amoureuse*. From the use of the words *après* and *puis*, it appears that the order in which these poems are mentioned is chronological, the poem containing the supposed imitation of Chaucer being the earliest of the four. Now the *Book of the Duchesse* was written on the death of Blanche, Duchess of Lancaster, which occurred in September, 1369. If the poem was begun immediately after that event, and written quickly, it may have been finished before the end of the year. Perhaps the date of its completion may have been some months later. It is very unlikely that the poem would come to Froissart's knowledge immediately after it was written, or that as soon as he saw it he would proceed deliberately to borrow from the exordium for a poem of his own. However, without laying stress on these considerations, it is obvious that if Froissart's lines are taken from Chaucer, the *Paradys d'Amours* could not have been begun earlier than 1370; and that this and the three succeeding poems, containing in all eleven thousand lines, were written in little more than three years. This rate of poetic production is, no doubt, not unexampled, and may have been surpassed; but it is certainly unusual, and in this particular instance extremely improbable. Further, the editor of Froissart's poetry, M. Scheler, is inclined to think that the *Espinette Amoureuse* contains allusions which refer that poem to about the year 1361; and if this be correct, the date of the *Paradys d'Amours* cannot well be later than 1360. However this may be, there is at least sufficient reason to conclude that Chaucer borrowed the lines in question from Froissart, and not Froissart from Chaucer.

This conclusion is strengthened by other considerations. In 1369, so far as we know, Chaucer had written little original poetry, but had already acquired considerable skill as a translator. In this very poem, indeed, he introduces many passages closely imitated from Machault; and his art at this period is altogether modelled on French examples. It is, therefore, just what is to be expected when we find him copying Froissart. On the other hand, that Froissart should have imitated Chaucer, especially at this early stage of the Englishman's poetic development, is something so surprising that nothing but the supposed exigencies of chronology can have induced any scholar to believe it. Moreover, a comparison between the two poems will, I think, show clearly that the reference to the poet's sleeplessness, with which both begin, has a much more sufficient motive in Froissart's poem than in that of Chaucer.

The *Book of the Duchesse* owes to the *Paradys d'Amours* not only the opening lines, but also the mysterious word *Eclimpasteyr*,* the name of a son of the god of sleep. I may here remark in passing that Prof. Skeat has inadvertently followed Chaucer's example in confusing "the god of sleep" with Morpheus: Ovid mentions Morpheus, Icelos, and Phantasos as three of the innumerable sons of Somnus; Froissart appears to have understood this correctly, though Chaucer did not. In the existing text of Froissart the name is spelt *Enclimpostair*; whether the form in the MSS. of Chaucer or that printed in Froissart is the more correct is, of course, quite uncertain. If Froissart did not invent the word, it is probable that the last syllable was purposely distorted by him to supply a rime for *air*. It may be noted,

as an argument in favour of Froissart's priority, that he introduces the name quite naturally, while Chaucer thrusts in the unsuitable word *heyre* for the sake of rime. I long ago suggested in the *ACADEMY* that *Eclimpasteyr* might represent a Greek form *Ἐκλινπαστήρ*, invented by some late mythologist to denote "the god who causes *ἐκλείψις* or swoon" (from *ἐκλινάω*, an assumed derivative of *ἐκλινάω*). While I admit that this conjecture is far from certain, and is not free from difficulties, I still think it much more likely than any other explanation hitherto proposed; and the fact that Chaucer obtained the word from Froissart gives additional plausibility to the supposition. For it was Froissart's habit to adorn his poetry with Greek or pseudo-Greek names of imaginary personages. In the *Buisson de Jonece*, for instance, he professes to cite from an ancient poet the story of a certain Architeles, who prayed to Morpheus to grant him a vision of his lost love Orphane. The name of Architeles is genuinely Greek, and cannot have been invented by Froissart. It is possible that he found the name of *Eclimpaster* in the same source from which he derived the story of Architeles and Morpheus. On the other hand, if *Eclimpasteyr* or *Enclimpostair* be a figment of Froissart's own, it is paralleled in the names of two pairs of lovers—*Pynoteus* and *Neptisphèle* and *Ydrophus* and *Neptisphoras*—whom he mentions in his poems. These names are not happy inventions, but they are obviously intended to simulate the sounding rhythm of classical nomenclature. Quite possibly *Enclimpostair* is a similar piece of unmeaning jargon.

HENRY BRADLEY.

NICHOLAS GRIMALD.

Ithaca, New York: Jan. 18, 1895.

In the account of Nicholas Grimald given in the *National Dictionary of Biography* there is an error worth correcting.

The biographer states:

"Grimald is also credited with a similar work, *Christus Redivivus*, said to have been published at Cologne in 1543, but no copy is now known."

The italics are mine. The biographer then refers to Goedeke, *Grundriss* (§ 113, No. 30), and to Herford, *Literary Relations of England and Germany* (p. 113).

These references do not warrant such a sweeping assertion. Herford says (cautiously), p. 109 (note):

"The doubt chiefly concerns the *Christus Redivivus*, which is mentioned by Goedeke (§ 113, No. 30) as a Cologne print."

Again, p. 113 (note), Herford says:

"I have met with no other trace of this piece, and describe it as a drama solely on Goedeke's authority. Bale's omission of the *Com.* or *Trag.*, which he usually prefixes to dramas, would point to a different conclusion."

Herford's admirable work was written before the appearance of the re-edition of Goedeke. Hence his reference to the old edition (§ 113, No. 30) was the only one possible to him; and here Goedeke gives merely name, title, and date. But in the new edition, which must have been accessible to the writer in the *National Dictionary*, is the statement (§ 115, No. 25) that a copy of the *Christus* is in the library at Wolfenbüttel.

Further, I can give the assurance that a copy is in my own possession. I had the good fortune to acquire it only a few days ago, almost by accident, from a second-hand dealer. It is bound up in a 16mo volume containing:

1. The *Acolastus* of Gnapheus (second edition).
2. The *Christus Redivivus*.

3. The *Ovis Perdita* of Zovit (second edition).
4. The *Studentes* of Stymmelius (second edition).
5. The *Scenica*, &c., of Renschlin (edition of 1540).
6. The *Pyrgopolinices* of Naogeorgus (first edition).

The cover of the binding of the volume is stamped 1553. For the *Acolastus*, &c., see Herford.

The title-page of Grimald's drama runs:

"Christus || Redivi || vas, Comœdia || Tragica, sacra o noua. || Authore Nicolao Grimoaldo. || Colonia Ioan. Gymnicus excudebat, || Anno MDXLIII.

I have not yet had time to examine this piece, so excessively rare. But, hoping to publish it some day in a form accessible to the studious public, I will content myself in this place with relieving Prof. Herford's doubts: the piece is a drama of the lyric cast so common in the sixteenth century. There are twenty-three *personae* in all, including Magdalene, Joseph of Arimathea, Manes Piorum, Chorus Galileidum, Chorus Discipulorum, &c. Prefixed is an *Epistola Nuncupatoria* of ten pages, to Gilbert Smith, Archdeacon of Peterborough, and dated: "Oxoniae, e Collegio Martonensi, Anno. MDXLIII." The *Martonensi* for *Mertonensi* is doubtless a blunder of the Cologne printer. J. M. HART.

THE USE OF "A" = CERTAIN PRONOUNS OF THE THIRD PERSON.

Sydenham Hill.

This use is well known in Mid. Eng. There the *a* (we are told in the *N. E. D.*) is found standing for *he*, *she*, *they*, and *it*. It stands most commonly for *he*, less commonly for *she* and *they*; and if it apparently stands sometimes for *it*, it is merely because in some parts of England *he* was used where we should now use *it*. The explanation given is that *ha* was used = the more usual *he* and *heo* (the latter = both *she* and *they*, see Stratmann *s.v.* "*he*"), and that the *h* of this *ha* was dropped. Many think, no doubt, that this use of *a* was confined to English, but this is by no means the case.

In French *a* is used, at any rate, in the Norman dialect, for *elle*, the steps being *elle*, *alle*, *ale*, *al*, *a*. These steps are all given in Moisy's *Dict.* (*s.v.* "*a*"). He tells us, moreover, that *a* also = *elles*, whilst *è* is also used = *elle* and *elles* (see *s.v.* "*e*"). But *a* and *è* are used in this way only when they precede a consonant other than *h*. Examples of some of these forms will be found in some of G. de Maupassant's books, for he was a Norman. Thus, in *Le Horla* (28th ed., 1893), pp. 186, 187 (in the tale called "*Le Diable*"), there will be found *alle*, *all'*—several times—and *a*; and see also *Monsieur Parent* (23rd ed., 1893), pp. 102, 95, 96, 99. In p. 102 *all'* is once used before a consonant ("*all' n' bougera pu*"). Now I do not say that this *a* has been passed on to English; but, if this *a* was used in former times in Normandy, it may have helped to bring *a* = *she* into use in England. But Burguy says nothing about the use of *al(l)e* or *a* in Normandy, though he believes *ale* to have been the primitive form of *al(l)e* in Burgundy (p. 127), and says that it is sometimes found in the sermons of St. Bernard.

In German we also find *a* similarly used, but = *er* (he), and not for the fem. pron. as in French. Examples will be found in Frommann's *Deutsche Mundarten*—e.g., i. 42, "*a goht*" (= *er geht*). This *a* may be derived either from *ar* = *er* (*Fr.* vi. 167 many times), or, as in Eng., from *ha* = the more ordinary Low Germ. *he* (= *er*), see *Fr.* ii. 75, 9; 95, 13; 395, 3; 400, 12; 419, 1; but these references

* I write this name without the final *e* which the MSS. append to it; the rime-word *h yr*, though written *heyre* in the MSS., is a monosyllable.

include also the other forms *hū, hūi, hce*, and *he*, see also vols. iii. and vi. in Index.

With regard to Italian, a Tuscan lady tells me that she has never heard *a* so used in Tuscany, but in Piedmontese it certainly is so used, and even more widely than in English. Thus, in Sant' Albino's Dictionary of the Piedmontese Dialect, I find the following:

"Preposto al verbo, fa le veci de' seguenti pronomi, egli, ella, esso, essa, co' loro plurali, come da' seguenti esempj: *A ven*, egli, ella, esso, essa viene. *A torno*, eglino, elleno elle, essi, esse tornano."

Nor are these mere dictionary forms; for in Franceschi's *In Città ed in Campagna* (8th ed., Turin, no date) I find (p. 318), "*A la savia longa*," and in p. 61, "*A l'ha su la punta d' ii dii*" [delle dita], in both of which passages *a* = ella, and both are spoken by natives of Turin. Still, in Tuscany they do, at any rate, use *e* = *egli* and *eglino* (see Petrocchi's Dict.) and Franceschi (*op. cit.*, pp. 24, 251), while in the following (p. 65), "*Gli è tanto grasso, che la carrozza e' pende tutta dalla sua parte*" (spoken by a young Florentine lady), *e* seems to stand for *essa*, as *ella* would scarcely be used of *carrozza*. And the change of this *e* to *a* is, as we have already had occasion to see, widespread, and it is very understandable.

Indeed, in all the four languages with which I have had to do here, the *a*, in the cases cited, seems to represent an older *e*; and this in Italian and French certainly represents a still older *i*, as is apparently the case also in German and in English.

F. CHANCE.

LUTHER'S TRANSLATION OF THE BIBLE.

London.

Prof. Karl Pearson in his review of *Life and Letters of Erasmus* (ACADEMY, November 3, 1894), comments with some severity on Mr. Froude's "ignorance of vernacular religious literature"; but his own remarks on this subject are open to doubt. "The author of *Luther*," he says,

"had no idea of the existence of a 'German Vulgate' in some nineteen pre-Lutheran High or Low German editions; he had no idea that the 'September Bibel' was rather a twentieth edition of the German Vulgate than a new and independent translation."

The first attempt at translating the whole Bible into High German was made in the beginning of the fourteenth century; and a facsimile of the oldest existing German MS. was published some time ago. (*Codex Teplensis*, enthaltend die Schrift des neuen Gezeuges; älteste deutsche Handschrift, welche den im xv. Jahrhundert gedruckten deutschen Bibeln zu Grunde gelegen. München, 1881 & 1882). From the time of the invention of printing until the year 1518 there appeared fourteen editions of this version, to which must be added four in the Low German dialect. These editions are all based upon the same translation; they all represent the same text; they exhibit difference only in the corrections and emendations which the successive editors introduced according to their taste or the dialect to which they are accustomed.

In what relationship does Luther stand to this older translation? Has he drawn upon it? Does he show any acquaintance with it? For his version published in September, 1522, he used Erasmus' edition of the New Testament of 1519, as well as an edition by Gerbel (Strassburg); whereas the older version was made from the Vulgate, and added to the deficiencies of the Latin text some astounding misconceptions of its own. The basis of the two versions being different, the likeness between them—if there is any—must lie in the diction. Luther

remarked once (according to W. Meyer, *Geschichte der Schrifterklärung*, vol. i., p. 258) that the old translators had concealed their names because their conscience told them that they had done their work badly. Even if the authenticity of this remark be impugned, there can be no doubt regarding the letter which the Reformer wrote to Amsdorf from the Wartburg, January 19, 1522.

"Interim biblia transferam, quamquam onus susceperim ultra vires. Vides nunc, quid sit interpretari et cur hactenus a nullo sit attentatum, qui profiteretur nomen suum."

If this is the opinion which Luther entertained of his predecessors, it would be strange if he had in his own work followed them closely; and, considering Luther's originality and candour of speech, it would be surprising if he had availed himself of their labours without a word of acknowledgment. G. Hopf, in his inquiry into the history of German Bible-translations (p. 23 sq.), has endeavoured to draw a series of parallels between Luther's and the earlier version; but the result of this industry has been merely to furnish us with a list of short sentences and turns of speech which are (even in the Sermon on the Mount, Matt. v., 25 sq., where the similarity seems most marked) too trifling to warrant the assumption that Luther made use of any older source. We need but compare a few chapters in "the noble purity of Luther's language," as J. Grimm styles it, with the diction of the earlier versions—which is heavy and obscure, even for those days—in order to understand the unique position which the "September-Bibel" occupies. Luther knew of the existence of the German Bible; he had possibly a low opinion of its merits; he certainly, even if he possessed a copy, made no use of it, while he was labouring over his self-imposed task on the Wartburg, and at Wittenberg. His is, in point of matter and style, "a new and independent translation"; not the (nineteenth, or) "twentieth edition of the German Vulgate," but a new version from the original, which was destined to see ten different editions—apart from numerous reprints—during the lifetime of its author.

The editions of the German Vulgate had been printed in small numbers, they were read by few; their supply would have been insufficient for the wants of the clerics, not to mention educated laymen [cp. O.F. Fritzsche in *Herzog's Realencykl.* (1st ed., vol. iii., p. 336 sq.); the circulation they obtained cannot be compared with that of Luther's New Testament within the first few months of its appearance. That the Bible was a lost book till Luther rediscovered it is a myth, according to Prof. Karl Pearson. Whatever Biblical knowledge the Church may have taught the people, and schoolmasters drilled into their scholars, for the vernacular literature of Germany Luther's Testament was a revelation.

C. H. MERK.

BRUNETTO LATINO OR BRUNETTO LATINI?

Dorney Wood, Burnham, Bucks.

In an interesting supplemental note to the first volume of his recently published *Readings on the "Inferno"*, Mr. Vernon discusses once more the question, already handled by Thor Sundby and Rodolfo Renier (see ACADEMY, July 17, 1886), as to the "correct" form of Brunetto's *casato*: i.e., whether it should be "Latini" or "Latino."

In a review in these columns of Mr. Vernon's earlier work, *Readings on the "Purgatorio"* (ACADEMY, February 8, 1890), I took exception to his use of the form "Latini," for the reasons (discussed elsewhere) that Brunetto himself and his contemporaries used the form "Latino." Mr. Vernon explains in his present note that

he writes "Latini" as being the correct form "in this nineteenth century"; and he quotes the opinion of several well-known Italian Dantists in favour of this usage, in conformity with the modern Italian practice. To this, of course, no exception can be taken. I was contending for the use of the form usually employed in Brunetto's own times. It appears, however, on a closer examination, that even in the thirteenth and fourteenth centuries there was no settled usage as to the form of this and similar names.

In the *Tresor* (ii. 1) Brunetto speaks of himself as "Brunez Latins" (= Brunettus Latinus = Brunetto Latino); and in the *Tesoretto* he twice (i. 70; xx. 5) introduces himself as "Io Brunetto Latino," the form in these cases being assured by the rime. His contemporary, Bono Giamboni, who translated the *Tresor* into Italian, invariably calls him "Latino," as does Boccaccio in his Commentary on the *Divina Commedia*. In the Florentine (1823) edition of Villani, the name appears as "Brunetto Latini" (viii. 10). Benvenuto da Imola writes "Brunettus Latinus" in his Commentary on *Inf.* xv. 32; and in the accompanying text occurs the form "Latino," which is a well-established variant in MSS. of the *Divina Commedia* (see Moore, *Textual Criticism*, p. 106).

But in contemporary documents (quoted by Zannoni in the preface to his edition of the *Tesoretto*) the name appears variously as "Burnectus filius quondam Bonaccorsi Latini" (1254); "Burnectus Bonaccorsi Latini" (1255); "Burnectus de Latinis" (1273); "Ser Burnettus Latini" (1287); "Ser Brunettus Latinus" (1289); the first three of which are signatory. The form "Brunetto Latini" apparently stands for "Brunetto dei Latini."

It may be noted in this connexion that Villani speaks indifferently of "Corso Donati" and "Corso de' Donati" (viii. 49, 96), and of "Napoleone Orsini" and "Napoleone degli Orsini" (viii. 89); and that Dante, whose name appears in the Latin works both as "Dantes Alagherius" (*Epist.* ii. v., vi., &c., A. T. § 24) and "Dantes Alagherii" (A. T. § 1), speaks of one and the same person without distinction as "Guido Ghiselerius" (V. E. i. 15) and "Guido de Ghisilerii" (V. E. ii. 12).

PAGET TOYNBEE.

THE BOOK OF JOB AND THE NICOMACHEAN ETHICS.

London: Jan. 26, 1895.

The remarkable verses from Job xiv. 21, 22 are rendered by the Authorised Version:

"His sons come to honour, and he knoweth [it] not;

And they are brought low, but he perceiveth [it] not of them.

But his flesh upon him shall have pain,
And his soul within him shall mourn."

The rendering of the Revised Version is identical, with the exception that the futures "shall have pain" and "shall mourn" become "hath pain" and "mourneth." This is an improvement; but some difficulty results from translating the Hebrew expression יָצַו "upon him," in the one member of the last verse, and "within him" in the other. Moreover, there is an incongruity in representing the dead man as having still his soul "within him." If, however, we render the expression in question by "concerning it"—a rendering to which I fail to see any valid grammatical objection—these difficulties disappear, and we may translate the verses:

"His sons come to honour, and he knoweth not;
And they are brought low, but he perceiveth them not:

Only his flesh concerning it is in pain,
And his soul concerning it mourns."

Or we may, instead of "concerning it," sub-

stitute "on that account." But, it may be asked, are not the two verses thus translated inconsistent the one with the other? Not at all, it may be replied, if the writer intended to state that there was merely some community of feeling between the deceased parent and his surviving children, but no perception by the senses and intellect.

It may seem that the thought might easily have suggested itself that there is some resemblance, with regard to the general sense, between the verses I have quoted from Job and the well-known passage in Aristotle (*Nic. Eth.* I. x. 4, 5. But, so far as I am aware, no one has seen the analogy. Aristotle concludes that, while it would be unreasonable to suppose that the dead are for ever affected by the varying fortunes of their descendants, who in process of time become further and further removed from them, nevertheless for a certain time, and to some extent, deceased parents have a sympathetic feeling for their descendants in both prosperity and adversity. To suppose the contrary would seem to argue a deficiency of affection (*ἀλλαν ἀφίλον φαίνεται*) and contrary to general opinion (*ταῖς δόξαις ἐναντίον*), *Nic. Eth.*, Book I. xi. 1. How widely spread was this opinion the verses from Job afford some evidence. That in Job the deceased should be regarded as affected by the *δυσπραξίαι* of his children rather than by their *εὐπραξίαι*, accords with the pessimistic representation in Job xiv. of the condition of "man born of woman."

THOMAS TYLER.

MR. FROUDE ON LORD BEACONSFIELD AT OXFORD.

Paris: Jan. 27, 1895.

I had occasion the other day, for the first time, to consult Mr. Froude's *Life of Lord Beaconsfield*, and was not a little surprised to find that his account of the celebrated Oxford speech of November 25, 1864, was full of inaccuracies. Mr. Froude says (p. 173):

"Disraeli happened to be on a visit at Cuddesdon, and it happened equally that a diocesan conference was to be held at Oxford at the time, with Bishop Wilberforce in the chair. . . . Disraeli, to the surprise of everyone, presented himself in the [Sheldonian] theatre. . . . He lounged into the room in a black velvet shooting coat and a wideawake hat, as if he had been accidentally passing through the town."

Now, there was no diocesan conference. It was the annual meeting of the Diocesan Society for Augmenting Small Livings. So far from Disraeli's appearance creating surprise, his name had figured in the bills as the great attraction, and the *Times* had consequently sent down a reporter. I had a seat immediately at the foot of the platform. It was the second time I had seen Disraeli, and the first time I had heard him. I therefore eyed and listened to him intently. He wore a black velvet shooting jacket, but I am almost positive that he had a chimney-pot hat. Indeed, it is my impression that he held it in his hand during part of his speech. He did not, of course, "lounge in," but entered with the Bishop, Mr. Beresford Hope, and other notabilities. I remember, too, that the Bishop called upon "the Right Hon. Benjamin Dis-ra-c'-li," for the distinct four syllables and the accent on the penultimate struck me as unusual.

Mr. Froude proceeds to quote a passage from the speech:

"What is the question now placed before society with the glib assurance the most astounding? The question is this: Is man an ape or an angel? I, my lord, I am on the side of the angels."

"Pit and gallery," adds Mr. Froude, "echoed with laughter. . . . Disraeli was at least as

much in earnest as his audience." Now there was certainly the "cheers and laughter" usually evoked by an oratorical sally; but the rest of the proceedings were perfectly serious, not to say dry. Disraeli's speech, in fact, was an interlude in a decorous religious meeting. Moreover, the merriment undoubtedly caused by the perusal of the speech and by a cartoon in *Punch* was largely due to a reporter's or printer's blunder—"angels" instead of "angel." I doubt whether Mr. Froude has chosen the least inaccurate report. There were certainly not two I's in the sentence. Turning to the Bishop, and waving his arm, Disraeli said, "My lord, I am on the side of the angel."

I regret that I did not become aware of these inaccuracies during Mr. Froude's lifetime, for I should have called his attention to them, and he would doubtless have explained how they arose. I can only conjecture that Mark Pattison, who was present, or some other "mockery," gave him a satirical account, not imagining that he would take it seriously. A reference to the newspapers or to Irving's *Annals* would have prevented his mistake as to the nature of the meeting. Mr. Reginald Wilberforce, in his father's *Life*, likewise gives the proper version of this; but he repeats the blunder of "angels," and he discreetly suppresses any comment on the speech in the Bishop's diary.

J. G. ALGER.

BARON DE MALORTIE'S "HERE, THERE, AND EVERYWHERE."

London: Jan. 23, 1895.

Your reviewer of Baron Malortie's book says (*ACADEMY*, January 26):

"It is common to tease Prussians with reference to the Bronzell [Bronzell] mare, that animal being the only prisoner made by the Prince of Prussia and the army invading Baden to repress the insurrection, when they dispersed the rebels at Bronzell without firing a shot."

This statement is a confusion of historical facts. It mixes up the events of 1849 in Baden and Rhenish Bavaria with those of 1850 in Hesse-Cassel; and it gives a wrong account of both.

There was no insurrection in Hesse-Cassel, but only a partial refusal to pay taxes, owing to the Prince Elector's violation of the constitution. And when the Prussian troops on the one hand, and those of Austria and Bavaria on the other, came into conflict at Bronzell in November, 1850, no "rebels" were vanquished by any Prince of Prussia; but, after a slight skirmish, the Prussian troops retreated before those of the Confederation. On that occasion a gray horse was shot; and so ended a conflict in which claims of "Federal supremacy" and "Prussian leadership" were at issue.

It had been very different more than a year before in Baden and Rhenish Bavaria. There was an "insurrection" there. That is to say, the whole people of South-western Germany, including even the mass of the army, rose in support of the legally constituted German parliament as against perjured princes. A democratic government and a constituent assembly were formed in Baden; and for several months a war went on, three Royalist army corps moving against the army of the "rebels," who upheld the cause of national freedom and unity.

One of those army corps was commanded by the Prince of Prussia, afterwards the King-Emperor William I. After many battles in the open field, and the surrender of the fortress of Rastatt, which had held out longest, the bulk of the army of the "rebels" was still able to effect its entry into Swiss territory. Then court-martial fusillades began against the prisoners of war, the promise given to the

defenders of Rastatt being broken. The number of political prisoners was such that, though all the available buildings of the Grand Duchy were used, they were scarcely able to contain them. Among those executed during three months by drumhead law were a notable member of the German parliament, the governor of Rastatt, a number of officers and soldiers, and men of all classes. The property of the political prisoners was confiscated, and such was the number of exiles that it exceeded that of any emigration from France or Poland after the overthrow of a popular movement.

These are the true facts, which, having been implicated in those events, I think it a duty to give correctly.

KARL BLIND.

London: Jan. 23, 1895.

General Ferdinando Beneventano del Bosco was a brother of my brother-in-law. I never heard of his being in needy circumstances. Baron Malortie must have taken the General's remark, "Je suis au bout de mon rouleau," trop au sérieux. We often hear people we know to be well off say in English they are "hard up," and think nothing of it. The General had some private means of his own, and many wealthy relatives in Naples and Sicily. It is true that after Gaeta he resided in Paris in a modest apartment, with one body servant or valet. I should say that he would have been a welcome guest at Count de Chambord's table.

The General was offered by the Italian Government the same rank and emoluments in the Italian army; but he declined them, saying, "Noblesse oblige: I have taken the oath to the old king, I will not perjure myself as the others have done."

Nevertheless, one of his nephews is a great favourite at the Italian Court, and was selected to accompany the Crown Prince when he made his last visit to England; but, unfortunately, he met with a dreadful lift accident, which prevented him.

E. W. ST. HONORÉ STANFORD
(K.C. Isabella de Católica).

"MATCHAVIL" AND MACHIAVEL.

London: Jan. 21, 1895.

Mr. Saintsbury, in his *Seventeenth Century Lyrics*, commenting upon Cowley's line, "Matchavil, the waiting-maid," writes thus:

"*Matchavil*.—Of course—"Machiavel": and in common quotation of the line, a favourite one, it is usually spelt so. But Cowley must have intended the oddity, perhaps for a play on 'match.'"

That is doubtless a possible explanation of the odd spelling in this place; but the oddity is not peculiar to Cowley. Habington in *Castara* says of certain political wiseacres and busy-bodies, that

"The crosse or prosperous fate of princes, they
Ascribe to rashnesse, cunning, or delay:
And on each action comment with more skill
Than upon Livy did old Matchavil."

And in that singular work, the *Varieties* of David Person, "of Loghlands in Scotland, Gentleman" (1635), we read of "A maxime . . . not hatched in the brain of a Florentine matchiavill. . . ."

LIONEL JOHNSON.

APPOINTMENTS FOR NEXT WEEK.

SEUNDAY, Feb. 10, 4 p.m. Sunday Lecture: "Deep Sea Explorations in their Geological Bearings," by Dr. R. D. Roberts.

7.30 p.m. Ethical: "The Cynics and Cyrenaics," by Mr. J. H. Muirhead.
MONDAY, Feb. 11, 4 p.m. Society of Arts: Cantor Lecture, "Means for Verifying Ancient Embroideries and Laces," by Mr. Alan S. Cole.

5 p.m. London Institution: "Truth and Falsehood as to Electric Currents in the Body," by Prof. Victor Horeley.

8 p.m. Royal Academy: "Schools of Sculpture of the Sixth and Fifth Centuries B.C.," I, by Mr. A. S. Murray.

8 p.m. Library Association: "The Catalogue of English Literature Scheme," by Mr. H. R. Tedder.

8.30 p.m. Geographical: "North-West British Guiana," by Mr. G. G. Dixon; "A Journey in German New Guinea," by Capt. Cayley Webster.

TUESDAY, Feb. 12, 8 p.m. Royal Institution: "The Internal Framework of Plants and Animals," V., by Prof. C. Stewart.

4 p.m. Asiatic: "The Nigarian," by Mr. F. F. Arbuthnot.

8 p.m. Civil Engineers: Discussion, "The Mechanical and Electrical Regulation of Steam-Engines."

8 p.m. Colonial Institution: "The Critical Position of British Trade with Oriental Countries," by Mr. T. H. Whitehead.

8.30 p.m. Anthropological Institute: "The Ethnographic Survey of the United Kingdom," by Mr. E. W. Brabrook, President; "Prehistoric Remains in Cornwall," I, by Mr. A. L. Lewis; "The Northern Settlements of the West Saxons," by Dr. John Beddoe.

WEDNESDAY, Feb. 13, 8 p.m. Society of Arts: "Light Railways," by Mr. W. A. Acworth.

THURSDAY, Feb. 14, 8 p.m. Royal Institution: "Meteorites," I, by Mr. L. Fletcher.

4.30 p.m. Society of Arts: "Village Communities in Southern India," by C. Kriehna Menon.

6 p.m. London Institution: "Glass, Antique and Artistic," by Mr. C. F. Binns.

8 p.m. Royal Academy: "Schools of Sculpture of the Sixth and Fifth Centuries B.C.," II, by Mr. A. S. Murray.

8 p.m. Electrical Engineers: "Reversible Regenerative Armatures and Short Air Space Dynamos," by Mr. W. B. Sayers.

8 p.m. Mathematical: "The Theory of Groups of Finite Order, III and IV," by Prof. W. Burnside.

8.30 p.m. Antiquaries.

FRIDAY, Feb. 15, 8 p.m. Geological: Anniversary Meeting.

8.30 p.m. Viking Club: "Sword and Saga," by Mr. E. H. Beyerlyck.

9 p.m. Royal Institution: "Mountaineering," by Mr. Clifton C. Dent.

SATURDAY, Feb. 16, 3 p.m. Royal Institution: "The Traditional and National in Music," II, by Sir A. C. Mackenzie.

SCIENCE.

The Latin Language: an Historical Account of Latin Sounds, Stems and Flexions. By W. M. Lindsay. (Oxford: Clarendon Press.)

THE author of this elaborate treatise may naturally have feared that he was somewhat premature in undertaking it. The additions to our knowledge of the Latin language, especially of Early Latin, and of its relations to the cognate Italian and to the Celtic languages, have been so numerous and important during the last few years, that it might well have been thought prudent to wait and see what a few more years might bring before attempting to sum up and appraise the gains. Messrs. King and Cookson's well-known work, though published but six years ago, contains much which the authors would probably now wish to put otherwise. Skutsch's researches, which have changed the form of many a paragraph in Mr. Lindsay's book, are hardly two years old. Wölfflin's *Archiv* is still enlarging and giving precision to our knowledge by its invaluable series of detailed investigations. Von Planta's important *Grammatik d. Oskisch-Umbrischen Dialekte* is yet unfinished. And if monumental records are not yet sought out with the system and thoroughness which is to be desired, additions are constantly being made of no slight interest and value. But if this is the view of the position which must necessarily present itself to the writer, it is not one shared by the student, who naturally desires to be put as soon as possible in possession of what is known already, without waiting for what may be known hereafter.

It may be said at once that Mr. Lindsay's learned and careful work is admirably adapted to the student's needs. It is, in the fullest

sense of the word, an "historical" account, extending by the help of comparative philology back to the Indo-European forms, and carried on to the Romance derivatives, and thus throwing the fullest attainable light on both early and classical Latin. Originality is, of course, not to be expected or desired. On the one hand, Mr. Lindsay has been guided mainly by Brugmann's *Grundriss*; on the other, by Meyer-Lübke's *Grammatik der romanischen Sprachen*, than which it would be impossible to find authorities more trustworthy and up to date. But he has by no means neglected earlier collections of facts, such as those of Corssen, Neue, and Schuchardt; and he has utilised for himself much of the inexhaustible material furnished by the *Corpus*, as well as the dissertations published in the *Archiv* and elsewhere. It is unfortunate that even the first part of the very elaborate *Historische Grammatik der Lateinischen Sprache*, to be published by Fr. Stolz and his distinguished coadjutors, was not issued in time to be used by Mr. Lindsay. But the appearance independently of two such important treatises, written on the same lines, gives the student an excellent opportunity of ascertaining how far the most recent methods of research have led to conclusions which can be regarded as generally accepted.

Mr. Lindsay has done some injustice to his work by speaking of it in the preface as if it were only Corssen brought up to date. Of the ten chapters of which his book consists, not more than four are to any degree covered by Corssen's investigations. In the whole of the important section dealing with stems and flexions Corssen gives only occasional and unsystematic guidance. But this is but an *obiter dictum*, hardly worth noticing, if it had not been in danger of misleading those not familiar with the history of the literature.

On the whole, Mr. Lindsay's arrangement is that which is naturally suggested by the divisions of his subject. It would probably have been better had he given greater prominence at the beginning to the characters to be adopted for transcription of various languages. A reader who overlooks the brief note on p. xxviii. will find many a stumbling-block in his way, such as, e.g., the italic *k* in early Latin forms. It is hard, too, to see the advantage of departing in any case from Brugmann's system, which is that now generally adopted, except, perhaps, for Old English; while the use of the word "often" in that note suggests possibilities of confusion, which, happily, the text does not appear to confirm. A brief *Lautelehre* might with advantage have been given in an early part of the book, with such explanations as would have made the forms quoted much more intelligible. On the other hand, difficulties are caused by following Brugmann in treating of the personal terminations after the tense-stems; it is awkward to have terms like "secondary endings" used long before there is any explanation of their meaning. Compression has been carefully studied, as a rule; and this makes it the more surprising that Mr. Lindsay has fallen into what may almost be

called a habit of repeating the same information in full two or three times over in different places, where a simple reference would have been sufficient. For instance, when the word *fortus* is first quoted, it is natural enough to give a quotation from Festus in explanation of it (p. 182); but there is no reason why this should be repeated at length on p. 293, and again on p. 342. And similar instances are by no means uncommon. The index, though fairly full, is in this respect very incomplete; and those who use the book should notice that the references are not exhaustive—e.g., *levir* is discussed not only on pp. 200 and 242, but also on pp. 230, 289, 350, the cognates being quoted in full three or four times over. The substitution of reference for repetition in such cases would have made room for more frequent references to the literature, which would have been welcome to the teacher, if not to the student. We have too often phrases such as "another theory is," "the view has been suggested," and the like, where the addition of a reference from Mr. Lindsay's note-book would have made it easier to weigh the arguments on which the theory rested. The proof-sheets have been read with great care, and misprints are extremely few. The only ones which I have noticed are *gutteral* on p. 92, a trifling one in the last line of p. 106, and another in the third line of §125 (p. 107). Mr. Lindsay seems to have given up early in his book the attempt to hinder his printers from giving the barbarous "dissyllabic," and one regrets to see that Bentley's crushing of "cotemporary" has been forgotten. Still more to be regretted is the levity shown to what Dr. Reid justly calls "the odious *quum*." Mr. Lindsay knows his Bersu (*cf.* p. 44); and surely in a historical grammar the word ought not to be treated without a reference to the date of its first appearance. The forms *vācillo*, *māmilla*, on p. 117 are required by the argument; but one would be glad to know the authority on which they rest (*bācella* stands on a different footing). It is doubtful whether many would agree with Mr. Lindsay when he says, "the preposition *with* now ends only in the *th*-sound of *thin*, though in early modern English it had in certain allocations the *th*-sound of *this*." How would he now pronounce *with* all? It is still more doubtful whether the Gothic *fader* (p. 157) could possibly have had the soft spirant sound, unknown till so much later in English. The "late Latin" use of *quanti* for *quot* (p. 451) can hardly be denied to Statius (*Silv.* iv. 3, 49), to say nothing of the *quanta milia* of Propertius. The use of *haec* as a fem. plur. is not to be excluded from classical Latin when it is so common in Cicero and Caesar (p. 432). Nothing seems to be gained by giving **mement-tōd* rather than **memen-tōd* as the primitive form: the word is not plural, like *ferunto*, for which this explanation seems more natural. The explanation of the phonetic process in iv. § 155 is not clear. Is it meant that *ferunto* retains its *t* on the analogy of other third plur. (The "Greek" *φερόντων* should hardly have been quoted without a

word of explanation.) Whatever may be the true explanation of *peïdro*, it is hardly safe to quote it on p. 91 as an instance of a very doubtful phonetic change. Dr. Rutherford would have something to say to the assignment of Babrius to the reign of Augustus.

A work which consists so largely of a mass of details can hardly be criticised except by suggestions as to points on which these may be erroneous. But it would be unfair to allow these to obscure the impression of sound method and great accuracy which the work as a whole leaves upon the reader. There may be room for difference of opinion as to some of the explanations given; but Mr. Lindsay's views are nowhere obsolete, and nowhere indefensible. The book gives just that survey of the present position of Latin philology which was greatly needed; and it deserves the acceptance which it will undoubtedly receive. The best wish that can be formed for it is, that its sale may be such as to give opportunity for the repeated revision which will be needed to keep it abreast of the advance of science.

A. S. WILKINS.

ARGON, THE NEWLY DISCOVERED CONSTITUENT OF THE ATMOSPHERE.

JANUARY 31, 1895, will prove a memorable day in the annals of scientific progress. The large theatre of London University was filled with an expectant and distinguished audience when, at half-past four, the historic mace of the Royal Society was placed on the table, and the president and secretaries took their seats behind it. Three papers on a single subject were to be read and discussed. The discovery to which they referred had, indeed, been announced last summer at the meeting of the British Association, but further and more exact details were eagerly awaited. These were now furnished in the paper by Lord Rayleigh and Prof. Ramsay, which was supplemented by Mr. W. Crookes's account of the spectra of the new gas, and by the story of its liquefaction and solidification, as told by Prof. Olszewski, of Cracow.

It was the occurrence of an apparently insignificant difference of density in nitrogen from different sources which originated the discovery of a new constituent in the atmosphere. For Lord Rayleigh found that nitrogen eliminated from chemical compounds was lighter than nitrogen prepared from atmospheric air by the removal of its other known components. The difference was slight, the weights of equal volumes standing in the ratio 230 : 231; but there it was, and in many comparative experiments it proved to be invariable. Suggested explanations of this difference had to be dismissed one after another, until it became evident that the purest nitrogen from atmospheric air was a mixture of what may be called true nitrogen with another and heavier gas. This mixture was then submitted to two distinct methods of treatment, by each of which the true nitrogen present was removed in the form of compounds. Lord Rayleigh and Prof. Ramsay found in this way that there remained an unattackable and irreducible residuum, heavier than true nitrogen in the ratio 19.9 : 14. This inert gas had, it seems, been obtained so long ago as 1785 by Cavendish, who was not disinclined to admit that a very small part (not more than $\frac{1}{125}$) of the "phlogisticated air" (= nitrogen) of our atmosphere might differ from the rest, and could not be reduced to nitrous acid.

The nature of this heavy gas had next to be determined. From the methods by which it had been isolated, it was evident that it could not be, and could not contain, any of the known elements. It might be a new element, or a mixture of new elements, or possibly, but not probably, a compound of two new elements. No argument can be drawn from its chemical properties, for it has none—none, at least, save inertness has been as yet revealed. But the balance of evidence derived from its physical behaviour inclines in favour of the theory that argon is a simple elementary body. There is a definiteness, a consistency, and a constancy in its characters which seems to connote an element—as the term element is now understood. It would be strange, indeed, were argon to consist of two kinds of matter, endowed with equal inertness, equal solubility in water, and equal resistance to the heroic methods of purification adopted in its isolation. True, argon possesses two spectra, conveniently named the "red" and the "blue," two bright-line spectra, obtainable under different conditions of pressure and electric current; but the same statement may be made with regard to other gases, as to the elementary nature of which no doubt has yet been raised. Again, in experiments on the velocity of sound in argon, it was found that it gave the ratio of 1.63 between the specific heat at constant pressure and the specific heat at constant volume. This result tends to indicate a monatomic gas, and is parallel to that obtained with mercury-vapour. It would be unwise to lay too much stress upon the constancy of the boiling and freezing points of argon, determined by Prof. Olszewski, as indicative of its simple nature; but such constancy is favourable to this view.

In the immense diagram (nearly forty feet in length) of the two spectra of argon exhibited on January 31, no less than 199 lines were laid down. Of these, 119 belonged to the "blue" spectrum and eighty to the "red." There were twenty-six lines common to the two spectra, but these were probably due to the imperfect separation of the two. Mr. Crookes assured the meeting that each line was laid down with an accuracy in position of one millimetre, and that there were no lines common to the sharp-line spectrum of nitrogen and to the spectra of argon.

The data for the discussion of the atomic weight of argon, assuming it to consist of a single element, are extremely meagre. With an atomic value of 19.9, argon might find a place between fluorine and sodium in the periodic sequence of the elements; but if it be a monatomic gas, its atomic weight must be doubled and its position would lie between potassium and calcium. Any conclusion on this point must await the result of further and other lines of research.

The ascertained constants of argon, not previously given in this brief note, may be thus summarised. It dissolves in water under the ordinary pressure and at a temperature of 14° C., in the proportion of 4 volumes to 100. Its boiling point is —187°, and its freezing point —189°·6, under the ordinary atmospheric pressure. The critical temperature, under a pressure of 50 atmospheres, is —121°. The density of liquid argon proved to be about 1.5 at its boiling point. Solid argon is crystalline, and, like the liquid, colourless.

The detection and isolation of this constituent of the atmosphere must rank with the very greatest discoveries in chemical science which have ever been made. In its inception and its conduct this research of Lord Rayleigh and Prof. Ramsay affords an example of the highest and rarest type of investigation. The difficulty of the work may be gauged in some measure by

the fact that a constituent of the atmosphere which forms a hundred and twentieth part of its volume had eluded the severe scrutiny to which air has been subjected during many years by many expert experimenters. It indeed redounds to the credit of Cavendish that, with the very imperfect apparatus and methods at his command more than a century ago, he should have come so near to a discovery which will render for ever memorable the years 1894 and 1895.

A. H. CHURCH.

A NEW WRITING FROM THE NORTH-WEST FRONTIER OF INDIA.

THE last number of the *Journal Asiatique* (London: Williams & Norgate) contains an article by M. Senart, giving the first satisfactory reproductions of the strange inscriptions from the Peshawur frontier, which attracted so much attention at the Geneva Congress of Orientalists. The discovery of these inscriptions is entirely due to Major Deane, who has before supplied valuable contributions to our knowledge of Indian archaeology. And we are glad to hear that most of the original stones have been transferred to the museum at Lahore, where they will come under the keen eye of Prof. Aurel Stein.

Besides the inscriptions written in characters which we must, as yet, be content to call unknown, others were found in Devanagari and in the early Northern alphabet known as Kharoshthi. These latter are not figured in the present article, but they are important from the fact that they help to date the others. The Devanagari inscriptions can be assigned confidently to the beginning of the eleventh century A.D.; of the Kharoshthi ones it can only be said that they must belong to the early centuries of our era. It seems reasonable, therefore, to assume that the undeciphered inscriptions belong to a period intermediate between the later and the earlier date. All alike (with a single exception) were found in the mountainous region along the River Indus, due north of Attock, which lies in the Yusufzai territory, just beyond the British frontier. It was here that Sir James Abbott, not without good reason, sought to identify the Aornos of Alexander the Great.

The inscriptions come from different situations. Some are scratched, like Sinitic graffiti, on the face of the rock; one or two are engraved on hewn monuments, such as stelae; but the great majority are on slabs, which are built into ruinous towers just at the level of the eye, and which apparently remain where they were originally placed. All these circumstances seem to point to antiquity not excessively remote. Though some of the graffiti are rudely scribed, in all cases alike the characters are cut with care and precision, showing that writing was a common art.

To come to the characters themselves. They certainly present a strange appearance of oddness, combined with familiarity. Indeed, the most remarkable feature is that they appear, at first sight, to have been borrowed from many different systems of writings. Several characters seem almost identical with those of Asoka's Edicts; others recall a Greek alphabet of archaic type—it must be mere accident that these look as if turned round or to one side, as in the Greek musical notation; others again startle us by their Aramaean resemblance. As M. Senart remarks, certain features remind us of the Yenissei inscriptions, the puzzle of which has quite recently been read by Profs. Thomson and Radloff. He also points out that one or two of the characters are identical with certain modifications of the Northern script of Asoka, which Prof. Bühler only the other day

distinguished in the copy of the Edicts that has come to light in Mysore.

M. Senart does not claim to have been able, as yet, to have deciphered the inscriptions themselves, though he evidently inclines to the opinion that their authors must be referred to the Scythic or Mongolian invaders of India. But not only has he presented scholars with an admirable series of facsimiles; he has also contributed to the future decipherment by an acute criticism of all the conditions of the problem. He discusses the questions: which is the top and which the bottom of the stones; whether they read from right to left or from left to right, or boustrophedon—questions which are of special importance, because several of the characters appear as if inverted. He further points out that certain characters are of such frequent occurrence that it is hardly possible they always had the same value; while other characters habitually undergo trifling modifications, which might be thought a sign of vocalic notation, if it were not so exceptional. Finally, he makes mention of a sculptured and inscribed monument in the Louvre, of unknown origin, the characters on which resemble those of the new script. The subject of this sculpture seems to be a Bacchic procession.

M. Senart's paper is to be continued in the forthcoming number of the *Journal Asiatique*.

CORRESPONDENCE.

A COLLATION OF MSS. OF THE HARCLENSIAN SYRIAC VERSION OF THE GOSPELS.

St. John's College, Oxford: Jan. 30, 1895.

The Library of St. John's College, Oxford, has received from the widow of the late Henry Deane, B.D., formerly Fellow of St. John's, his collection of Harclensian MSS. of the Four Gospels.

The collation is made in an interleaved copy of White's so-called *Versio Syriaca Philoxeniana* (based upon two New College MSS. of the Harclensian, Nos. 9, 10 of Gregory).

The following MSS. (Gregory's notation) have been collated by Mr. Deane: for Matthew, Nos. 1, 2, 3, 4, 5, 10; and also a MS. described as *Cod. Bibl. Bod. Oxon. Cod. Or. 130 saec. xii.*, apparently unnoticed by Gregory; Mark, Nos. 1, 2, 3, 4, 7, 8; Luke, Nos. 1, 8; John, Nos. 1, 2, 7, 10. The readings of "*Das Heilige Evangelium Johannes nach einer Vaticanischen Handschrift von G. H. Bernsteins, Leipzig, 1853*," have also been collated.

The variants are for the most part concerned with the omission or presence of the *ribbut*, the spelling of proper names, trifling variations in construction and order of sentence, and here and there small omissions and additions. Mr. Deane's work can, by application to the Librarian, be made available to scholars interested in carrying out a collation of this version.

C. F. BURNEY.

SCIENCE NOTES.

At the meeting of the Anthropological Institute, to be held on Tuesday next, Mr. E. W. Brabrook, the new president, will read a paper on "The Ethnographic Survey of the United Kingdom." Papers are also promised from Dr. John Beddoe, on "The Northern Settlements of the West Saxons"; and from Mr. A. L. Lewis, on "Prehistoric Remains in Cornwall."

At the London Institution, on Monday next, Prof. Victor Horsley will deliver a lecture on "Truth and Falsehood as to Electric Currents in the Body."

At the quarterly meeting of the Royal College of Physicians, held last week, thanks

were given to Mr. W. H. Baillie for his gift of two portraits—of his grandfather, Dr. Matthew Baillie, by Hoppner; and of Dr. Edward Jenner, by Sir Thomas Lawrence. (It will be remembered that the same gentleman recently gave portraits of John and William Hunter to the Royal College of Surgeons.) The conditions were also approved of the Weber-Parkes prize, consisting of the interest on a sum of £2,500, recently given by Dr. Hermann Weber. The prize is to be awarded triennially to the writer of the best essay on some subject connected with the etiology, prevention, pathology, or treatment of tuberculosis, especially with reference to pulmonary consumption in man. In addition to the money prize of £150, bronze medals will be awarded. We note, as a novel condition, that the essays sent in must be type-written.

At the general monthly meeting of the Royal Institution, held last Monday, special thanks were given to Prof. Dewar for his donation of the Rumford Prize money to the fund for the promotion of experimental research at low temperatures, and to the Smithsonian Institution for their present of a portrait of the late Thomas G. Hodgkins.

At the meeting of the Mineralogical Society on Tuesday last, three papers were read. Prof. Judd described some simple crystalline rocks from India and Australia; the Earl of Berkeley gave an account of an improved and extremely accurate method of determining the relative densities of solids; and Prof. Church drew attention to the use of alcohol and of mercury in density experiments and to a method of getting rid of adherent and interstitial air.

"The Royal Natural History" (Frederick Warne & Co.) having completed the series of its numbers devoted to *Mammals*, begins in this month's issue an account of the *Birds*, past and present. Among the contributors are the editor (Mr. Lydekker), Dr. Bowdler Sharpe, Mr. Macpherson, and Mr. Ogilvie Grant; and the illustrations, four hundred in number, are by Keulemans, Smit, Lodge, Specht, and Gambier Bolton.

PHILOLOGY NOTES.

At the meeting of the Royal Asiatic Society, to be held on Tuesday next, Mr. F. F. Arbuthnot will read a paper on "The Nigârîstân of Mu'in-ud Din Yuwaini"—a Persian didactic work, written in 1334 A.D., which has not hitherto been translated into any European language.

A FEW days ago, there appeared in the *Scotsman* a statement of the discovery of a stone slab, bearing an Ogham inscription, at Abernethy, in Perthshire. An Edinburgh correspondent, who has since visited the spot and carefully examined the stone, assures us that the Ogham characters on it are undoubtedly a modern forgery.

REPORTS OF SOCIETIES.

FOLK-LORE.—(Annual Meeting, Wednesday, Jan. 16.)

G. L. GOMME, Esq., the retiring president, in the chair.—The report of the council showed that the progress of the work of the society was satisfactory, the publishing of the county folk-lore collections being pushed forward as quickly as funds permit. The notable issue of the year had been Mr. Oliver Elton's translation of *Saxo Grammaticus*, to which Prof. York Powell had contributed a valuable introduction. A committee of the council is engaged in formulating a scheme for the publication of an English bibliography of folk-lore.—The report having been read, Mr. Edward Clodd, the new president, delivered his address. After reviewing the work

of the year—both that done by the society and the more noticeable kind done outside, but due to its indirect influence—Mr. Clodd referred to the advantage which had resulted from the merging of the old and restricted method of research, known as the philological, in the anthropological method, which has no limitations, but co-ordinates correspondences in whatever strata of culture it finds them, explaining the wild, coarse, and grotesque elements in Greek, Vedic, and other mythologies as survivals of the lower culture out of which Greek and Hindu emerged. They are the "old Adam" in civilised humanity. Mr. Clodd next passed to the still unsettled question of the origin and diffusion of folk-tales and cognate materials; and after expressing an opinion that the publication of Miss Roalfe Cox's 345 variants of "Cinderella" left the question where it found it, illustrated the subject by a number of curious parallels drawn from widely separated areas, and endorsed Mr. Andrew Lang's dictum that much is due to transmission, something to identities independently evolved. Remarkable, however, that questions of this order are of secondary interest, Mr. Clodd proceeded to ask, in view of the enormous and ever-increasing accumulation of materials, whether the time has not come for inquiry into their general significance, how far they tell for or against recent theories of the evolution and history of man. Defining folk-lore as the psychical side of anthropology, Mr. Clodd remarked that the question of primary import was: what light does it throw on the primitive workings of the mind, and in what degree contradict, amend, or confirm the theory of man's gradual ascent from savagery, through barbarism, to civilisation? Referring to the influence of current belief in fundamental identity of the several forms and states of matter which underlies all the highest physical research, Mr. Clodd asked whether we may not find evidence of common origin of the varied material of folk-lore, and, in our search after the attitude of the mind at the lowest plane where cognisance of its attempt at explanations is reached, assume that there was universal assumption of identity—a drawing of no hard and fast line between the living and the non-living. Examples in support of this were drawn, not only from the reports of travellers concerning savage psychology, but also from unsuspected survivals of the idea among civilised peoples; and the conclusion was deduced that in the zoomorphising of everything we have the raw material, the protoplasm, as it were, of myth, custom, and belief; so that the psychologist, the sociologist, and the theologian must alike travel along these ancient lines of human thought in their search for origins. Folk-lore was thus shown to testify to the correlation of man's psychical history with his physical history and mode of material progress. Folk-lore also illustrates the truth of the general theory of evolution in man's adaption to the low intellectual environment of a barbaric past of enormous duration, whose equilibrium has but recently been disturbed by the intrusion of the scientific method to human history. Thus regarded, Mr. Clodd went on to show that the superstitions which still dominate the life of man illustrate the priority and persistence of feeling, and that, while emotionally man is hundreds of years old, rationally he is but an embryo. The conclusion of the address defined the attitude of folk-lore towards the bastard supernaturalism of modern times as antipathetic, because this modern revival of barbaric philosophy is a denial of that unity and continuity in the history of man which involves his inclusion in the universal order.

METEOROLOGICAL.—(Annual Meeting, Wednesday, Jan. 16.)

R. INWARDS, Esq., president, in the chair.—The council in their report reviewed the work done by the society, and stated that additional accommodation had been provided to meet the growing needs of the library. Forty-five new fellows had been elected during the year.—Mr. Inwards, in his presidential address, dealt with the subject of "Weather Fallacies," which he treated under the heads of Saint's Day fallacies, sun and moon fallacies, and those concerning animals and plants. He also referred to the almanac makers, weather prophets,

and impostors who have from time to time furnished the world with fit materials for its credence or its ridicule. — Mr. C. Harding read a paper on "The Gale of December 21st and 22nd, 1894, over the British Isles." This storm was one of exceptional severity, especially over the northern portions of England and Ireland, and in the south of Scotland. It developed energy very quickly and travelled with great rapidity. The self-recording anemometers show that the greatest violence of the wind occurred at Fleetwood, where the velocity was 107 miles in the hour between 8.30 and 9.30 a.m. on the 22nd, and for four consecutive hours the velocity exceeded 100 miles. This is the greatest force of wind ever recorded in the British Isles, and is ten miles an hour in excess of the highest wind velocity in the great storm of November 16th–20th, 1893. At Holyhead the wind in squalls attained the hourly velocity of 150 miles between 10 a.m. and noon on the 22nd. The strongest force was mostly from the north-westward. Much destruction was wrought both on sea and land, and there was a heavy loss of life.

ARISTOTELIAN.—(Monday, Jan. 21)

BARNARD BOSANQUET, Esq., president, in the chair. — Dr. R. J. Ryle read a paper on "Bacon's Doctrine of Forms." The origin both of Bacon's own phraseology and of the scholastic doctrine of forms is to be found in Plato. It appears that he meant by his doctrine more than is signified by such words as "cause" or "essence." Also he does not appear to have intended merely to emphasise the distinction between primary and secondary qualities of bodies. An examination of the context in the case of those passages in which the word *Form* is used, and a comparison of such passages, indicates that Bacon meant by the word *Form* "the law of action" regarded as the common principle productive of a given quality in any one of a number of various cases. In Bacon's language it is both "abstract" and "constant." "*Form*" thus clearly corresponds with the modern word "*law*" when used (e.g. by Helmholtz) to signify the general conception in which a series of similarly recurring natural processes may be embraced. — The paper was followed by a discussion.

FINE ART.

GOLDSMITHS' WORK AND GEM-ENGRAVING AT THE ROYAL ACADEMY.

AN element of absolute novelty is imported into the exhibition at Burlington House by the addition of a magnificent series of "Works illustrating the art of the sculptor-goldsmith and gem-engraver." It is a pity that advantage has not been taken of the rare opportunity here afforded to illustrate, by a classification of the splendid objects brought together, successive styles and periods in the noble craft of the goldsmith and artificer in precious metals. As it is, we must content ourselves with picking out the plums in a collection of wonderful richness and interest, considering that it is necessarily circumscribed within narrow limits.

Among the not very numerous early works may be noted an interesting series of plaques (Case B, No. 56) of the twelfth century, erroneously described as in *cloisonné* enamel. They are certainly executed by the *champlevé* process, and are in the Romanesque style of the Rhine—or Rhenish-Byzantine, as it used to be called. A superb morse, with translucent enamels on silver (Case G, No. 4), representing the "Birth of St. John the Baptist," is Italian work of the early fifteenth century. Spanish and Portuguese decorative art of the fifteenth and sixteenth centuries can be studied to great advantage in the rich series of works contributed by Sir J. C. Robinson, who was one of the first to throw light upon this special branch of the subject, at a time when it was comparatively unfamiliar. A bowl or salver (Case C,

No. 100) shows the already exuberant Gothic style of Spain towards 1450 or a little later. A magnificent and altogether exceptional piece is the silver-gilt rose-water salver, *repoussé* in high-relief, with an over-rich but still perfectly coherent decoration of floral forms, enclosing figures of Christian knights battling with Moriscoes. Apart from the beauty and finish of the workmanship, this dish has a peculiar interest as marking out very distinctly the Spanish-Gothic style, and distinguishing it from the not less exuberant German-Gothic of the same late period. That the Spauiard could be moderate when he liked, and could apply the exquisite Renaissance decoration of the early sixteenth century with perfect discretion, is well shown in a gilt-bronze lectern of the finest workmanship, which is believed, as the Catalogue states, to be by the goldsmith Becerril, of Cuencá. Late German-Gothic of the most luxuriant and naturalistic type is Lord Battersea's great silver-gilt cup (Case F, No. 3)—an unsurpassed example of its class. The Milanese of the sixteenth century excelled all other Europeans of that time in the art of damascening in gold and silver on steel; and the miniature altar-shrine (Case F, No. 2), contributed by Lady de Rothschild, is the most beautiful and the most perfectly finished specimen of this peculiar handicraft with which we are acquainted. It has the great advantage over some notable pieces of the same class in the South Kensington Museum, that it belongs to an earlier and better period of *Cinquecento* art. Here, too, are Lord Cowper's famous ewer and salver in silver-gilt—the ewer cast and chased, the salver *repoussé*—a work assigned on serious grounds to Benvenuto Cellini himself. The low-reliefs and the general scheme of ornamentation, with its *mascarens* and strap work, are of the most exquisite precision and delicacy; yet in style they already betray the decline which marks the full Renaissance. Cellini's latest and most exhaustive biographer, M. Eugène Plon, is inclined to accept the attribution, as justified by the distinguishing characteristics of the design. It must, however, remain open to considerable doubt whether at this advanced period of his career—for the ewer and salver must be dated at least as late as 1550—the sculptor of the Vienna "Salt-cellar," of the "Nympe de Fontainebleau," of the great "Persens," would have been able to devote himself personally to a work of this elaboration and minuteness. It is, at any rate, more than good enough to be from the hand of the splendid adventurer, who had not a few equals, if not superiors, among the contemporary artificers of Italy and Germany, in art, though not in ruffianism. As a pendant to it appears a ewer and salver of Portuguese workmanship (Case F, No. 8), showing to a marked extent the influence of the German or Flemish Renaissance style. Comparatively coarse and overloaded as is the ornamentation of this piece, it is, notwithstanding, of undeniable splendour and effectiveness. The form of the ewer is very noble, and, indeed, altogether superior to that of Lord Cowper's corresponding piece. Perhaps, on the whole, the finest example of artistic goldsmithry in the entire display is Lord Rothschild's silver-gilt cup (Case F, No. 9), a work of the German Renaissance in its earlier and better phase. So entirely are the figures, the foliated ornaments, the incised, frieze-like bands of decoration, the wonderful *repoussé* reliefs, in the style of Hans Holbein the younger—as shown chiefly in the great series of decorative designs in the British Museum—that we may accept the cup as built up out of his motives, or even as entirely designed by him.

CLAUDE PHILLIPS.

ENGLISH COLOURED PRINTS AT COLNAGHI'S.

As the boudoir has to be furnished as well as the study—as the tastes of the average "pretty lady" have to be provided for, as well as the solander-box—there is room, it may be said, for a certain amount of interest in what is, of course, at bottom but a fad of the moment—the taste for English coloured prints. And that being so, it is at all events a relief to see, as one sees just now at Colnaghi's, in Pall Mall East, a collection of the very best of them. Such a show as is there assembled goes far to disarm hostile criticism. One feels that the things, even when at their daintiest, are scarcely even for the lighter moods of men who can appreciate the sometimes austere splendour of Rembrandt and Dürer, Turner and Méryon. Yet are they in their own way agreeable, and a large public finds them more attractive than the works of the masters.

It is well, perhaps, to distinguish a little—to see, if we can, where the line may be drawn—what painters are represented adequately or not so very unfairly, by coloured engravings, and what painters are but belittled when the free and masculine interpretation in black and white gives place to the more or less mechanical imitations of their efforts which colour-printing may obtain. For it is, among other things, well to remember that the employment of colour on the plate was not, as a rule, had recourse to until the plate itself was somewhat worn—when it was felt, indeed, that if it was still to be used some fresh means must be taken to make it acceptable, even to a public different from, and inferior to, that which welcomed it at the first. The aquatint had lost subtlety, the mezzotint had lost richness: now was the moment at which colour might be fruitfully employed; and so that interpretation of Sir Joshua which had been noble to begin with—that interpretation of Morland which had been thoroughly artistic—was destined in its latest phase to be just pretty and "taking." They fell, and great was the fall of them. But all our artists did not suffer alike. Francis Wheatley, that most engaging, graceful draughtsman, whose colour was never subtle, whose tone was never deep and full, scarcely suffered at all. At all events, his series of "The Cries of London"—"cries" of strawberries, or watercress, uttered generally by graceful young persons promenading the streets of the town, in the dress of about 1800—Wheatley's "Cries of London," I say, scarcely suffered at all. No great violence, again, was done—perhaps even some ephemeral seductive charm was added—when those designs of Cipriani or Angelica Kaufmann, which Bartolozzi had lightly engraved, were filled in with colour by the skilful craftsman whom, early in the century, the Colnaghis—whose successors exhibit the work to-day—kept busy in those very premises, it seems, where the prints now hang on the walls. Nor does Hoppner suffer much, when a little colour is added to the substantial form of his Saxon Psyche; nor is there much to regret when the somewhat meretricious art of Sir Thomas Lawrence finds itself perpetuated, or its day at all events lengthened, by the devices of colour-printing. These things—in the exquisite, unblemished condition in which Messrs. Colnaghi exhibit them—are quite worth seeing. At their best, they are nearly as pretty, perhaps, as a Battersea candlestick, or a Chelsea cup, or a white plate of Swansea or Nantgarw, painted with roses. They are, in other words, charmingly decorative, wholly agreeable. But great art—that, of course, they cannot for a moment pretend to be.

FREDERICK WEDMORE.

EGYPT EXPLORATION FUND.

THE EXPLORATION OF DER EL BAHARI.

Luxor: Jan. 13, 1895.

THE clearing of the Funerary Temple of Queen Hatshepsu, which has been in process during two winter seasons past, was resumed at the beginning of December, and has been prosecuted without intermission. Readers of the *ACADEMY* will remember that, when heat and Ramadan interrupted the work last March, the upper of the three Terraces or Platforms was left almost clear, and the huge mounds upon the North Court of the Central Terrace had been cut away round the north and west sides, and much diminished in all parts, but still a great mass of earth and chips and all kinds of débris from twenty to twenty-five feet high encumbered two-thirds of the Court, while the South Court of the same Terrace, the Third or Lower Terrace, and some chambers on the south of the Upper Terrace, had not been touched at all.

The chief result of the past weeks has been the complete and final clearance of the great mounds from the North Court, down to its pavement, where it exists, or the native rock where the pavement has been ripped away or was never laid. At the smallest computation, over 42,000 cubic metres of rubbish have been removed from this Court alone, and shot at a distance of a quarter of a mile; and the result is a complete transformation of the site, and a remarkable change in the view obtained of the Der el Bahari valley, when approached from Sheikh Abdul Gurnah, or as seen across the Nile from distant Luxor. The brilliantly white columns of the Northern Colonnade and Hypostyle, and the walls of the North and South Porticoes, no longer masked by the mounds, show boldly upon the yellow background of the Libyan cliffs; and the Funerary Temple of the XVIIIth Dynasty takes once more as conspicuous a place in the Theban landscape as the Memnonia of the XIXth and XXth Dynasties.

The further exploration of the North Court has served to confirm a theory, suggested last year, that this part of the temple was latest built and never finished. The name of Thothmes III. alone appears beside the Queen's in the Hypostyle; and it is therefore most probable that she designed this "wing" to serve some day as the funerary chapel of her ward, but when the latter grew to man's estate, and the strife which is supposed to have ensued between himself and his guardian became acute (or possibly on the Queen's death), the building was arrested and never taken in hand again, except for one abortive moment in Ptolemaic times. The Court before the Hypostyle is unpaved, and the rock only roughly levelled. But half-way across it, as one proceeds towards the causeway, pavement begins to be seen at a level slightly lower than the unfinished rock surface; and upon this pavement lay a great pyramid of clean limestone chips, with here and there an unworked block of quarry stone, which seems to have been left by the masons of Hatshepsu, when their work was stopped. Over this pyramid and sloping down to the pavement near the causeway is a layer of finer disintegrated stuff, fallen from the mountain. This represents the centuries immediately following Hatshepsu, when her unfinished temple came to be used as a cemetery; and we have found in it, buried as deep as possible in the light limestone deposit, and sometimes right on the pavement, some good Saite coffins, intact with their mummified occupants. A group of mummies—father, mother, and child—laid together in the rock, is of unusual interest, because the ornamentation of their wrappings is of the Gnostic type, found here last year, and the wooden name-label, still firmly attached to the breast of the

man, places the Coptic character of this type of burial beyond doubt. The writing on the label is not of an early period, perhaps not earlier than the fifth century A.D. The next layer above this belongs to a much later period, when this abode of the dead was once more taken possession of by the living, in the early Coptic epoch. Here we have burnt stuff of every kind, densely packed sherds, straw, and miscellaneous rubbish; and, with the interruption now and again of another stratum of mountain débris, brought down by some great fall, the Coptic layers repeated themselves almost up to the summit of the mound, as we found it at first; but the actual crown was débris of the cliff, fallen since the destitution of the Coptic convent. The Coptic strata have yielded us this season, as last, a find of ostraka, to the number of several hundreds, Coptic and demotic from above, a few hieratic from below; and, also, infinite scraps of papyrus, beads, and other remnants of earlier burials disturbed by the Copts or by diggers.

But only between the pyramid of masons' chips and the Colonnade on the still unfinished rock floor have we found scarabs and other small antiques, not proceeding from disturbed burials: for that side of the Court alone was open for passage, while the temple was still used for worship. This season we have recovered some 200 inscribed scarabs, and twice that number uninscribed, together with many amulets and countless beads from so much of the Court as was left to be dug north of the pavement-edge. Some of these scarabs and scarabeoids present very unusual forms, and are of admirable colour and workmanship. Fragments of statuary, small objects in wood, and a few bits of bronze remain to be added to the list.

The central Causeway has been cleared, and found to be in very ruinous condition. To judge from sculptured fragments lying near it, it appears to have been decorated in part with a frieze of crowned hawks and uraei, similar to, but smaller than, those on the southern confining wall of the temple. No trace has been seen yet of the staircases with which Mariette breaks the Causeway in his plan.

Immediately to the north of the Causeway, where neither the fall from the mountain nor the masons' chips blocked the Court, the Copts seem to have shot the main part of their rubbish; and here we have found countless broken remains of important Saite burials, and some relics of Hatshepsu's own period more noteworthy than ordinary—for example, large fragments of a good stele bearing the cartouche of Thothmes III., and erected by a priest of Hathor and Amen in the temple, and pieces of very fine blue ware. In the south-west angle of the Court occurs an unexpected architectural puzzle: a double line of square columns, made up of fragments of older work, erased and resculptured, trends north-eastward at an acute angle to the Causeway. It is out of line or symmetry with everything else in the temple, and evidently of later date, though not post-Pharaonic; but why anyone should have undertaken the labour of piling these massy fragments one on the other, in order to erect a roof over this corner of the Court, is not readily apparent. It is just possible that a rude chapel was built here, on account of some important grave dug hard by in late Pharaonic times; and we shall have to search carefully all this corner of the Court.

Furthermore, some progress has been made with the clearance of certain small chambers on the south of the Upper Terrace, but this work cannot be finished until their walls are shored up; for they are in very ruinous condition, and held up in part by the rubbish inside and out. Careful exploration has been prosecuted also outside the southern limits of the temple,

as indicated on all the plans, in order to determine whether these are the true limits; but except for a short terrace-chamber above the Hathor Shrine, no extension southward has been found.

The vestibule of the Hathor Shrine (Mariette's "Speos du Sud") has been cleared in part and will be completed at once; then the South Court of the Central Terrace will be taken in hand. Except where Mariette has thrown the débris which he dug out of the Punt Portico, there is but little depth of deposit upon this part of the temple, and it will not take long to clear. The Lower Terrace has been disencumbered in part already; and its further clearance will be the last item in this year's programme, and, it is hoped, the last heavy piece of work to be done in the Temple. The draughtsmen, Messrs. H. Carter and Brown, who are copying this year the Northern Hypostyle and Porticoes of the Central Terrace and part of the Southern chambers of the Upper, will require another full season to complete the necessary plates for publication.

Two theories which have been credited with regard to this temple still await confirmation. Firstly, was anything ever built on the site at a period earlier than that of Hatshepsu? Two or three bits of sculpture, apparently of the XIth Dynasty, have been found in the mounds, but they come almost without doubt from the early tombs near the temple. We have seen no trace whatever of the small shrine of Mentuhotep II. whose remains Mariette says that he detected; and we must conclude that he was misled by tomb-fragments. For the rest, everything in the temple, whether construction or débris, is of the Queen's time or later.

Secondly, are the tombs of Hatshepsu and the Thothmes attached in any way to the Temple? The analogy of Seti I.'s shrine of Gurnah, of the Ramesseum, and of Medinet Habu points to a negative conclusion, and we can find no trace in floors, ceilings, or walls of any entrance to a tomb. Nevertheless, the exclusively funerary character of most of Hatshepsu's Temple, and its strange position against and almost under the cliffs, which are pierced on the other side by the Tombs of the Kings, make it difficult to abandon altogether the idea (strongly credited by the Arabs of the locality) that the unknown tombs of the XVIIIth Dynasty will be found some day near Der el Bahari. The chances, however, of their entrances being either in or connected with the temple seem very small. Many people before ourselves have pierced the walls of the chambers, and lifted paving-slabs in unsuccessful attempts to find them, and we do not appear to be fated to meet with any better fortune.

D. G. HOGARTH.

P.S.—I reopen this letter to record the discovery (due to Mr. H. Carter) of several blocks belonging to the ruined south wall of the Punt scenes. We have recovered now the lost King of Punt, and much of the scenery of his land. This find, in view of the admitted excellence of these particular reliefs and the unusual interest attaching to pictures of marsh-dwellings in tropical Africa, may rank among the best results of our work here.

D. G. H.

CORRESPONDENCE.

THE GOD YAKUH.

Nagada, Egypt: Jan. 21, 1895.

Some time ago the discussion of the evidence for Syrian gods, Jacob-el and Joseph-el, occupied the *ACADEMY*. As then the only evidence was the list of names of Tahutmes III., permit me to say that confirmation of that has now come to light.

Last year I got at Koptos an altar dedicated by the standard-bearer of the Palmyrene

archers in the last year of Caracalla; his name was M. Aurelius Bēlakabos, or Baal Yakub in native form. Hence, Yakub was venerated down to Roman times.

This year I bought a scarab of a king, hitherto read by me as Ya pegher from two very poor scarabs. From the present fine example, the reading is certainly Yakebber, Yakeb being written with exactly the same signs as in the list of Tahotmes. This king was a foreign invader of the age of the foreigner Khyan, as the types of his scarabs are identical with those of the other invader. His age is of the IXth to Xth Dynasty, or about 3100 B.C. Her in the end of the king's name perhaps refers to the mountain on which Yakeb was worshipped—"Yakeb of the hill," like "the hill of Yahveh."

Here, then, we have the god Yakub in 3100 B.C., in 1450 B.C., and in 217 A.D.—to be pondered by a writer in a certain "Critical Review" who denied his existence.

W. M. FLINDERS PETRIE.

NOTES ON ART AND ARCHAEOLOGY.

WE are glad to observe that the honour of a K.C.B. has been conferred upon Mr. George Scharf, the veteran director of the National Portrait Gallery.

THE following exhibitions will open next week: water-colours, by the Dudley Gallery Art Society, at the Egyptian Hall, Piccadilly; and "The Legend of St. George and the Dragon," in seven pictures, by Sir Edward Burne-Jones, at Mr. Thomas McLean's Gallery in the Haymarket.

AT the Royal Academy, on Monday next, Mr. A. S. Murray, of the British Museum, will begin a course of three lectures to the students on "Sculpture," dealing with the Greek schools of the late sixth and early seventh centuries B.C. On Thursday week Mr. W. B. Richmond will begin a course of three lectures, continued from last year, on "The Evolution of Sculpture."

THE curators of the University Galleries at Oxford propose to signalise the reopening of their galleries by an exhibition of the drawings of William Turner, of Oxford; and they will be glad to hear from the owners of any of Turner's works—including oil-paintings—who may be willing to lend them for the purpose.

RECENT excavations at Durham have revealed the fact that the east end of the Cathedral originally terminated in a triple apse, of a design common on the continent, but almost unknown in England. Hitherto it had always been supposed that the two side aisles formerly continued round the end of the choir in an ambulatory.

THE budget committee of the French Chamber has sanctioned a further grant of 150,000 francs (£6,000) for the continuance of the excavations at Delphi.

WHILE we are always glad to welcome new periodicals of a special character, we confess that we feel no less pleasure at the amalgamation of those which cover much the same ground. Henceforth the *Reliquary* and the *Illustrated Archaeologist* will be published as one, by Messrs. Bencroe, under the editorship of Mr. J. Romilly Allen. Under the circumstances, it is perhaps not surprising that the January number should be rather a weak one. By far the best article is that describing, with a coloured plate, the monumental effigy of an old Welsh knight. The next, entitled "Exploration of a Hunnish Cemetery . . . near Buda-Pesth," ought to be valuable, but is not. We are told of five hundred graves, but nothing of the evidence that would prove them to be Hunns. No details are given of skulls or measurements, except that one female skeleton is six feet three inches in length. Instead, we have the old

stories about the invasions of Attila. In the minor notes, also, there is room for improvement. We are informed that the island of Elephantina (*sic*) is in the Delta. But here, again, we must commend Mr. George Payne's brief account of his excavation of the Roman villa near Darenth, in Kent.

THE STAGE.

UNDER the auspices of the Manchester Goethe Society, Goethe's "Clavigo" will be produced by the Independent Theatre at Manchester on February 22, being the first representation of the play in England. A special translation has been made for the occasion.

MUSIC.

RECENT CONCERTS.

DVORÁK's Violin Concerto in A was performed at the sixth "Symphony Concert" on Thursday, January 31. Mr. Maurice Sons, leader of Mr. Henschel's excellent Scottish orchestra, was the interpreter: his tone was pure, his technique sound, and his interpretation intelligent and sympathetic. The number of violin Concertos which have become popular, in the best sense of the word, is exceedingly small. That by Beethoven stands first, then comes Mendelssohn's; while the one in G minor by Max Bruch must be named as the third. Dvorák's work is clever and interesting, yet it lacks that inspiration which convinces. The programme included Haydn's Symphony in B flat, one of the "Salomon" set. The performance was in all respects satisfactory. Mr. Henschel is in thorough sympathy with modern music: that is to say, with Brahms, and, if one may speak of him as an abstract musician, with Wagner. The attention, therefore, which he devotes to the earlier symphonic writers, Haydn and Mozart, deserves note: also the evident sympathy with which he interprets their music. It seems to us that there is still good work to be done in making known some of the Symphonies of the two composers named, which are rarely, if ever, performed. Besides the "London" and "Paris" Symphonies of Haydn, he left others which do not deserve utter neglect.

Of Monday's Popular Concert programme there is little to be said. The Brahms Clarinet Quintet in B minor (Op. 115) became famous at its first appearance; and it will always rank as one of the finest chamber-music works, also as one of Brahms's best. The whole of the Quintet is fine, but the Adagio reveals, perhaps, the genius of the tone-poet in its strongest mood. The performance was worthy of the music; the interpreters were Lady Hallé, Messrs. Ries, Gibson, and H. Becker, and Herr Mühlfeld, the German clarinetist, who came specially to London for the performances of the Quintet on this Monday and the previous Saturday. Miss Fillunger sang in an artistic manner songs by Brahms and Schubert's "Der Hirt auf dem Felsen," in which she had the advantage of Herr Mühlfeld's clarinet obligato. It was, in fact, a clarinet concert; for the programme concluded with Beethoven's Trio for pianoforte, clarinet, and cello. Why does not Mr. A. Chappell give us more works in which wind instruments bear a part? Mr. Borwick was the pianist, and played Schumann's Sonata in G minor.

Mr. and Mrs. Haley gave a "Song and Pianoforte" Recital at the Salle Erard on Wednesday afternoon. Mrs. Haley played numerous pianoforte solos, the most important of which were: Beethoven's Sonata (Op. 27, No. 2), and a Scherzo and Polonaise by Chopin. She has excellent touch and taste, considerable execution and great power. She found opportunity to display all these qualities in

the Weber-Tausig "Invitation à la Valse," but there are many better show pieces. Hannibal, when a child, was made to swear eternal hatred to Rome. Pianoforte teachers ought, in like manner, to make pupils swear eternal hatred to the man who dishonoured Weber. The choice, too, of Mendelssohn's Caprice (Op. 22) as a pianoforte solo was scarcely to be commended. Mr. Haley possesses a good voice: but he seems at present to lack style and experience. His choice of songs deserves commendation.

Mr. Charles Fry, the well-known elocutionist, commenced a series of Shakespeare Recitals at St. Martin's Town Hall on Tuesday evening. There were selections from "Macbeth," with incidental music composed by Mr. Clement Lochane. The composer has executed his task in an exceedingly modest manner: his music, if not strong, was never inappropriate. The experiment was an interesting one. How far the art of music, as now developed, may serve to intensify our poet's dramas is a question about which much could be said. Mr. Fry was assisted by Miss Olive Kennett, whose declamation at times was almost musical recitative: she displayed ability, but the part of Lady Macbeth is not well suited to her.

J. S. SHEDLOCK.

MUSIC NOTES.

MR. A. SCHULZ-CURTJUS announces a series of Wagner Concerts at the Queen's Hall. Of the three conductors two are known to us—Herr Felix Mottl and Herr Siegfried Wagoer. The third is Herr Hermann Levi, of Munich and Bayreuth fame. The dates of the concerts are Thursday, April 25; Wednesday, May 22 (Wagner's birthday); and Thursdays, June 2, June 20, and July 4. The programmes contain not only numerous excerpts from Wagner's music-dramas, but also works by Weber, Beethoven, Berlioz, Liszt, &c. Herr Siegfried Wagner will conduct a Symphonic Poem, "Sehnsucht," of his own composition. The following vocalists are announced: Frau Mottl (Carlsruhe), Frä. Ternina (Munich), Herr E. Gerhäuser (Carlsruhe), and M. Van Dyck (Vienna).

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LITERATURE.

A Memoir of Mrs. Augustus Craven (Pauline de la Ferronnays), Author of "Le Récit d'une Sœur." By Maria C. Bishop. In 2 vols. (Bentley.)

A REMARKABLE diversity, or (rather) complexity, of interest gives a particular cachet to these admirable volumes. They speak to the sympathies and respond to the needs of several broadly distinct classes of readers. For even as during her long pilgrimage Pauline de la Ferronnays united in one many-sided experience the life of the world, the life of letters, and the life of religion, throwing into each in turn the whole strength of her ardent soul; so the story of her life, as here told faithfully by her friend Mrs. Bishop, becomes in turn, according to the character or expectations of the reader, a record now of spiritual struggle and advance, now of literary effort and modestly borne triumph, now of a social career which, from its bright commencement amid the splendours of the Russian Imperial Court to its close under the sad conditions of poverty, widowhood, and total loss of speech, in a quiet *appartement* of the Rue Barbet de Jouy, embraced during its lengthened course whatever was illustrious, distinguished, enlightened, and stimulating in the contemporary society of France, Germany, and England.

Perhaps the brightest jewel in that treasury of bitter-sweet memories, *Le Récit d'une Sœur*, is the page in which Mrs. Craven describes the brief season of cordial domestic reunion wherein, though they knew it not, the happiness of the De la Ferronnays family was to find its culminating point. Early in the summer of 1834, Comte and Comtesse de la Ferronnays had settled temporarily in the upper part of a delightfully situated house in Castellamare, with their youngest son Fernand, and their daughters Pauline, Eugénie, Olga, and Albertine. Immediately below, on the first floor, were the eldest son Charles and his wife; while the ground floor was occupied by Albert and Alexandrine, the lately wedded pair whose death-marked love, from the very moment of its birth—"on one particular Friday, sacred to the Guardian Angels," in February, 1832, to its piteous overthrow four years later on, is set forth with such fond minuteness of detail, such exquisite tenderness of touch, in the pages of the *Sister's Story*:

"A flight of steps, over-arched by a trellis of vines and roses, led from the road to our pretty house. Each set of apartments had a balcony, and we could pass from one to another by means of an out-of-door staircase. We all assembled for meals,

and often also read together, for we were always delighted at any opportunity of meeting. Never, I believe, were brothers, sisters, brothers-in-law, and sisters-in-law so gladly and cordially united as we were. It was in the course of that summer that I was married. . . . Happy days followed the one in which my marriage was finally decided upon. We generally spent the evenings in Charles's and Emma's room, whose cordial sympathy was all we could wish. They had the largest of our three balconies, and there we all used to sit, often far into the night—those wonderful Italian nights which never pall upon one, and are more glorious even than the days. My father and mother had never been so fully satisfied, or so entirely happy, in seeing their children gathered around them. But, alas! a cloud was even now rising which was soon to darken our horizon. Little though we suspected it, our united happiness had already reached its meridian, and never did we all meet again in this world."

Ten untroubled, cloudless days fate grants to the star-crossed lovers. Then—Albert's blood-stained handkerchief silently fore-shows his doom; and henceforward the shadows gather and close in upon their path, until, on June 29, 1836—little more than two years after their marriage—the soul of Albert quits his world-wearied flesh to join the

"Choir invisible
Of these immortal dead who live again
In minds made better by their presence."

Twelve years go by; and now, of the survivors, five—father and mother, Eugénie, Olga, and Alexandrine—have already followed Albert, leaving to Pauline, sole remaining member of the saintly inner circle,

"The memory of what has been,
And never more can be."

For her destiny has far other things in store—to outlive every one of her family save her youngest sister, to share and so enhance the social successes of her husband's diplomatic career, to accompany him, in the flush of her youth and good looks, while the gifts of happiness and of fortune were still hers, to England, and there to be taken to the hearts and imbued with the ideas of the great Whig nobility of the Forties. But this was not all; there was a terrible *revers de la médaille*. She whose opening life

"The beauty wore of promise, that which sets
The budding rose above the rose full blown,"

was destined, later on, to witness the utter ruin of her fortune, to taste the bitterness of decline in social consideration, and to suffer year after year in her modest Parisian *appartement* the wearing anxieties which wait upon a slender purse. She was destined, after many years, to revisit her *cara quasi patria*, to renew (under sadly altered circumstances) her early impressions of the historic grandeur and stable charm of England, to see on every side old friends still in the enjoyment of material comfort and calm prosperity, "amongst whom," she writes in her Journal (October 17, 1879), "it seems to me that we only have the fate of being like withered leaves, driven by the wind, and unable to fix themselves in any place." Nay, as the years advanced, she was to suffer, in the death of her devoted husband, the most irreparable of all losses; to pass the evening

of her days amid the chilling glooms of solitude and infirmity; and, at the last, to lie awaiting her release during ten long months of strange trial and humiliation, robbed by a cruel malady of all power of speech, unable to make known her simplest wants or wishes, cut off from all interchange, with her few surviving friends, of the human sympathy she had loved to give and to receive.

Of the *Life of Lady Georgiana Fullerton* (completed and published in her eightieth year!), Mrs. Craven had expressed her opinion to Mrs. Bishop that it would be found "too worldly for the pious, and much too pious for the worldly." Twelve years before she had confided to the same friend a similar misgiving with regard to her *Life of Natalie Narischkin*, observing of this that it was "too religious for the worldly, and not good enough for the very good." To many this would doubtless appear an appropriate criticism of the volumes now before us; to us it rather seems that in their composite character lies the secret at once of their high value and of their powerful charm. Where, indeed, if not in a work composed of such diverse elements as are here combined, could we hope to find an adequate presentment of Mrs. Craven's many-sided nature? But, whatever may be thought of Mrs. Bishop's judgment, as displayed in the selection of her materials, there can at least be no two opinions regarding the nature of her master-motive, or of the vigilance with which she keeps it ever steadily in view. "How far more interesting and true," Mrs. Craven had once written to her, "is the history of a *soul*, than that of a *life*, considered simply from the outside!" The words might have been placed as a motto upon Mrs. Bishop's title-page. For, whatever minor functions it may subserve (and that it furnishes a record both of the literary and of the social career of its subject the reader has been already informed), this memoir is before all else a record of spiritual advance—a veritable Pilgrim's Progress—the history of a human soul, at once beautiful and beauty-loving—one of whom, in virtue of her large capacity of aesthetic delight, it may be said that she was early "wedded to this goodly universe"—yet who, even in the heyday of her pleasant bondage, ever yearned and strove to break her flower-inwoven chains and win true freedom of heart, ever looked with longing desire towards the blissful consummation of her union with that ideal Beauty of which, for her, all the fair things of earth were but pale, faint foreshadowings.

"Mrs. Craven's artistic temperament," writes her friend and biographer, "which loved beauty and well-being, and all the lesser harmonies of life, kept her almost irritably conscious that, however much she liked the products of sensuous civilisation, no pleasures they could give were for a moment adequate to supply her real needs. Hence, almost to the end of her life, we find evidences of the conflict between her love for what may be called the wayside flowers, and her longing for the supreme beauty which was the goal of her pilgrimage."

Now it is, we repeat, in the care with which the progress of this conflict is

described, and the various stages marked by which Mrs. Craven, "turning her necessity to glorious gain," advanced through suffering to serenity of soul, that the special merit and the special charm of these volumes will be found to consist. Even as it was her vivid sense of the spiritual uses of adversity that gave to Mrs. Craven's masterpiece, the "Récit," a singular value (to quote again the words of Mrs. Bishop),

"for Christian souls who suffer, and, indeed, for the multitude who are undowered by Christian faith, yet who know the bitterness of human life. To them it is a song in the night—a field of spices and perfumes by the dusty highway, of which they perceive the sweetness, ignorant of whence it comes."

But Mrs. Craven was something more than an ardent idealist. In her rich nature the wholesome leaven of a clear-eyed intelligence mingled with the yearning otherworldliness of the saint. The daughter of one who, as ambassador at St. Petersburg (1819) and at Rome (1830), and again as Minister for Foreign Affairs (1828), had proved himself a faithful servant to the restored Bourbons, she was herself—though ever averse to violent political feeling—"by birth and for many other reasons a Legitimist." In France her views and aspirations were those of the so-called "Liberal-Catholic" party—the party of the *Correspondant*, whose leaders, Augustin Cochin, the Comte de Falloux, the Prince de Broglie, Bishop Dupanloup of Orléans, and, above all, Comte Charles de Montalembert, were one and all her dearest friends. In England she had, as we have seen, been made one in heart and mind with the party of the old Whig noblesse—the Russells, the Cavendishes, the Grosvenors, the Leveson-Gowers. To the very end of her long life she was an animated spectator of English public affairs, and a firm supporter of the cause of Constitutional Liberalism.

Her intimate knowledge of, and unflagging interest in, the men and events of the day find expression in her letters to Sir Mountstuart Grant Duff—a friend in whom, despite their many grave differences of opinion, she found a sympathy in all the dear memories of the "Récit" such as in no other quarter, not even in France and among Catholics, existed to the same degree. Of the three countries, England, Italy, and France, to which she specially belonged, it was England whose well-being she had most at heart, and whose follies, dangers, and perplexities caused her the liveliest concern.

"When I come back here, to the Faubourg St. Germain, from England," she writes in 1882, "I feel as if I was coming from a drawing-room into an ante-room. A strange sensation, certainly, is it not? but you will understand what I mean when you remember that I meet—I might almost say I live—in England with those who have directly to do with public events; the political and diplomatic world is there simply the world, whereas you know that it is not only outside that world in France, but miles away from it, that all those of my political or religious persuasion, or of my sort of social position, now live. I may in my heart think that we have still kept hold of the drawing-room, and that it is the official world here that has now gone outside of or below it;

but the result is the same. We know nothing of what passes, or of those who rule events."

The cowardly and ferocious excesses of Gambetta and the anti-clerical party filled her with a sick loathing; she could not bear to think, much less to utter her thoughts, of France and the Republic.

"I feel at times as if I had rather be living anywhere than here [Paris]; the whole thing is so painful and, at the same time, so tedious and vulgar. . . . France seems to me to be like a great lady married to her footman."

For England—to whom her sympathies, thus violently alienated from her proper country, had been frankly and unreservedly transferred—she believed the one really formidable danger to lie in the existence and steady growth of the *radical* party—the party of the *libérâtres*—the party whose members, as she writes in her Journal (October, 1879),

"urged by I know not what satiety of political welfare, grow enthusiastic about theories which have led us where we are in France, and endeavour to play what would be a game of universal destruction on a very great scale, if the institutions, which they find insufficient, were not, in fact, able to bear almost any strain."

It was, to her grief she perceived, from the ranks of her old friends, the Constitutional Whigs, that the *radicals* mainly recruited their forces. Needless to say, the Irish agrarian revolution both pained and puzzled her. That Christian bishops and priests, the official expounders of the Decalogue, should countenance the Plan of Campaign, and fail, under whatever pretext, to condemn acts of tyrannous cruelty and violence, was to her at once incomprehensible and intolerable. So crying an abuse of the moral forces of her Church bewildered, agitated, and scandalised her. But when she saw English *libérâtres*, headed by Gladstone, actually joining hand to hand with, and fighting shoulder to shoulder beside, the men whose main object was to bring about the degradation, through dismemberment, of the British Empire, then, indeed, it seemed to her as though the days of England's moral and material greatness were already numbered.

"I cannot conquer my horror of the attitude of my former friends," she writes in March, 1887, "since the beginning of the Plan of Campaign. It is such a frightful connivance with lawlessness that it seems to me that nothing like it has ever been seen. Of course, if English statesmen wink at a conspiracy against the first rules of honesty and justice, as well as against their own country, *le sel a perdu sa saveur, et alors, avec quoi le salera-t-on?* When one sees Englishmen, such as Lords Spencer, Ripon, and Aberdeen, rushing to the support of such Irishmen as are the leaders of this movement, it seems as if a spell had fallen on the two countries to work the destruction of both." "My only hope for England comes from the thought that for more than half a century her aims have been noble and just, that the motives which have placed her in her present peril have been generous even if mistaken, and that it is not habitually in that temper that nations are overtaken by real and hopeless *décadence*."

This, however, was written in the alarm raised by an exceptionally grave political crisis; Mrs. Craven's permanent feeling in

regard of England being beyond doubt that which, just after the victory of the Liberals in 1880, she expressed as follows, with her wonted accuracy of political foresight, in a letter to Mr. Fullerton:

"In reality, however, I am not in the least alarmed for your country. I trust Lord Granville and Lord Hartington implicitly, and I trust also the good sense of the nation to come to their help should Mr. Gladstone's crotchets, which were endurable during the struggle, be found too inconvenient after the victory."

Mrs. Craven died at her home in the Rue Barbet de Jouy on April 1, 1891. Her body was taken from Paris to Boury by her nephew (the worthy son of Eugénie), Count Albert de Mun, and there laid to rest in the little churchyard, beside her husband and her mother, her brother Albert, and her sisters Olga and Alexandrine. In that quiet harbour the weary bark, long tossed to and fro on the waves of this troublesome world, at length finds shelter and secure repose. And thither come readers and lovers of the "Récit"—men and women of every rank, some from very great distances—to visit the last resting-place of the little circle once known as "*i santi*," and to fortify their souls by drinking in the spiritual influences of that retired spot.

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A Constitutional History of the House of Lords. By Luke Owen Pike. (Macmillans.)

A NEW book on the House of Lords, and a dry one, that is yet opportune and welcome, is something of a curiosity. So much has been written about the House of Lords in order to justify preconception and to gratify prejudice, and so very little that shows real knowledge or impartiality, that the dustiness of some of Mr. Pike's antiquities may well be pardoned for his condensed learning and his judicial fairness. His History is certainly one to be bought, and—by those whose strength "well may bear it"—to be read.

The book is indeed a lawyer's book; and though called a constitutional history, and believed by its author to be the first upon its special subject, it is in spirit a true treatise of law. For twelve years Mr. Pike has edited the Year Books; and he has further all the series of ancient records, the Close Rolls, the Patent Rolls, the various Placita, the Parliamentary Writs, and so forth, at his fingers' ends. It is in these he finds his authority. Historical theories, constitutional analogies, the statements of text writers, and even the *obiter dicta* of judges have little weight with him compared with the actual entries in these records, and none at all if they conflict with an actual judicial decision. Hence he does not hesitate upon occasion to criticise Coke and to doubt Sir Nicholas Tindal. As for mere constitutional historians, they are so little accounted of, that he contents himself with observing once for all in his preface that he has often arrived at conclusions of fact inconsistent with those of such writers, for which he is content to cite his original authorities in footnotes without stooping to record the exact measure of his dissent from

his predecessors. One cannot help thinking that mere learners—in whose hands this book, it is to be hoped, will often be found—would have benefited by an appendix or so pointing out the errors of older writers with the materials for correcting them, and that Mr. Pike's own reputation for modesty would not have suffered by a slightly less laconic dismissal of learned and even famous writers.

Whether Mr. Pike has any political opinions about the House of Lords does not appear. Whatever they are, he keeps them to himself. The appearance of the book in 1894 has no more reference to the polemics of the moment than if it had come out in 1874, or been kept back till 1914. With the "veto" of the House of Lords, the House of Lords as a "revising" body, and other similar inaccuracies, he is in no way concerned. To him the House of Lords is an august historical fact, and no worse, if no better, than other parts of the constitution. He concludes thus:

"It would be difficult to find a better illustration than is afforded by the House of Lords of the transformations effected by time on the one hand, and of the persistence on the other hand with which old names are used to designate changed institutions. Trial by jury, Parliament, the House of Lords, and the House of Commons have all lost the character which they had when the respective terms were first used to describe them. Our English Constitution was never in a condition of absolute stability, was hardly ever in any one century precisely what it had been in the century before. . . . At one time the word Parliament was often used in the sense of the Lords Spiritual and Temporal, or House of Lords with the Council. At the end of the nineteenth century it is often used in current literature in the sense of the House of Commons alone. The House of Commons itself but little resembles that assembly of knights, citizens, and burgesses which once represented persons of substance, and consented on their behalf to give the king a portion of their goods. The House of Lords is perhaps changed most of all. . . . Yet, if two great events be left out of consideration—the loss of the seats of the abbots when the greater monasteries were dissolved, and the abolition of military tenure as a consequence of the Great Rebellion—the House of Lords has become what it is by a gradual and natural process of development. It has lived the life of the nation, and grown with the nation's growth. It has in the main reflected the nation's thoughts and manners, as additions have been made to its numbers. . . . Even in its defects the House of Lords has, since it ceased to be a house of feudal peers, been a not unfaithful mirror of the country—not, indeed, of all the country's fleeting moods, but of the country's matured decisions and accomplished deeds. . . . Its roll is a register in brief of some things that Englishmen would fain forget, of many things that every British subject may be proud to remember. It links the history that has been made with the history that is still in the making; and, when matters of great moment are laid before it, the vote which it records may be regarded not only as the opinion of a particular body of living men, but also as the sentence which is given upon the present by the past."

To attempt a minute criticism of Mr. Pike's conclusions is possible only to those whose command of the contents of the Record Office is comparable to his own; and, where all is so compact of proofs and

illustrations, and so condensed in statement and in reasoning, no summary of his various positions can be brought within the compass of a few columns. One of the clearest and most interesting of his chapters, and one which contains perhaps the fullest example of his critical method, is that which deals with the early history of the judgment by peers. The meaning of the reference in Magna Charta to the "judgment of his peers," and its actual application then and for long afterwards, is clearly stated and patiently traced; and, by a full analysis of the various proceedings in the case of John de Stratford, Archbishop of Canterbury, Mr. Pike demonstrates at once the inaccuracy of Hume and Hallam, and the extreme vagueness of the doctrine of judgment by peers in the middle of the reign of Edward III. The emergence of the Curia Regis, and the differentiation from it by delegation of the Eyre, the Common Pleas, and the King's Bench, is the subject of one excellent chapter; and the history of the change by which baronies by tenure were superseded by baronies by patent and by writ, of two others. Nor in the fulness of his information about the early stages of the development of the House of Lords does Mr. Pike disregard more recent history. The *pros* and *cons* of Lord Wensleydale's original elevation to the peerage for his life are fully and impartially stated; and there is a very useful account of the steps in consequence of which the House of Lords lost its power of amending money bills, and now can only exercise that of rejecting them at the cost of bringing the entire financial machinery of government to a standstill. Be it added that the book is admirably printed and fully indexed, and it will be seen at once that it is of the utmost value to all historical students.

One consequence of the publication of works such as this is perhaps worth noting. No doubt it is but a part—but still the final part—of that process from extreme vagueness of theory and variety of practice to more and more precise doctrine and unvarying application of it which such books record. A constitutional history of the House of Lords, especially a good one, marks the fact that, now that almost all points in its theory are determined, there remains one way, and one way only, in which any modification can be effected, that is by statute. Whether it is sought to affect the qualifications of peers, or only to modify their privileges, to limit their numbers, or to remodel their powers, nothing valid and binding can be done except by an Act of Parliament. This was inevitable; and no doubt the general advantage of bringing all power to modify the law or constitution into one centre outweighs any possible advantage of leaving any initiative to the Crown. Still, any reform of the House of Lords has become immensely difficult, while at the same time history proves that its constitution has been always changing from time to time heretofore. The fate of proposals for change in quiet times is seen in the cases of Lord Rosebery's motion in 1884, and of Lord Salisbury's scheme in 1888. *Manet sors tertia caedi;*

and though the more the House of Lords is decried and attacked from without, the less likely is it to give, at least except under compulsion, that consent without which it cannot be altered at all, still it is no doubt possible to compel its assent under the stress of a more or less close approximation to a revolution. But surely a peaceful citizen may lament that our Constitution has come to this pass. Even those who resort to that drastic measure must do so with regret, and we could wish that the erudition of Mr. Pike had found any practicable loophole for a more peaceful way of amendment.

J. A. HAMILTON.

TWO TRANSLATIONS FROM THE ITALIAN.

Novellieri Italiani. By Matteo Bandello. Twelve stories done into English by Percy Pinkerton. (Nimmo.)

The "In Memoriam" of Italy: a Century of Sonnets from the Poems of Vittoria Colonna. (H. Gray.)

EXCELLENT construes as are these two books, of more or less desirable Italian classics, they, nevertheless, both fail in their degree as translations. That is, as I judge, they do not render to the English student that quality of service which the originals did the Italian reader. The object of a translation from a foreign book—indeed, its whole aim—must surely be to place the ignorant of the language in the position of the man for whom the book was written. It should be interesting to inquire why Mr. Pinkerton and the anonymous compiler of an Italian "In Memoriam" have failed to attain what, if facility or fluency were all, they might easily have won. Mr. Pinkerton has chosen to make for his author by the archaeological road. He renders his sixteenth-century Italian by sixteenth-century English, or what he believes to be such. The Anonymous, on the other hand, trying no flights into other days, keeps to that conventional language which the dictionaries qualify as "poetical": in other words, he uses "thou" for "you," and "ta'en" for "taken." I am not prepared to say which of these fashions may, in normal cases, lead one nearer the truth: I am not prepared to say that either can lead one near it at all; but, in the cases in point, having regard to Mr. Pinkerton's author and his own attainments, I submit the greater pity to be his. Bandello was a Lombard; he wrote in a barbarous dialect; he lived in a dull time; he was at his best a dull dog. Mr. Pinkerton's English, when he permits it (as he does in his admirable Introduction), is very good—reticent, exact, yet graceful; and his instincts, if he will let me say so, are too humane to fit well with Bandello's. Even then, however, I think he would have saved himself if he had not tried to be Elizabethan. For, take it how you will, Elizabethan English, as such, does not represent Italian of the Cinquecento. The Renaissance in England was fully a century later: so Philip Sidney as nearly as possible corresponds with Pico of Mirandola, Spenser with Botticelli or

Politian, and so on. If Mr. Pinkerton had desired to save anachronisms, he would have selected, rather, the English of Mr. Pèpys or Mr. Wycherley. But he has not been faithful even to his chosen model; for to talk of "Christmas-tide" when he means "Christmas-time," or of a "wight" when he means a man, is to talk too early a tongue; and to talk of "Sblood!" or "Odds bodikins!" is to talk too late. "King Catholic" for "Rè Catolico," and "Lady mine" (insufferably often) for "Signorina mia," are—for prose—of no age at all, but sugared counterfeits which seem to simper upon Mr. Pinkerton's robust page. Would he have treated "le Roi très-chrétien" or "Dio mio" with the same inversion? He does himself an injustice by such freaks.

I have gone thus far into the minutiae of the book, because I think that, with a little of the restraint he exhibits in his Introduction, Mr. Pinkerton might have done very much better. He evidently is master of Italian, and I should say he had had an admirable model close to his hand in Mr. Symonds's *Benvenuto Cellini*. That book, perhaps its author's crowning achievement, must remain a pattern of what translation of Italian prose should be. How dextrously the translator steered between pedantry and affectation! He did very much more; but that alone will suffice. He might have been Elizabethan after the way of G. P. R. James; he might have been as dry as a classic Bohn. Instead, he was just Benvenuto's self for the time, and doubled a masterpiece for us. Mr. Pinkerton is as little dry as his author—a dreary writer and a dirty, for the most part—will permit; but I could wish him further from the manner of Harrison Ainsworth.

When one speaks of Italian, one means really Tuscan literature; and as Bandello himself makes haste to disclaim any literary purpose—

"remember," he says to Ippolita Sforza—"remember that I am a Lombard, . . . and that as I speak so I have written, not to teach anyone anything, nor to add ornament to our common speech, but just to keep in mind things which have seemed to me worthy the writing, and to obey you in that you have commanded me."

—we shall do him no wrong if we continue so to speak, even when estimating his work. He was, in fact, a gossip-monger, a troubler of muddy depths, who seems to have liked his easy trade. Yet the man must needs try his hand at fine writing—and I cannot agree with Mr. Pinkerton in his guarded admiration of it; he must needs ape the Boccaccesque. With Boccaccio ornament is as spontaneous as construction; with Bandello it is so much excrescence, tawdry where not conventional: of constructive ability I never found in him the slightest trace. His story of Gerardo and Elena is a monument of slipshod building. All Boccaccio's stories grow like plants from an inevitable root in seemingly continuity to an inevitable crown. In this instance Bandello begins with a situation—a girl shamming dead—and props it up afterwards with expedients, clumsy makeshifts of secret marriages and the like. As Mr. Pinkerton

admits, character does not exist for him: his heroine of the Diego story (one of his few attempts to that end) is a mere romancer's hack. His best effort at differentiation, I think, is to be found in the quite unrepresentable tale of the three brothers of Bologna (I believe it was), whose adventures with the widow may have amused a cardinal's ante-chamber. His style is none at all: as how should it be when he knows so little of proportion as to weigh down the thin jest of Cornelio's escapade with speeches so heavy and so long, or when he so plainly prefers fact to presentation? Occasionally he is naïve, for a bishop, as when in the story of Didaco he says: "But to repent too late avails nought—that is, with men, though with God, so I have often heard it said, heartfelt repentance ever avails much." But I think Mr. Pinkerton presses that unduly—*ho io sentito più fiate predicare* means "as I have often heard men preach," which may be malice instead of platitude. Beyond some such scanty joy as this, Bandello rarely goes. He makes heavy reading in any tongue, useful only to the searcher after situations or student of manners. And he is a gross dog, as Mr. Pinkerton must know to his cost. *A propos*, I am surprised that the Introduction omits one more point of comparison between Bandello's and Shakspeare's "Romeo and Juliet." The point made is very interesting; the other is hardly less so. In Bandello Juliet wakes up to find herself in Romeo's arms. She does not realise this, but:

"sentendosi basciare, dubitò che il frate venuto per levarla, o averla a portar in camera, la tenesse in braccio, et incitato dal concupiscibile appetito la basciasse."

Really, this is the quintessence of Bandello, and what Emerson would have called "the quadruped theory" indeed. With Emerson we may agree that, in this matter, "'tis of no importance what bats and oxen think."

Take Bandello for what he is worth, you will find Mr. Pinkerton's selection good on the whole. One could have spared the burlesque, and accepted in its place one or two of the dedications which show the man at his best—as a courtier of some pliability; one could have looked for a niche for the Duchess of Amalfi (for Webster's sake), for Lippo Lippi's adventure with the Corsairs, and (for Dante's sake) for Pia de' Tolomei. Beyond that I must say that Mr. Pinkerton has given us the brightest side of an indifferent writer, just as the publisher has dressed him up far beyond his deserts. I could wish them both a thriftier seed for their sowing.

In the case of the Anonymous there seems this to be said. Sonnetteering to the humanised Italian of Renaissance was a part of polite equipment, not to be taken too seriously; and though this was unkind to poetry, as poetry, it produced many anthologies we should be sorry to lack. Horace Walpole's Letters and Greville's Journal may not be literature, but they are good to read for all that. The Marchioness of Pescara was not the least able sonnet-writer of a time which had Buonarroti and Bembo and Tasso; she was, at least, conscious of

one rudiment of poetry—the craft of it. She knew, what so many nowadays do not, that the sentence in poetry does not differ essentially from the sentence in prose. She was not often guilty, consequently, of that "too much stiffness in refusing" a syllable, lest by any chance there should be more than ten in a row. She even dared, as Milton dared, invert a foot, truncate one here and there, and alternate the stresses of her lines so that the rhythm should run some chance of enveloping and defining the thought. Perhaps we do not wrong a singularly gracious memory, if we say that her verse has more value for us in this regard than for any depth of insight or cleanness of insight she may have possessed. Those principles, which came easily to her as part of a large wealth of tradition stretching some way behind Dante and Petrarch, which the study of Italian poetry taught Milton, and which perhaps Chaucer only had absolutely known before his time, have not been grasped by her translator. I think he has dared a redundant syllable in but one case—in Sonnet xxxvi., namely, where he talks of

"The fearless eagle, trusting in the high
Protection of the heavens and truth sincere."

If he had ventured a few more he would not have been driven to so many conventional stresses, or to so many painful inversions of sense; and he would not have remained, in spite of these heavy sacrifices, tame to be read. He should remember that when he inverts the sense poetry suffers an indignity, whereas to invert the foot is often her most reasonable service. And, considering he was at work upon a Cinquecento book, an Italian book, and the book, above all, of a *femme savante*, I think a little "preciosity" would not have come amiss. Euphuism was a safety-valve to the Italian poet, not a trick or a habit. It was the solace of the craftsman, who found in his cross-weaving of rhyme and assonance, in his deft fashioning of conceits, diversion from his private griefs. And for this reason, among a dozen others, Vittoria Colonna's rhymes must not be called "The In Memoriam of Italy." That term belongs rather to the *Vita Nuova*; for *In Memoriam* encases a moral idea, is an organic piece, *totus teres atque rotundus*. *In Memoriam* has a philosophical groundwork, and, in its pre-occupation with this, neglects now and again the craft that is in poetry for the soothsay there. No: Vittoria's lament ranks entirely with the *Rime* of Petrarch; for though it may not have been inspired by the same great need, it sought in precisely the same way to afford the same grace. And this is true, notwithstanding that Petrarch was a poet and Vittoria a rhymestress.

Still, enthusiasm for one whom the translator justly calls "a noble woman" is pleasant in an age of waning fires. I can honestly praise the little book for its intention and painstaking accuracy, though to call it a translation would perhaps be to endow it over-richly.

MAURICE HEWLETT.

More Memories; Being Thoughts about England spoken in America. By the Very Rev. S. R. Hole, Dean of Rochester. (Edward Arnold.)

THIS further outcome of Dean Hole's copious memory is due to several causes—first, to the need of funds for renovating parts of Rochester Cathedral; then, to the opportunity offered of addressing a fresh audience across the Atlantic; and, lastly, to the love of telling a good story which every good story-teller possesses. We are, however, more interested in the result than in the causes; and if the Dean be satisfied with the former, the public has no reason for complaint. It does not expect at his hands a serious contribution to literature—it does not resort to him “to establish any doctrine,” but it asks for entertainment and those humorous and sometimes witty observations on men and manners which he is accustomed to make; and, on the whole, it has got what it wants.

The topics treated in this volume are numerous and varied. The gay predominate over the grave; but the latter are not absent, nor are they handled with conspicuous gravity. For the temptation to be funny is one which the Dean seems to be unable to resist, except when fortified by sacred surroundings. “My centre of gravity,” he tells us, “is the pulpit”; on the platform and elsewhere he makes no great effort to retain it.

Occasionally one is tempted to quote the old distich:

“‘Plague on ’t,’ says Time to Thomas Hearne,
‘Whatever I forget, you learn.’”

Occasionally one regrets the tenacity of the Dean's memory. It has preserved with such distinctness minute details of the past that it is on them, rather than on the general picture, the eye is compelled to rest. Thus, it is true that fifty years ago the condition of the Church in England was unquestionably very low—her buildings were often neglected and her services few and careless. But the Dean's recollections are of a state of things which must have been exceptional, and therefore misleading to a necessarily ill-informed American audience. In his own village church he “remembers distinctly” as the “only ornaments” of the altar “the overcoat, hat, and whip of the curate, who had ridden five miles to his work.” We do not question the accuracy of his memory, but we demur to such facts being presented as fair examples of what was everywhere prevalent. History suffers as much at the hands of the *detractor temporis acti* as of the *laudator*.

Again, the Dean, while contentedly labeling himself a High Churchman, and claiming alike for his own party and for Low Churchmen the virtue of sincerity, does not hesitate to describe those who belong to another school of thought in the following terms:

“There is a third section, of recent origin, amphibious, unstable, colourless, benignly patronising High and Low, without the faith or the zeal or the sympathy of either. It is called “Broad,” but its ways are not so pleasant to my eyes as the Broadway of New York.”

However deficient he might be in other

graces, it would not be hard to find a Broad Churchman with greater charity than Dr. Hole here exhibits.

But perhaps we are taking the Dean a little too seriously: he is generally a kindly critic, and next to nothing if not jocular. Following him into those fields—the hunting-field is one of them—where he can indulge his humour most freely, we find him the pleasantest of companions. Who that has ever attended a “meet” will not recognise the truthful drawing of this picture?

“The huntsman in his velvet cap and scarlet coat, with his hounds and whippers-in and second horseman, rides through the park with a pace peculiar to his craft, which is neither a walk nor a trot, and has been described as a ‘shog,’ and after a brief visit to the stable-yard—for he has come a long distance, and needs a little rest and refreshment—he appears with his retinue in front of the mansion. The owner and some of his guests come to the edge of the sunk fence to greet him, and to enjoy the pleasures of memory and hope. As they talk of the last good run, and how Ringwood found the fox, led the pack, and picked up the scent when they came to a check among the sheep. Ringwood looks up to acknowledge the compliment—there is not a hound in the pack who does not know his name or fails to come when he is called—and the huntsman bestows on him as fond a smile as a mother on her first-born child.

“What a motley combination of colour, feature, and form! There is the largest and most delightful of dowagers, nearly filling a huge landau, and talking to a tiny grandchild, aged six, mounted on a Shetland pony no bigger than a St. Bernard dog, and one of those terrestrial angels who make our hearts lighter with their merry voices and our lives brighter in the sunshine of their love. There is the sportsman of eighty winters on the stout, placid cob, which amply satisfies his present zeal, admiring the consummate skill of a young farmer, who, with light hands and good temper, but determined will, is teaching a high-bred fractious four-year-old ‘how to behave like a gentleman.’ Every variety of horseman and every variety of horse. Some ride the best which money can buy, and all others the best they can get.”

We have thought it fairer to give this passage as a specimen of the Dean's style and mode of treating his subject than merely to extract a few of the good stories—many of them “chestnuts” of ancient lineage—with which his pages abound. In these later days there is rather a prejudice against the “sporting parson”; and however convenient the decanal gaiters may be for hunting purposes, the Nonconformist conscience at any rate would be scandalised by their association with the death of a fox. We do not quite gather from Dr. Hole's remarks whether what he tells us about hunting belongs to far-off or recent memories, but his taste for it is evidently as fresh as ever. It is still for him a

“fascinating subject—fascinating because this sport is the bravest, manliest, healthiest, and most social of all, and because it is the only one which has not been attainted by the defilements of the money-grubber, the gambler and the snob.”

Our experience is less wide than that of Dr. Hole; but the presence in the hunting-field of the first and last of these objectionable characters is certainly not so rare as

the word “attainted” (in the above sense) in modern English literature.

For the first time, to our knowledge, we make acquaintance in this volume with Dean Hole as a poet. It is needless to say that it is from the comic muse he chiefly draws his inspiration. The piece entitled “My Butler” is capital, and would be sure to provoke a laugh from the most serious audience.

A book from Dean Hole's pen without any reference to rose culture would be a *luxus naturae* indeed. Affection for flowers, if not innate, was present at an early date; for he tells us that

“Rivers, the arch-rosarian, said to me in my youth, ‘You may, you must, lose your present enjoyment of recreations which require physical strength and power of endurance, but you will never lose your delight in the garden.’ I have fulfilled his prophecy.”

One can but wish that this pleasure may long be enjoyed by him, for he has been able to communicate it to thousands and thus enrich their lives with what has lent happiness to his own. We take leave to think that the best things in this very readable volume have been conceived or remembered by the Dean when pruning his roses or musing among his flower-beds.

CHARLES J. ROBINSON.

NEW NOVELS.

A Man of Genius. By Henry Murray. In 2 vols. (Ward & Downey.)

Kitty Holden. By Adeline Sergeant. In 3 vols. (Hurst & Blackett.)

A Dark Intruder. By Richard Dowley. In 2 vols. (Downey.)

Lady Jean's Vagaries. (Bentley.)

Dies Irae. The Story of a Spirit in Prison. (Blackwoods.)

A Tale of Two Curates. By James Copner. (Digby, Long & Co.)

The Watter's Mou'. By Bram Stoker. (Archibald Constable.)

Paths that Cross. By Mark Treherne. (Digby, Long & Co.)

A Clear Case of the Supernatural. By Reginald Lucas. (Simpkin, Marshall & Co.)

MR. HENRY MURRAY's is a clever but not a convincing book. His man of genius has practically no appeal for the reader, whether as a genius, or as a man, or as a lever. From the time when you find him writing for dear life in night-shirt and ulster, through his glorious days of frockcoats, top-hats, and buttonholes, down to his farewell in rags, when he is worn to a skeleton by typhoid and hunger, Walter Menteith never once calls out your affection or your sympathy. Nor do you even hate him: you are simply indifferent. In a hero of romance this is unpardonable. The other characters are not without appeal. Ada, the girl about whom Menteith argues in cold blood that companionship with him has made up to her whatever she may have lost by living with him, is a picture of real and tender, if weak and self-surrendering, womanhood. And

Ned Kershaw, the friend of Menteith's despised early days, who comes on the scene adoring the genius and slowly finds out that his idol is clay from the feet upwards, while he learns to love the girl that Menteith has wronged and is wronging—Ned is an excellent creation, and the one pleasant thing to take hold of in the book. The great scene with Mrs. Carson is almost inexcusable in the author, and entirely so in Walter Menteith. The immorality of the love-making while her husband is still living gives one no surprise, but its occurrence when he is known to be dying is an error of taste unpardonable in the artistic temperament. The one point on which Mr. Murray is absolutely convincing is Menteith's vanity. Vanity is his strength, his weakness, the cause of his triumphs, the hastener of his downfalls.

Of simple, honest, and domestically interesting situations Miss Adeline Sergeant has a great command, and in *Kitty Holden* this particular way of working on the reader's emotions is very successful. The silent suffering of a woman under the petty tyranny of her male relations (suffering which she turns into joy and comfort for others), the strongly contrasted lives and characters of girls, the triumph of a young man over circumstances—these are the pictures Miss Sergeant draws. One would say of the writer of the book, forgetting for the moment that it is Miss Sergeant, either that in her view no man is altogether good or bad, or that, having made a very presentable villain, she has not the heart to give him a villain's deserts, but must needs reform him and serve him up at the end as a changed character. Anyway, John Holden's career is true to life: indeed, probability is a great quality in Miss Sergeant's work. Only once does she lose herself in the improbable. The first scene between De Mauden and Kitty his wife goes beyond belief. If De Mauden had no heart, he was at least presumably a gentleman.

A Dark Intruder will sustain Mr. Richard Dowling's reputation for the making and unmaking of mysteries. The shrewdest reader will find surprises awaiting him at the end of the book; and there are surprises all round for the *dramatis personae*. The style is bright and rapid; and to novel readers who do not want to be bothered with intellectual or moral problems, or with deeply subjective studies of character, the troubled story of the true love of Charles Ashmore and Lilian Fane will appeal with great force. The book has this distinct merit too: that though it is an exciting story of modern life, it is throughout wholesome and clean. One of the pleasantest characters is the very enlightened doctor, Eugene Silvester, who "did not see in people patients, but in patients people," and who "was interested in men and women first, and did his best to put them right by any means in his power, using even his art in medicine now and then, when he could think of nothing else."

Lady Jean (in *Lady Jean's Vagaries*), a charming Scotchwoman who flourished in the last century, must have been a descendant of Helen of Troy, and she was

certainly an ancestress of Aunt Anne, the sweet, generous, irresponsible old lady who stormed our hearts a year or two ago. From her first escapade—which is terribly out of proportion, and hardly to be forgiven, seeing that it has no direct consequences, and emphasises persons and things that appear no more—from this first moment to the end of her troubled life she never ceases to interest and charm us. With spirit and sense of justice enough to send away her lover when she finds he has betrayed a poor girl, she yet has not an idea of ruling her walk by any common sense, or of the possibility and necessity of living within any income whatever. She beautifies and enlivens society for many years, and then marries a delightful man of the same turn of mind as herself. Twins arrive, and are promptly denied by Lady Jean's childless brother, the Duke of Douglas. Troubles thicken around her. She makes a glorious hash of life—but few women have enjoyed it more; and when the graceful figure has passed away, you feel with regret that the final triumph is nought, because she is not there to enjoy it.

Why should people write anonymous books? Nobody ever paints an anonymous picture. If you have a good word to say, why not put your name to it? *Dies Iras*, a little attempt to arouse love for humanity and enlist help for human misery, would gain in actuality if it did not come unauthorised into the world. The spirit of a girl who has led an easy, leisured life on earth wanders away into eternity when she lies at the point of death. Her lot is to behold the vice and wretchedness she vaguely knew of in life, without then raising a hand to prevent them. The sight awakes in her strenuous love for the sufferers and an agony of longing to help, but she cannot make herself seen or heard; she can now, indeed, do nothing. Her opportunity is gone. The book should not be without effect. There is great vividness and feeling in it; but the style suffers from the innumerable and irritating dots, dashes, and breaks.

Mr. Copner's preface to *A Tale of Two Curates*, though it is very unimportant, and is contained in two pages, is worth more than the tale itself. The latter is turgid, prosy, and uninteresting. The following sentence, spoken by an archdeacon to the mother of the girl his nephew is about to marry, is a fair example of the style:

"I thought I would just step in and introduce myself to you and your daughter before going over to see the rector of your parish, in order to ascertain from him what arrangements he has made for the auspicious event which is about to come off in your pretty little village church, and which I am happy to find is in such close proximity to this romantic and picturesque home of yours, in this charming hamlet."

The italics are not Mr. Copner's.

Mr. Bram Stoker's intimate knowledge of the wild Aberdeen coast about Peterhead, and his true love of the waves and winds that haunt it, give a vivid actuality to *The Watter's Mou'*. It is a story of smuggling and a study of duty—that word so fast

becoming obsolete. The chief attraction in the hero and heroine is that each has an ideal of duty, and the courage to aim at it. But all through the little book this abandonment to duty has a running accompaniment of dark waves and storm, and you feel that the end can only be a tragic one. Such is the fascination of the story that when the tragedy comes you accept it as the only fitting conclusion.

In a book with such a title as *Paths that Cross* one expects some complications. Here are a happy family of strongly marked characteristics, an adventuress and her mother, a couple of eligible bachelors, a 'cute Yankee lawyer, an African colonist, a German baron of loose moral fibre, the members of a workmen's club, an old man with *delirium tremens*, and various other personages. It is obvious that among so many and such diverse people a good many paths must cross, though, so far as the reader is concerned, they cross to little purpose.

An obliging "control," the recognised alias for "spook," announces his presence through the mouth of another spirit in *A Clear Case of the Supernatural*. The creature obtains possession of the automatic writer's hand, and uses it to rescue (very ambiguously he it said) the hero in the crisis of his life. These "spooks" have ways of their own both of managing business affairs and of doing acts of benevolence. The particular "spook" in this little tale descends only as a kind of *deus ex machina* at the end of the play, to make things straight for the lovers who have done their best and can do no more.

GEORGE COTTERELL.

SOME BIBLIOGRAPHICAL BOOKS.

IN 1859, M. León Pagès published a *Bibliographic Japonaise*, which was arranged in chronological order, beginning with Marco Polo and coming down to the date of publication. At that time Europe had scarcely discovered Japanese art; still less had the Japanese acquired the civilisation of the West. Looking backwards over more than three centuries, M. Pagès could only find some 670 titles, though his work is rendered permanently valuable by its full record of the publications of the early Catholic missions. Now, Mr. Fr. von Wenckstern, an enthusiastic member of the Japan Society, has undertaken the laborious task of continuing M. Pagès' work to the present time. The difference between his 350 pages and the 70 pages of his predecessor represents not only the increased activity of the printing press, but also the vast improvement that has taken place in the methods of cataloguing. Mr. von Wenckstern—whom we assume to be a German by birth, and who holds a post in the publishing house that used to be known as Trübner's—dedicates his book to the memory of the American librarian and bibliographer, William F. Poole; and its character shows the results of all the three influences that we have suggested. Instead of adopting the chronological order—dear to old-fashioned bibliographers, and indeed essential for their purpose—he classifies his subject under no less than twenty-four main headings, with a yet larger number of sub-divisions. Take, for example, Sericulture, though that is not the term he has himself used. It comes under the main heading of "In-

dustrial Arts and Trades," and occupies nearly twenty pages. First, we have sericulture in general, where the predominance of Italian titles is notable; and then each of the two species of silk-spinning Bombyx is treated separately. The fulness of the titles, the abundance of cross-references, the occasional note of the contents, the care with which reprinted papers are traced to their original source in periodicals—all these features exhibit the highest standard of modern cataloguing. We must not forget to mention that there are special sections dealing with the Ainos, with the minor islands round Japan, and with books, &c., written by Japanese in European languages on subjects not relating to Japan. Altogether, if the compilation must have cost the author years of research and infinite labour, he must feel the satisfaction of knowing that he has conferred a boon of incalculable value upon all interested in Japan, and that his labours can never be superseded. This *Bibliography of the Japanese Empire* has been printed—and admirably printed too—by Brill, of Leiden; and can be obtained in this country from Messrs. Kegan Paul & Co.

SOMEWHAT earlier in the year than usual, Mr. Elliot Stock has brought out *Book-Prices Current* for 1894, which is now in its eighth year of publication. The industrious editor, Mr. J. L. Slater, has this time prefixed a preface of some length, in which he points out some of the recent changes of fashion among book-collectors. That the total amount realised at auction during 1894 was larger than in the preceding year is to be attributed, we think, not to a general rise in prices, but to the accident that a few special collections were included. For example, we have the very choice library of Mr. Birket Foster—unfortunately here mixed up with other properties; and the fine series of mediaeval MSS. and early printed books, formed by Mr. Howell Wills, of Florence. It would be easy also to point out other exceptional lots: such as the set of Gould's works, several folios of Shakspeare, and Thackeray's *Flore et Zephyr*. But, speaking broadly, the impression left after turning over these pages is one of astonishment that good books, and rare books too, should go so cheap. To take an instance at random, Staunton's edition of Shakspeare, with the illustrations of Sir John Gilbert on India paper, fetched only four guineas for the fifteen volumes. But we have not space to moralise. We must be content to congratulate Mr. Slater on the success that has attended his enterprise, and to give him one small hint for the future. It is well known that Sotheby's sale catalogues classify all books into three classes: folio, quarto, octavo and below. But that is no reason why Mr. Slater should record all in the third class as octavo *simpliciter*. If it is impossible to ascertain their precise sizes, we would suggest that the size of this miscellaneous class should be omitted altogether, with a prefatory note that all those not stated to be folio or quarto are octavo *et infra*.

As the result of a statistical inquiry carried out by the Government, there have been published at Rome (Libreria Bocca) two volumes containing a most elaborate summary of facts relating to the public libraries of Italy. The Vatican, of course, is conspicuous by its absence; but, apart from that, we have here an account of some 1800 libraries, from the historic collections at Florence, Milan, Venice, and Naples, down to the communal reading-rooms. The method of arrangement is according to provinces, one volume being devoted to the north of the kingdom, the other to the south. Let us take one example, almost at random, to illustrate the general character of public libraries in Italy. The town of Cuneo,

in Piedmont, has only 12,000 inhabitants; but it boasts a library which includes no less than thirty-six incunabula (printed books of the fifteenth century) and sixty-two Latin codices. The collection dates from 1802, when the French Government suppressed certain religious houses, and transferred 6000 volumes to a public institution. The municipality soon took a pride in their new possession, gave it a home in the Palazzo Municipale, set apart an annual grant for its augmentation, and purchased new collections from time to time. Valuable acquisitions have also come from the generosity of private individuals; and there seem to be adequate catalogues, in MS., of the several departments. We should mention that the more important of the incunabula in each library are set out at length; so that, on this account alone, the present work will require to be consulted by all future bibliographers. The price of the two volumes is only 5 lire.

In this connexion, we may mention that the latest number of the *Library* (Simpkin, Marshall & Co.) contains the beginning of an interesting article on the history of the Vatican Library, by Mr. Charles Sayle.

MR. NORRIS MATHEWS, the City Librarian, is preparing a catalogue of the special collection of Bristol books belonging to the old City Library, which was brought together some years ago by the late Mr. George Pryce. The collection comprises nearly 3000 volumes, including pamphlets, many rare and valuable, also journals in MS., and carefully preserved albums of newspaper cuttings. It also comprises the old books belonging to the city, mostly printed in the sixteenth and seventeenth centuries, including those bequeathed in 1628 by Archbishop Mathew "for the benefit of his native city by the dissemination of knowledge, and for the purpose of founding a library of sound divinity and other learning for the use of the aldermen and shopkeepers."

THE latest of Mr. Bernard Quaritch's "Rough Lists"—if one may so style a bibliographical catalogue of 250 pages—is devoted to Spain. The first section, dealing with language, is rather weak. There are only six books under Basque, and not one printed in Basque, which shows that this subject has not yet attracted bibliophiles. But ample amends is made further on, where we find the rarest productions of the Spanish press, some of which are here described almost for the first time. Perhaps the gem of the collection is the "Tirant Lo Blanch," the first romance of chivalry printed in Spain (Valencia, 1490), though of this three other copies are known. The first edition of "Amadis of Gaul" (Zaragoza, 1508) is believed to be unique; and so is the first edition of *Celestina* (Burgos, 1499)—both of which come from the library of Baron Seillière. Of *Don Quixote*, we notice the first edition of Part I. that was produced under the supervision of Cervantes himself (Madrid, 1608); and the first English translation of the same by Thomas Shelton (1612), which has escaped the notice of previous bibliographers. As might be expected, the collection is particularly rich in works relating to the discovery of America and Asia, such as the *Decades* of Barros and Couto and Peter Martyr. There are also a number of MS. copies of historical documents relating to Mexico and California, made by the late Don J. F. Ramirez; the original MS., on agave paper, of Father Sahagun's sermons in Mexican (1540); and a copy of the Roman Missal (Mexico, 1561), which is the first grand effort of typography in the New World. Finally, we may mention a Mozarabic Missal (Toledo, 1500); and a perfect copy of the Complutensian Polyglot.

MESSRS. SOTHEYBY will be selling on Monday and Tuesday next duplicates from the library

of the late Louis Lucien Bonaparte. The fact deserves mention in this place, not only because of the number of linguistic curiosities that are included in the sale, but also because of the unusual care with which the catalogue has been compiled. Not a few titles are printed in the strange characters of Russian or Armenian, while in many cases an attempt has been made to give the general effect of an old-fashioned crowded title-page; and this is the more notable, seeing that the Catalogue of the Prince's library that was published last year, however interesting on other grounds, cannot be praised from the point of view of bibliography. How rich that library must be may be vaguely inferred from the character of its duplicates. These probably comprise the second best collection of Basque books to be found in private hands, as well as some of the rarest translations of the Bible into obscure languages and dialects. We may also mention, as of other than linguistic interest, *Dat Paradys der Seelen* (Cologne, 1532), printed by Pieter Quentel, with engravings of the school of Albert Dürer, of which the only other known copy is apparently that reserved for the Bonaparte Library.

NOTES AND NEWS.

MR. RICHARD LE GALLIENNE is putting together a new volume of poems, which Mr. John Lane will issue under the title of *Robert Louis Stevenson: an Elegy, and other Poems*, mainly personal. This volume will have an etched title-page, by Mr. D. Y. Cameron, with a vignette portrait of Stevenson. Mr. Le Gallienne has also another work in preparation, which will be published in the near future. It is a collection of reviews and criticisms which he has contributed to the newspapers since 1891, and will be issued in two volumes, under the title of *Retrospective Reviews: a Literary Log, 1891-1895*. Mr. Le Gallienne's *English Poems*, which is now out of print, is to be issued in a fourth revised edition.

MESSRS. ARCHIBALD, CONSTABLE & Co. will publish early in May Mr. W. Martin Conway's new book, *The Alps from End to End*, with about one hundred illustrations by Mr. McCormack. The journey was from the first snow-peak of the Maritime Alps, near Ventimiglia, round the Franco-Italian frontier and across Switzerland and Tyrol: in all about 1000 miles, counting the zigzags of the way. About fifty peaks and passes were climbed. The time spent was three months (June to September, 1894). The party consisted of Mr. W. M. Conway and Mr. E. A. FitzGerald, accompanied by two of the Gurkha sepoy who were with Mr. Conway in the Himalayas, and three guides, including Zurbriggen, who made the Himalaya journey, and Louis Carrel, who was with Mr. Whymper in the Andes.

MESSRS. J. M. DENT & Co. are about to publish a volume of Essays by Mr. Maurice Hewlett, which will be called *Earthwork out of Tuscany: Impressions and Translations*. As the title implies, the book aims at giving literary form to ideas collected from art and life during many visits to Italy.

THE History of England upon which Mr. C. W. Oman, of All Souls, has been long engaged is now almost ready for publication, and will be issued by Mr. Edward Arnold early in March. This work was originally designed as a small volume for use in schools, but it has grown under the author's hands to such an extent that it now fills nearly 300 pages. Although not illustrated, it will have small maps and plans to elucidate the text.

WE understand that two new stories by Miss L. Dougall will be published shortly:

The Mermaid, by Messrs. Bentley (and by Messrs. Appleton in America); and *The Zeitgeist*, by Messrs. Hutchinson.

MISS M^{RS}. M^{RS}. MURIEL DOWIE (Mrs. Norman) has written a story of modern society, entitled *Gallia*, which will be published by Messrs. Methuen & Co. in one volume next week.

MESSRS. J. M. DENT & Co. will publish at the end of this week, as the first volume of their "Iris Library," *Tryphena in Love*, by Mr. Walter Raymond, illustrated by Mr. I. Walter West from drawings made by him in the locality of the story.

THE same firm also announce the first three volumes of their edition of Defoe's Romances and Narratives, consisting of *The Surprising Adventures of Robinson Crusoe*, *The Further Adventures of Robinson Crusoe*, and *Serious Reflections of Robinson Crusoe*, edited by Mr. G. A. Aitken and illustrated by Mr. J. B. Yeats.

MR. JOHN LANE is issuing to-day a second series of *Poems*: *Dramatic and Lyrical*, by Lord De Tabley; and also *Prince Zaleski*, by M. P. Sbiel, a new volume of the "Keynotes" series.

THE series of articles on "A Gloucestershire Garden," which appeared some time ago in the *Guardian*, are being revised for issue in book form, and will be published this spring by Mr. Edward Arnold. The author, whose identity has been hitherto concealed under the signature "N," is Canon Ellacombe, of Bitton, near Bristol.

A NEW novel, by Mr. Richard Pryce, entitled *The Burden of a Woman*, will be published immediately in one volume by Messrs. A. D. Innes & Co.

MESSRS. A. D. INNES & Co. will also issue very shortly a collection of medical tales, by Mrs. J. R. Spender, entitled *13 Doctors*.

THE new volume of Mr. Gomme's "Gentleman's Magazine Library," to be issued next week, will contain the fifth instalment of the Topographical section, dealing with the counties of Hereford, Hants, Herts, and Hunts.

BOOK VI. of Mr. Arnold Forster's *Things New and Old*; or, *Stories from English History*, will be published shortly by Messrs. Cassell & Co. It deals with the Stuart period, and contains a number of portraits reproduced from authentic pictures and documents in the British Museum.

MESSRS. P. S. KING & SON, King-street, Westminster, will shortly publish a study of the evidence given before the Royal Commission on Opium, by Mr. Joshua Rowntree, under the title of *The Opium Habit in the East*.

MR. ELLIOT STOCK announces for publication next week a volume of essays and sketches by Mr. F. B. Doveton, entitled *A Fisherman's Fancies*; and also *The Lord's Supper*: is it a Memorial or something else? by Mr. E. W. Haines.

THE Roxburghe Press will publish immediately a little book, entitled *The Moneylender Unmasked*, by Mr. Thomas Farrow.

THE *Hull News* has accepted for serial publication Mr. Percy Russell's story entitled "A Husband's Ordeal."

PROF. R. K. DOUGLAS'S *Society in China* will be re-issued next week by Messrs. A. D. Innes & Co., in popular form, with an additional chapter on the war.

AT the meeting of the Ethical Society, to be held on Sunday at 7.30 p.m., at Essex Hall, Strand, the Rev. P. H. Wicksteed will give a lecture on "Boethius."

UNIVERSITY JOTTINGS.

THE Vice-Chancellor has appointed the Bishop of Peterborough (Dr. Mandell Creighton) to be Rede Lecturer at Cambridge for the present year.

THE University of Cambridge proposes to confer the honorary degree of Doctor in Science upon Sir William MacGregor, administrator of British New Guinea, who has (we believe) given valuable ethnological collections to the Museum.

THE Senatus Academicus of St. Andrews has resolved to confer the honorary degree of Doctor of Laws upon the following: Lord Acton, Mr. Augustine Birrell, Mr. Archibald Constable, Mr. T. E. Heller, Mr. John Masson, Mr. Arthur Milman, and Prof. W. M. Ramsay.

AT the meeting of Congregation at Oxford on Tuesday, to consider the proposed statute establishing degrees for research, only fourteen amendments out of a total of sixty-three were dealt with, though of course many of these are only consequential. The further consideration is postponed until Thursday next. The following were the principal conclusions arrived at, in all cases by very substantial majorities; (1), that the new degree shall not be the old B.A.; (2), that "science" shall be taken to include mathematics, natural science, mental and moral science; (3), that a special delegacy for the supervision of candidates shall not be constituted; and (4), that it shall not be required of graduates that they be already graduates of some university.

PROF. SWETE announces a public lecture at Cambridge next Monday, on "The newly discovered Notes of Jerome on the Psalms," which have been published by Father Morin in the last issue of the series known as "Anecdota Maredsolana" (Oxford: Parker).

SIR FREDERICK POLLOCK, Corpus professor of jurisprudence at Oxford, announces a course of six lectures on "Early English Institutions."

PROF. A. C. HADDON, of Dublin, has this week begun a course of lectures (with practical work) on anthropology at Cambridge, on the invitation of Prof. Macalister. His opening lecture was on "The Methods of Anthropology."

IN Congregation at Oxford next Tuesday, a statute will be promulgated, authorising the alternative of unsewn papers for set books in both Greek and Latin for Responsions.

MR. M. LAURIE, of King's, has been appointed by the special board for biology at Cambridge to occupy a table at the Naples zoological station.

A GRANT of £50 from the Worts Travelling Scholars' Fund at Cambridge has been made to Mr. P. Lake, of St. John's, towards defraying his expenses in travelling in Russia and Sweden, with the object of studying certain problems in the distribution of Trilobites.

AT the meeting of the Oxford Architectural and Historical Society, to be held next Tuesday, the following papers will be read: "Recent Excavations on the Site of Kenilworth Priory," by Mr. W. H. Draper; and "The Excavations on the Site of a Romano-British Settlement at Northfield Farm in Long Wittenham Parish," by Mr. F. Haverfield.

PROF. CAMPBELL FRASER, the Gifford Lecturer in Natural Theology at Edinburgh, began last Saturday the second part of this winter's course. The following are the subjects of his six lectures: "Pantheism," "Pantheistic Necessity," "Sceptical Agnosticism," "Divine Natural Order," "The Supernatural in Man," "The Idea of God."

ORIGINAL VERSE.

IN MEMORIAM—R. S. P.

Died February 8, 1895.

MAN is his own soul's sentinel, we read,
About the citadel, on watch for snares,
For fear the flag be plunder'd unawares
And that we won we yield back tarnish'd.
Jealous for honour, waited this our dead
Long years of service; and as one who bears
All burdens due, so Wisdom and her cares
Took he, and suffer'd meekly with bow'd head.

His finer fashion spoke an ampler space
Than fills our common lot; it was a pledge
Of serene distances, wherein he mov'd—
As once in that still Egypt he had lov'd,
By Memnon and old Nilus' sandy edge—
An Eastern, with a wise unruffled face.

MAURICE HEWLETT.

MAGAZINES AND REVIEWS.

AS we have remarked on former occasions, the papers in the *Antiquary* have a tendency to be too short. We could mention at least three excellent papers in the present number which have suffered severely from compression. The article by Mr. Alleyne Walter on Irish ecclesiastical plate is one of these. In England few ancient chalices have survived the storms of the sixteenth century, but the Reformation was a peaceful movement herein comparison with the sister island. Mr. Walter gives an engraving of a chalice which he thinks is of about the year 1620. If he be correct, the artist who made it must have been familiar with ancient models. Another chalice bears the date 1718. No one could possibly mistake it for mediæval work, but the form is not ungraceful. Mr. A. W. Moore continues his "Notes on Manx Folklore." They are carefully prepared, and, though but dull reading, are important for scientific purposes. The illustrated paper on the engravings of St. Albans Abbey is instructive. Few of our large churches have been so often illustrated as St. Albans. The last view presented to us shows in part the cruel wrong done in recent days under pretence of restoration to one of the noblest buildings in our island. The editor has reproduced from a recent report of the Historical Manuscripts Commission a contemporary account of a "miracle" which occurred at Doncaster in 1524. The story, as given by the narrators, is probably true, and has nothing miraculous about it. Certain persons were in great danger of death from drowning while passing over a ford of the river Don. We are glad that the document has been given without curtailment, as it indicates clearly the state of popular religion when England was on the eve of the great change.

THE ACADEMIE FRANCAISE.

THE reception of M. Albert Sorel at the Académie Française last Thursday, though less brilliant than that of M. Brunetière, did not justify the remark of a well-known critic, that it "distilled ennui." The select audience gathered together on such occasions does not always expect to be amused. There is, of course, the fashionable lady element who come to see and be seen; but the majority of the listeners are content if their interest is awakened and the honour of literature duly maintained by the new Academician in his oration.

M. Sorel's speech was wanting in the *traits d'esprit* and neat epigrams which are so dear to an Académie audience; but, on the other hand, it was an able piece of criticism, written in a friendly yet independent spirit, a tribute of admiration and respect to the memory of

his predecessor. M. Sorel had but little to say concerning his own appreciation of Taine's theories; he contented himself with explaining how he became "the writing-master and the thinking-master" of the rising generation. Taine was a man of science who saw nature with the eye of a painter, a dialectician who wrote like a poet. The speaker then dwelt with familiar eloquence on the disappointments of Taine's early life: the disfavour with which his philosophical ideas were viewed by those in high places; how, from a second-rate professorship at Toulon, he was sent in disgrace to Grenoble, and, at last, disheartened, threw up his appointment and came to Paris to earn a living by his pen.

"Ce Paris studieux de 1853, qui, dans une sorte d'effervescence sourde de mine et de laboratoire, couvait une révolution dans la science et dans les lettres françaises, était fait pour développer, mais aussi pour pousser aux extrêmes, du côté où il penchait, l'esprit de Taine. On y travaillait, on y pensait, sans autre objet que la vérité, sans soucis des conséquences pratiques; que dis-je? avec le mépris de ces conséquences."

Taine's contributions to the *Débats*, the *Revue des Deux-Mondes*, and those two remarkable works, *De l'Intelligence* and *The French Philosophers of the Nineteenth Century*, at once placed him in the front rank of French writers. He owed much to Balzac and to Sainte-Beuve, and he readily acknowledged the debt; but with regard to his theory of the influence of race, circumstance, and opportunity on the productions of the mind, he was wont to say: "The idea lay neglected since Montesquieu; I picked it up, that's all." Alluding to the much criticised *History of English Literature*, M. Sorel observed:

"Il avait entrepris d'appliquer un grand système d'écrire l'histoire d'une littérature, et d'y chercher la psychologie d'un peuple. Il avait choisi l'Angleterre, parce qu'il retrouvait dans la littérature anglaise, à tous les âges, l'homme passionné, concentré, intérieur, qui est l'Anglais d'aujourd'hui. Taine, dans ce livre, donna la mesure. Par ce coup de maître, il ne se plaça pas seulement au premier rang de nos écrivains, il fit grand honneur en Europe à la littérature française."

M. Sorel then proceeded to review his predecessor's other works. On certain points he differed from his philosophical and historical tenets. Speaking of *La Révolution*, he said: "Taine does not write the history of the French Revolution, but that of the mental pathology of Frenchmen during the Revolution." Then followed an interesting picture of the sad end of the historian's life: the gradual inroad of disease, the last struggle between intellect and physical weakness.

"Il lisait, il lut jusqu'à la fin: du César ou du Salluste, revenant au latin, comme l'homme épuisé revient au lait qui a nourri son enfance, reposant sa pensée indocile, sur les mots nets et précis, dans l'avenue des idées alignées. Il se faisait lire Sainte-Beuve qui lui donnait l'illusion de la vie dans ce qu'il avait le plus genté au monde: la libre conversation sur les choses de l'intelligence, avec les gens d'esprit. Enfin il méditait Marc-Aurèle, resté son livre de chevet. . . . Au commerce de cette âme, selon lui, 'la plus noble qui ait vécu,' il s'exhortait à la résignation: 'Conselez-vous donc, pauvres hommes, à cause de votre faiblesse et à cause de votre grandeur, par la vue de l'infant d'où vous êtes exclus et par la vue de l'infant où vous êtes compris.' Ainsi mourut Hippolyte Taine."

The Duc de Broglie "received" the new Academician. Unfortunately his voice, which has never been very clear, quite failed him; and it was with the greatest difficulty that, now and again, one could catch a sentence or two of his speech, which, on reading, proves

to be a highly finished but rather uninteresting specimen of academical eloquence. After paying a graceful compliment to M. Sorel as a "diplomatist," the Duke alluded in flattering terms to the impartiality and patriotism shown in the *History of the Franco-German War*, while his political convictions naturally led him to criticise, but most leniently, certain passages of the *History of the Revolution*. As was to be expected, the Duke found in Taine's vivid pictures of the follies and crimes of the Convention a powerful argument in favour of the monarchical régime. At the same time, he paid a tribute of admiration to the great literary merit and thorough honesty of purpose shown in all Taine's works.

Cecil Nicholson.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- FRIMMEL, Th. v. Kleine Galleriestudien. Neue Folge. 2. Lfg. Von den Niederländern in der kaiserl. Gemäldesammlung zu Wien. Wien: Gerold. 2 M. 40.
GABILLON, C. Hubert Robert et son temps. Paris: Lib. de l'Art. 8 fr.
GAYARD, Ch. Un diplomate à Londres: Lettres et notes 1871-1877. Paris: Plon. 3 fr. 50.
LECLÈRE, Adolphe. Contes et légendes du Cambodge. Paris: Bouillon. 5 fr.
LEMAIRE, Ch. Congo et Belgique. Paris: Tallandier. 5 fr.
PÉROZ, Commandant. Au Niger: récits de campagnes (1891-2). Paris: Calmann Lévy. 7 fr. 50.
PICHOX, le Baron J., et G. VICAIRE. Documents pour servir à l'histoire des librairies de Paris 1495-1800. Paris: Techener. 10 fr.
RACHENAU, H. Die Bevölkerung Oesterreichs, auf Grund der Ergebnisse der Volkszählung vom 31. Decbr. 1890 dargestellt. Wien: Holder. 11 M.
STRASSENBAUGH, H. Die Bevölkerungs-Wissenschaft u. ihre praktische Bedeutung f. die Gegenwart. Leipzig: Friedrich. 2 M.
TASCHER DE LA PAGERIE, la Comtesse Stéphanie de. Mon Séjour aux Tuileries. Se. Écrite. 1868-1871. Paris: Ollendorff. 8 fr. 50.

THEOLOGY, ETC.

- HOCH, A. Lehre d. Johannes Cassianus v. Natur u. Gnade. Freiburg-i.-B.: Herder. 1 M. 60.
LIBERASCOUM. Textum masoreticum accuratissime expressit, e fontibus Masorae varie illustravit, notis criticis confirmavit B. Baer. Leipzig: Tauchnitz. 1 M. 50.

HISTORY, LAW, ETC.

- BRÜNNER, W. v. Zur Geschichte d. Grundeigentums in Ost- u. Westpreussen. II. Die Lehngüter. 1. Abth. Das Mittelalter. Berlin: Vahlen. 3 M.
BÜDDESMANN, M. Die Universalhistorie im Alterthume. Wien: Gerold's Sohn. 5 M.
DENIS, L. J. Cartulaire du prieuré de Saint-Hippolyte de Vivoin et de ses annexes (Barthe), 1060-1182. Paris: Picard. 25 fr.
MARIA-ANTONETTE, Lettres de, publiées par Max de la Rochefort et le marquis de Beaumont. T. 1. 1787-1789. Paris: Picard. 10 fr.
MAUROIS, Mémoires du Chevalier de (1752-1802). p.p. le Baron Tillet de Clermont-Tonnerre. Paris: Plon. 7 fr. 50.
MOISANT, J. Le Prince Noir en Aquitaine, 1355-6-1356-70. 6 fr. D. Speculum regis Edwardi III. 3 fr. Paris: Picard.
POLKELING, der Gesellschaft f. rheinische Geschichtskunde. XII. 2. Lfg. 4. Blatt. Bonn: Behrendt. 18 M. 50.
ZÄNKLE, O. Die Rechtsverhältnisse der Standesherrn in Bayern. Kempten: Kösel. 1 M. 50.

PHYSICAL SCIENCE, PHILOSOPHY, ETC.

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CORRESPONDENCE.

DR. SMILES'S LIFE OF JOSIAH WEDGWOOD.

Struria, Staffordshire: Jan. 31, 1895.

Will you allow me, as the senior member of the Wedgwood family, a small space in which to disclaim all responsibility on the part of the descendants of Josiah Wedgwood for any contribution to the biography of their ancestor, lately given to the world by Dr. Smiles?

The materials Dr. Smiles speaks of as forming the apology for a fresh life of Wedgwood are my property, and were entrusted by me to Mr. Charles T. Gatty, thirteen or fourteen years ago, during the time he was under an engagement to write a biography of my great grandfather. When he threw up the engagement, he was requested by me to return the papers, a request to which he only partly acceded. I had kept no list of the MSS. (which were very voluminous), and was therefore unable to verify whether all were returned that had been lent. But the suspicion that Mr. Gatty would take advantage of such a circumstance had never crossed my mind, and was only revealed to me by Dr. Smiles's preface.

From this it appears that Mr. Gatty made over to Dr. Smiles, without consulting me, the papers which he had kept, in spite of my request to return them, and without telling me that he had done so. On the strength of this new biographical material, Dr. Smiles bases the principal originality of his work.

On my inquiry, Mr. Gatty confirmed Dr. Smiles's account of the transaction, but expressed regret at having disposed of my property as his own "without," in his own words, "consulting you, which I hope you will excuse in my very busy life."

I have no desire to pass any judgment on Mr. Gatty's conduct in the matter, other than that which a bare statement of the facts involves. It has left me, however, the choice either to leave it unnoticed and accept partial responsibility for the work in question, or to make the present statement of facts, and endeavour to let it reach (so far as I can) those readers who have been led to suppose that the Wedgwood family have voluntarily contributed to a life of their ancestor, exhibiting extraordinary want of knowledge of the special field of his activity.

The evidence of this ignorance, thickly strewn throughout its pages, makes this totally unworthy of being a final biography of one who, in Mr. Gladstone's words, "was not only a great manufacturer, but also a great man."

GODFREY WEDGWOOD.

THE NEW SYRIAC GOSPELS.

Oxford: Feb. 11, 1895.

I feel that Mr. Charles's last letter, in the ACADEMY of February 2, calls for some additional remarks from myself, though I am reluctant to figure once more in your indulgent columns. In his weighty postscript Mr. Charles concedes a point which I urged in my original letter of November 17. I then wrote

"that the genealogy . . . cannot be de-

tached from the text. For it is in a way supposed by the account of the birth which follow it in vv. 18 foil. . . . for ver. 1 begins: 'The book of the generation of Jesus Christ,' and ver. 18, 'Now the generation of Jesus Christ was on this wise.' Thus ver. 18 harps back to ver. 1."

Mr. Charles has now come to see that "ver. 1 . . . forms a most appropriate preface to i. 18-ii. 23. Hence we should connect i. 18 immediately with i. 1." Mr. Charles still rejects vv. 2-17 for philological reasons of slight weight. But his concession of my original point abrogates the diplomatic evidence on which his denial of the authenticity of vv. 1-17 has hitherto reposed. For that evidence was drawn from certain MSS. of the Vulgate which seemed to him to begin the Gospel with ver. 18, because they add the scholium "Hucusque genealogia, incipit evangelium," and also begin that verse with rubricated capitals. But if the Gospel began with ver. 1, how could it begin with ver. 18? Thus Mr. Charles is at hopeless variance with himself and with his only supporter, Prof. Nestle.

The pleasure of finding that Mr. Charles agrees with me on so important a point reconciles me somewhat to the disappointment I feel at his rejection of the rest of my argument. The question as to Justin's evidence, on which he again touches, is not of any importance in itself; and I have already sufficiently defined my position in regard to it. But in justice to myself, I must make a single remark. Mr. Charles finds me "strangely inaccurate," because I wrote (ACADEMY, January 12) that "the issue between us was whether the genealogy was as old as Justin"; and he points out that as far back as December 29 "he showed . . . that it was found in the Gospel of the Heretic Cerinthus, who was a contemporary of Peter, Paul, and John." I meant, of course, that the genealogy as part and parcel of Matthew's Gospel was as old as Justin. This I understood Mr. Charles to deny when he wrote (ACADEMY, December 1): "Tatian omits this genealogy, and there is no reference to it in Justin." In reply, I argued that there is a reference to it in Justin, not, indeed, direct, but indirect, yet all the more striking for being indirect. I never wrote, however, that "Justin, having the entire Matt. i. before him, used i. 18-25, but did not use i. 1-17, and turned in preference to a spurious gospel, which assigned the genealogy to Mary." Mr. Charles attributes this view to me, who am, however, aware of the difficulties which beset the question, what form of gospel Justin used, and therefore have expressed myself in the most guarded terms about it.

I need not here discuss whether Philo was a dualist or no, for it has no bearing on the main issue. Those who are interested in the question will do well to read Philo himself and then the Greek Fathers.

Mr. Charles (ACADEMY, February 2) writes that

"in two respects further investigation has confirmed me as to the justness of my view of Matt. i. These two positions, the practical acceptance of which by Dr. Sanday I gladly welcome, are: (1) The genealogy was current as an independent document prior to its incorporation in Matt. i," &c.

Surely the discussion concerned the date of incorporation rather than the fact. I myself should not dispute the possibility of the genealogy having existed prior to its incorporation. The real question is: Who incorporated it, the writer of Matthew's Gospel or heretical scribes as late as A.D. 170? The latter is Mr. Charles's view, which Dr. Sanday very practically repudiates when he writes (ACADEMY, No. 1186) that the genealogy was "incorporated in his text by the Evangelist." Dr. Sanday is, therefore, very far from confirming Mr. Charles's peculiar view of Matt. i.

Mr. Charles again discusses whether any of the twelve Apostles were Greek Jews. My original statement was merely that such of the followers of Jesus as were Greek Jews acclaimed in Him the Logos. But as Mr. Charles substituted for "followers" the phrase "immediate followers" and "Apostles," I venture to criticise his definition (ACADEMY, February 2) of a Greek Jew.

He writes that the difference between Philo, who was a Greek Jew, and the Apostles, who were not, was as follows: "Philo thought, spoke, and wrote in Greek, but was unable even to read Hebrew." This, however, he qualifies in this note: "Philo knew a little Hebrew; but the LXX. was his Bible." Here, then, we have Mr. Charles's definition of a Greek Jew. He was one who spoke and wrote in Greek, knew a little Hebrew, but not so much that he did not use the LXX.

Now for the Apostles. "They," say Mr. Charles, "thought and spoke in Aramaic, but could also speak and write in Greek." Therefore they were not Greek Jews. Now, surely the writers of the New Testament must also have thought in a language which they wrote so incomparably? And they certainly used the LXX., seeing that out of 180 of their citations of the Old Testament as many as 133 are taken from the LXX. Mr. Charles's distinction, therefore, between Greek Jews and Apostles is very slender. It comes to this: that Philo knew a little Hebrew, whereas they thought and spoke Aramaic, without, however, writing it (except, perhaps, in the case of Matthew). As to which I would observe that Philo knew more Hebrew than Mr. Charles supposes, as Ritter has shown; and as he visited Palestine more than once, he probably talked a little Aramaic as well.

However, my original assertion, to which I adhere, was that such of the followers (not necessarily Apostles) of Jesus as were Greek Jews acclaimed in him the Logos, and to this section of His followers I also referred the beginning of the teaching that Jesus was born of a virgin mother. In my first letter I pointed out that Philo refers to parthenogenesis in the case of Zipporah and other Old Testament characters in very similar terms to those which meet us in Matt. i. Mr. Badham indeed finds the correspondence both of ideas and phraseology between Matthew i. and Philo far closer and more striking than I did myself; and I am not sure he is not right. In any case, one such striking coincidence of thought and language in regard to such an out-of-the-way subject-matter proves conclusively that Matthew and Philo are here borrowing from a common *couché* of ideas, and countervails fifty such vague and unascertained barriers between the Greek-Jewish schools of Egypt and Palestine as Mr. Charles creeds. Nor did I introduce Philonic ideas into Matthew i., but simply criticised what I found there. Still less did I, as Mr. Charles supposes, attempt to show that a "channel of communication existed between Philo and the First Evangelist." I only pointed to the affinity of idea and phrase as evidence of a common background or atmosphere of opinion. Such demonstrable affinities do not vanish because, to quote Mr. Charles, "no evidence can be adduced from Jewish non-canonical writings of Palestine to prove that the Philonic ideas which Mr. Conybeare would introduce into Matthew i. were known in Palestine." We have before us a very extraordinary idea common to Matthew (a Palestinian writer) and to Philo; and it is expressed in almost identical terms in both writers. In the comparison of the Holy Spirit

to a dove, we have another such coincidence. I make bold to say that, in the case of any other religion than Christianity, no one would for a moment dispute that such coincidence of phrase in regard to ideas of events so extraordinary betokened at least a common atmosphere as their common cause.

I have not joined in this controversy without learning something, and I have learned it from Mr. Badham. In my first two letters I said that ver. 19 of Matt. i. was probably a gloss, not indeed on the original text, but on the original story, which I supposed to have taken its rise out of that idea of a spiritual pregnancy of the virgin soul which so often meets us in Philo, and was as old as Plato. Mr. Badham declares that the passages of Philo, so strikingly like Matt. i. 18-25, which I adduced in my first letter, are to be understood of a physical and not merely spiritual pregnancy. Whether that be so or not, they certainly imply among Philo's contemporaries a belief in actual parthenogenesis—i.e., in the possibility of virgins bearing children to earthly fathers, yet not by them conceived, but by the Divine Spirit. Granted the existence among the Jews of the first century of such a belief, the rise and development in regard to Jesus of the entire story which we have in the first chapter of Matthew is seen to be a natural and almost a necessary outcome of his age; and there is no need to regard ver. 19 as in any way a gloss. If the identification of Jesus with the Word did not help the myth to originate, it at least determined its dogmatic development and definition in subsequent generations. The passages of Philo alluded to allow to the male companions of the virgin women who had conceived by the Divine Aflatus, not indeed the real position of husbands, yet still the title and dignity of being fathers of the children so conceived. And this fact helps to explain how it was that the author of Matt. i. 18-25, in relating his picturesque myth, saw no difficulty in the way of incorporating in his text and prefixing the genealogy, which, as Dr. Sanday says, may have pre-existed as an independent document; though I cannot myself see any just reason for the latter supposition.

Since writing the above I have read Mr. Sidney Hartland's instructive volume on the myth of Perseus, in which he refers (p. 125, note) to a Mohammedan belief that the Virgin Mary conceived our Lord by the smell of a rose, and adduces similar bits of folk-lore. The representations in Western art of the Annunciation in which an angel holds out a lily to Mary are thus explained. It is a nice problem why Eastern pictures usually represent the supernatural conception as due to the impact of rays of light on the head or ears of the Virgin, whereas in Western pictures we find the flower introduced. The belief in conception by the impact of light is of course Egyptian in origin; and that is why we find it in Philo and the Alexandrine school of Jews, from which it found its way into Christianity. There is a copious harvest of facts to be gleaned by anyone who will have the courage to study the birth stories of Jesus as folk-lore pure and simple.

FRED. C. CONYBEARE.

Nottingham: Feb. 3, 1895.

Mr. Charles's postscript (ACADEMY, February 2) must surely have been written in haste, as indeed a slip of the pen in the concluding sentence appears sufficient to show. The first words of the Gospel, *Baptos γενέσθαι*, are taken bodily from the Septuagint (Gen. v. 1), where they occur in the heading of the very first genealogy of the Priestly Code. From a series of such passages did the "Book of Genesis" derive its name; and I cannot but think that the opening verses of Matthew and

* Yet not on that account to be dubbed a Philonic any more than a Matthean idea.

John imply a conscious parallel between the written Law and the written Gospel: possibly, in the former case, between the first and the second Adam, though the Septuagint (*sup. cit.*) translates ἀνθρώπων. Again, whether γένεσις in Matt. i. 1 bear, as I suppose, the meaning of "genealogy," or that of "generation" in the abstract sense, it cannot possibly mean a generation in the concrete; and γένεω in v. 17 can mean nothing else, so that the writer had an excellent reason for employing different words. It is not quite certain that γένεσις is the true reading in v. 18; there is something to be said for γέννησις. Finally, v. 1 is a mere title; and, if it was ever followed directly by v. 18, what is the meaning of the words so often cited, τοῦ δὲ χριστοῦ, Christi autem generatio?

It is with extreme diffidence that I bring together a few notes bearing on the question, so important for the criticism of this chapter: whether one or both of its sections exhibit traces of immediate derivation from a Hebrew or Aramaic original. The problem is complicated and obscured by the undoubted influence of the Hebrew Scriptures upon both passages, whether exercised directly or through the medium of the Septuagint Version; and also by the possible dependence of Matt. i. 18-25 upon Luke i. and ii., where "the Greek... especially in the hymns, has a marked Hebraistic character" (Westcott & Hort, on Luke ii. 14); while Mr. Conybeare tells us that the writer of Luke i. and ii. "seems to have been a Greek Jew, well versed in the Septuagint." The addition, which gives him credit for "possessing a very pretty fancy," reminds one not a little of Pepys's appreciations of Shakspeare. It would be cold praise for a minor poet, and it is applied to the author of the Magnificat!

I have above suggested that the antithesis between Gen. v. 1 and Matt. i. 1 appears more distinctly in the Hebrew than in the Greek of the former. Again, even a beginner in Hebrew like myself knows that "a noun in the construct state refuses the article." Does not Matt. i. 1 show the influence of this rule?

On the other hand, when we turn to the Comment, we might not unfairly expect that if the writer used the Hebrew Bible he would make some reference to Jer. xxxi. 22, while if he employed the Septuagint the absence of any such allusion is explained.

Of course, such arguments fall very far short of proof; and I am afraid the same must be said of Dr. Nestle's tempting hypothesis, put forward in the *Expositor* (February 1894, p. 126). For, after all, ἐκδέξαι, in v. 25, may be merely an application of καλέσεις, in v. 21; and this may have been transferred to Joseph from the angel's address to Mary in Luke i. 31, which in turn is modelled on the Septuagint in Es. vii. 14. It may be worth while to point out that in such passages as Gen. iv. 1 we have—(1) the intercourse of the parents, (2) the conception, (3) the birth, and (4) the naming of the child; while in Isaiah and Luke above cited we have 2, 3, 4, and in Matt. i. 21 we find 3 and 4 only. It is strange that the express quotation in Matt. i. 23 reads καλέσουσιν, a fact which may be explained in three ways. Either καλέσεις, in v. 21, comes from Luke, agreeing with the reading of the Septuagint in B, while καλέσουσιν is taken from a copy which contained that of Γ; or v. 23 has been modified to reconcile Luke and Matthew; or, lastly, vv. 22, 23 are an addition to the earliest form of the Comment.

I wish to confess a misgiving suggested by the supposed Calabrian origin of the archetype of Cursives 346, &c. Is ἡ μνηστευθεῖσα παρθένος Μαρίας a retranslation of cui desponsata virgo Muria? One would rather expect ἡ παρθένος or παρθένος ἡ ὄνομα. In this case the evidence

of the Syriac and Latin Versions would not be impaired; indeed, it would be heightened by the accession of one important witness.

GREY HUBERT SKIPWITH.

P.S.—In order to understand the true purport of the Comment, which is designed not to contradict but to interpret the Genealogy in such a sense as to bring it into accordance with the narrative in Luke (see especially Luke i. 32), it is indispensable to bear in mind that, from an ancient and particularly an Oriental point of view, under certain circumstances a child might be legitimately borne to a man by his wife, though not in fact begotten by him. See, for Hindu examples, Maine's *Early Law and Custom* (1890), especially pp. 90, 91, 98; for Arab and Mohammedan law, Robertson Smith's *Kinship and Marriage in Early Arabia* (1885), pp. 109 *et seq.* It is very interesting to compare what is said in the work last quoted (p. 117) as to the primitive meaning of *ab (abu)*, the Semitic word for "father," not originally implying physical paternity, with the remarks of Fustel de Coulanges (*La Cité Antique*, II. viii. 1, *ad fin.*) on the primary significance of *pater* and its equivalents. Quite independently the Classical and the Semitic scholar arrive at analogous conclusions in their respective subjects (*cf.* Schrader, *Prehistoric Antiquities*, Eng. trans., p. 373).

The law of the Levirate (Deut. xxv. 5), where the putative father is actually deceased, is a case in point. These considerations help to justify the Syriac readings in Matt. i. 21, 25, and may perhaps lead to a re-examination of the evidence for γέννησις in v. 18, *cf.* τὸ γὰρ ἐν αὐτῇ γεννηθὲν in v. 20, and τὸ γεννώμενον in Luke i. 35.

London: Feb. 4, 1895.

Mr. Conybeare's denial of any reference to Isaiah in Luke i. 31 is surely inconsiderate. The words ἰδοὺ (σὺν) λήμψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ coincide with Isa. vii. 14; and the Old Testament supplies no other parallel quite so close. The expression παρθένος has been used just previously. And the promise subsequent is from the sequel to Isa. vii. 14: "His government shall be great, and of his peace there shall be no end, upon the throne of David and his kingdom for ever."

It was with no intention of disparaging the value of Mr. Conybeare's discovery in Philo that I endeavoured to show the necessity of modifying his first inferences from that discovery. By the way, Philo's reference to miraculous conception in the case of Abel is curiously paralleled in Bereshith Rabba XXIII.

May I also point out that Dr. Farrar's charge of novelty against my letter of November 17 is not altogether deserved. The phenomena in Matt. i. ii., which seemed to me indications of Mary's unconsciousness, produced a similar impression on the author of the Protevangelium Jacobi; for he makes Mary protest, "As the Lord my God liveth I know not whence this is to me." And a very exact parallel to the inference about Joseph is furnished in pseudo-Matthew's account of Joacim. An angel announces to Joacim, when he has been five months from home and is a month's journey distant, "Know that thy wife has conceived a daughter from thy seed [*ex semine tuo*]. God has excited seed in her [*v. l.* by the Holy Spirit]. Thou shalt find her with child."

F. P. BADHAM.

LUTHER'S BIBLE TRANSLATION.

London: Feb. 9, 1895.

It is more than fifteen years since a study of the pre-Lutheran and Lutheran Bibles taught me:

(1) That Luther's September-Bibel was not a translation from the original Greek, but

practically a reproduction, with no very great variations, of the existing German Vulgate.

(2) That Luther had only a schoolboy knowledge of Greek in 1519, that he had no time for scholarly study in 1520, and that in three months of quiet during 1521 he could not have learnt Greek and also have translated the New Testament.

(3) That Luther himself knew of and admitted the value of the German Vulgate.

Ten years ago Mr. Hutchinson wasted your valuable space by citing German theologians, instead of opening the pages of the September-Bibel, the Koburger-Bibel, and the Tepl Codex, and seeing for himself how much Luther was or was not indebted to the German Vulgate. Till Mr. Merk has studied these Bibles at first hand, it is idle to discuss the matter with him, even if all the Lutheran theologians in Germany assert, also at second-hand, that Luther was a translator from the Greek. The world is too full of people who perpetually cite authority and will not investigate for themselves. If Mr. Merk will examine the arguments contained in the articles, "The German Bible before Luther" (*Athenaeum*, November 17 and December 22, 1883) and "German Translations of the Bible before Luther" (*ACADEMY*, September 26, 1885, and August 7, 1886), as well as the controversy in the *ACADEMY* of October 10 and 16, 1885, he will see that my statements in the article on Mr. Froude's *Erasmus* were made with knowledge of what I was dealing with. Further, if Mr. Merk will reply to the arguments used in the above papers, and offer any explanation—short of the supernatural—for the parallelism between the September-Bibel and the German Vulgate, I shall be ready to meet him. Meanwhile, until he has studied the matter at first-hand, beginning, say, with a comparison of St. John's Gospel, there is no occasion for me to repeat proofs already given in your columns of the statements placed at the head of this letter.

KARL PEARSON.

P.S.—On second thoughts, in order that your readers may have an opportunity of judging of the "similarity too trifling to warrant the assumption that Luther made use of any older source," of "the heavy and obscure diction" of the earlier versions as compared with Luther's "noble purity of language" of "the unique position of the September Bibel," which Mr. Merk terms "a new and independent translation," I place in parallel columns sample extracts of the September Bibel and of the ninth German Bible, not taken from the Sermon on the Mount, but at random from St. John. I purposely refrain from saying which is Luther and which is the German Vulgate.

<p>"Da kommt eyn weyb von Samaria, wasser zu schepffen, Jhesus spricht zu yhr, gib myr trincken, denn seyne junger waren hyn gangen ynn die stadt, das sie speys keufften, spricht nu das Samaritisch weyb zu yhm, wie bittestu von myr trincken, so du eyn Jude bist, vnd ich eyn Samaritisch weyb? Denn die Juden haben keyne gemeynschaft mit den Samaritern, Jhesus antwort vnd sprach zu yhr, wenn du erkentist die gabe Gottis, vnd wer der ist, der zu dyr saget, gib myr trincken, du betest yhn vnd er gebe dir lebendige wasser. Spricht zu yhm das weyb, Herre hastu doch nichts, damit du schepffest, vnd der</p>	<p>"Ein weyb kam von Samaria zeschöpfen wasser. Jhesus sprach zu ir, Gib mir zetrincken. wann sein junger waren hingegangen in die stat, das sy kaufften die speys. Darumb das weib von Samaria sprach zu im. In welcher weis ayacht du zetrincken von mir. so du bist ein Jud. die ich bin ein weyb Samaritan. wann die Juden gemeinsamen nit mit den samaritanern. Jhesus antwort und sprach zu ir Westest du die gab gotz und wer der ist. der zu dir spricht. gib mir zetrincken. vil leicht hettest du geayacht von im. und er het dir gegeben ein lebendigs wasser. Das weyb sprach zu im.</p>
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brun ist tieff, woher hastu denn lebendig wasser? Bistu mehr denn vnser vater Jacob, der vns disen brunn geben hatt? vnd er hat draus trucken vnd seyne kinder vnd seyne weyde viech. Jhesus antwort vnd sprach zu yhr, Wer des wassers trinckt, den wirt wider dursten, wer aber des wassers trincken wirt, das ich yhm gebe, den wirt ewiglich nicht dursten, sondern des wasser, das ich yhm geben werde, das wirt ym ym ewyn brun des wassers werden, das ym das ewige leben quillet. Spricht das weyb zu yhm, Herre, gib myr dasselbige wasser, auff das mich nicht durste, das ich nicht hekommen za schepffen."

Herr du hast nichtz dareyn du schopffest. und der brun ist tieff. darumb von wannen hast du daz lebendig wasser. Bistu denn mer denn vnser vater Jacob. der uns gab den brunnen. und er selb tranck von im. und seyne enen und sein vih. Jhesus antwort und sprach zu ir. Ein yeglicher der da trinckt von disez [sic] wasser. den durst aber. Aber der da trinckt von dem wasser daz ich im gib den durst nit ewiglich. waun das wasser das ich im gib. das wirt im ein brun des springenden wassers in daz ewig leben. Daz weyb sprach zu im. Herr gib mir ditz wasser, das mich nicht durst, noch daz ich her kum zeschopffen."

APPOINTMENTS FOR NEXT WEEK.

- SUNDAY, Feb. 17, 4 p.m. Sunday Lecture: "How Scientific Discoveries are made," by Prof. H. E. Armstrong.
7.30 p.m. Ethical: "Boethius," by the Rev. P. H. Wicksteed.
- MONDAY, Feb. 18, 4 p.m. Society of Arts: Cantor Lecture, "Means for Verifying Ancient Embroideries and Laces," II., by Mr. Alan S. Cole.
4.40 p.m. Victoria Institute: "The Evolution of the Natural and Artificial," by Dr. Schofield.
5 p.m. Hellenic: "Researches in Lycia," by Mr. J. L. Myers.
5 p.m. London Institution: "The London of Dickens," by Canon Benham.
8 p.m. Royal Academy: "Schools of Sculpture of the Sixth and Fifth Centuries B.C." I., by Mr. A. S. Murray.
8 p.m. Aristotelian: "Hypothesis," by Mr. J. H. Muirhead.
8.45 p.m. Geographical: "A Journey to the Pamirs and the Source of the Oxus," by the Hon. G. Curzon.
- TUESDAY, Feb. 19, 3 p.m. Royal Institution: "The Internal Framework of Plants and Animals," VI., by Prof. C. Stewart.
4 p.m. Colonial Institute: Annual Meeting.
8 p.m. Civil Engineers: "Plant for the Extraction of Gold by the Cyanide Process," by Messrs. C. Butters and Edgar Smart.
8 p.m. Society of Arts: "Paraguay," by Mr. A. F. Baillie.
8.50 p.m. Zoological: "The Brain of Gulo," and "The Sperm in the Lemurs," by Mr. F. E. Beldard; "The Dates of the Parts of Sibbold's Fauna Japonica and Giebel's Allgemeine Zoologie (first edition)," by Mr. C. Davies Sherborn and Dr. F. A. Jentink.
- WEDNESDAY, Feb. 20, 7.30 p.m. Meteorological: "Report of the Phenological Observations for 1894," by Mr. E. Mawley; "The Thunderstorm and Squall of January 23, 1895," by Mr. W. Marriott; "Some Gradual Weather Changes in certain Months at Greenwich and Geneva," by Mr. A. B. MacDowall.
8 p.m. Society of Arts: "Rule of the Road at Sea," by Admiral P. H. Colomb.
8 p.m. Geological: "The Palaeontology and Physical Geology of the West Indies," by Dr. J. W. Gregory; "The Whitehaven Sandstone Series," by Mr. J. D. Kendall; "The Genus *Murchisonia* and its Allies, with a Revision of the British Carboniferous Species and Descriptions of some New Forms," by Miss Jane Donald.
8 p.m. Microscopical.
8 p.m. Irish Literary Society: "Irish Astronomy," by Sir Robert Ball.
- THURSDAY, Feb. 21, 3 p.m. Royal Institution: "Meteorites," II., by Mr. L. Fletcher.
7 p.m. London Institution: "National Song," by Prof. W. H. Cummings.
8 p.m. Royal Academy: "Schools of Sculpture of the Sixth and Fifth Centuries B.C." II., by Mr. A. S. Murray.
8 p.m. Linnæan: "*Chionanthus Ghaeri* (Gaertner)," by Mr. J. J. Boerlag; "New Marine Algae from Japan," by Mr. E. M. Holmes.
8 p.m. Chemical: "The Electromotive Force of an Iodine Cell," by Mr. A. P. Laurie; "The Chemistry of Cellulose," by Messrs. Croes, Bevac, and B-adle; "The Melting Points of Mixtures," by Mr. H. Crompton and Miss M. A. Whiteley; "The Volumetric Determination of Manganese," by Messrs. J. Reddrop and H. Ramage.
8 p.m. Electrical Engineers: "Propagation of Magnetism in Iron," by Dr. John Hopkinson.
- FRIDAY, Feb. 22, 5 p.m. Geographical: Technical Meeting.
8 p.m. Civil Engineers: Students' Meeting, "Calissons and Gates for Closing Lock and Dock Entrances," by Mr. W. G. Wales.
9 p.m. Royal Institution: "Atmospheric Electricity," by Prof. A. Schuster.
- SATURDAY, Feb. 23, 3 p.m. Royal Institution: "The Traditional and National in Music," III., by Sir A. C. Mackenzie.
8.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

BASQUE BOOKS, OLD AND NEW.

As it is not always easy to know what has been printed in or on the Basque language, I hope that the Editor of the ACADEMY will allow me space to say a few words about some interesting publications which appeared last year.

As one of these pamphlets is intended to prove the relationship of Basque with Egyptian and Coptic (*Delle relazioni tra il basco e l'egizio*, di C. Giacomino), it is to be hoped that the Egyptologists will help us in testing the value of this new theory, which, if proved, would open a new horizon to the investigations about the origin of Basque. We are, indeed, shut in, as compared with other languages, to a very narrow circle, and in the matter of etymology we are limited to the modest task of discussing loan words. All I can say is that Prof. Giacomino, of Milan, has pointed out very remarkable analogies between the languages he discusses.

The other pamphlet or, rather, book (80 pages, large quarto) has been published by Prof. Hugo Schuchardt, of Graz (*Basische Studien. . . Denkschriften der Kaiserlichen Akademie der Wissenschaften. Wien: Tempsky*). The central thesis is the following (already proposed by Prof. F. Müller, of Vienna, and later by M. Stempf, of Bordeaux). The Basque language has no active verb: when a Basquesays "Ikus ten dut"—"I see it," he really says, "It is seen by me"; "ematen drautszu" ("You give it to me") is expressed by "It is given to me by you." This rendering of the active form by passive circumlocution, added to Prof. Schuchardt's innovation of translating *zu* (you) by *Sie* (they), does not facilitate the task of grasping fully his arguments. *Zu* (you) is translated by *Sie* (they) only because of the German way of speaking politely to a person. It would seem that the subject is intricate enough without increasing the confusion by these novelties, which, if they were admitted, would allow an Italian to translate *zu* (you) by the third person singular feminine, *ella* (nominative) and *lei* (accusative). We have not to discuss here Prof. Schuchardt's main theory. We would only point out some other views of his—for instance, that the inflexions of the auxiliary verb, which were believed to be derived from *eroan*, are really derived from *eduki*: thus *darotzut*, "I have (given, sent, &c.) it to you," is not the same inflexion as the Biscayan *darotatzut* (from *eroan*), but is derived from *eduki*, *d* becomes *r* and the *r* changes its place. It had been admitted that the inflexions of *eroan*, or the inflexions with the root *za*, as Prof. Schuchardt would say (which are invariably active), and the flexions of *izan* ("to be") belonged to different stems; but Prof. Schuchardt thinks that both belong to *izan*.

The third publication is by the late Prof. Grimm, who thinks to find analogies between the Basque and Berber languages.

Of old books I would like to mention two which I was happy enough to discover last summer—one in the Grand Ducal Library at Darmstadt, the other at Leipzig. The first is the oldest known printed book in the Guipuzcoan dialect; it is a collection of over 500 proverbs, and dates from 1596. The second is perhaps more a bibliographical *trouaille*; it is an unknown copy of Ligarrague's New Testament.

As I am dealing with bibliographical curiosities, I may be allowed to say that the same town-library at Leipzig possesses a beautiful copy of the first French printed New Testament, to which the date of 1477 is generally assigned. It was printed at Lyons by Buyer. To my knowledge only seven copies exist, four of

which are complete—at Berne, Vienna, Paris (Ste. Geneviève), Leipzig; the three incomplete ones are at Lyons, London, Paris (Bib. Nat.).

W. VAN EYS.

SCIENCE NOTES.

AN important series of volumes is about to make its appearance under the editorship of Sir Henry Roscoe. It will be entitled "The Century Science Series," and will be published by Messrs. Cassell & Co. The first book (to be issued in a few days) will be *John Dalton and the Rise of Modern Chemistry*, by Sir Henry Roscoe, to be followed at an early date by *Major Rennell and the Rise of English Geography*, by Mr. Clements R. Markham, president of the Royal Geographical Society. Among the other contributors to the series will be Mr. R. T. Glazebrook, Prof. Sylvanus P. Thompson, Prof. Bonney, Dr. T. E. Thorpe, Prof. Rücker, Prof. E. B. Poulton, Miss Agnes M. Clerke, Mr. W. A. Shenstone, and Dr. Armand Ruffer.

FOLLOWING up the series of plates which appeared in *Wild Flowers in Art and Nature*, Mr. Edward Arnold is just publishing a new series of *Coloured Pictures of Birds and their Eggs*. The series will contain twelve plates, representing some of the best-known British birds in their natural size, reproduced from water-colours by Mr. William Foster, a son of Mr. Birket Foster. The lithographic work has been entirely executed in England. The coloured plates can be obtained either mounted, unmounted, or framed.

AT an extra meeting of the Institution of Electrical Engineers, to be held next Thursday in the rooms of the Society of Arts, Dr. John Hopkinson will read a paper (illustrated with experiments) on "Propagation of Magnetism in Iron."

THERE will be two meetings of the Royal Geographical Society next week: (1) a special evening meeting on Monday, in the hall of the University of London, when the Hon. George Curzon will give an account of his recent journey to the Pamirs and the source of the Oxus; and (2) an afternoon technical meeting in the map-room of the society, on Friday, when the three following papers will be read: "A New Armillary Sphere," by Mr. W. B. Blaikie; "An Instrument for showing the Apparent Diurnal Motions of Celestial Bodies," by Mr. R. A. Gregory; and "A Graphic Method for showing the Duration of Daylight," by Lieut. Carlyon Bellairs.

THE evening discourse at the Royal Institution next Friday will be given by Prof. A. Schuster, on "Atmospheric Electricity."

UNDER the auspices of the Sunday Lecture Society, Prof. H. E. Armstrong, president of the Chemical Society, will lecture to-morrow, at 4 p.m., at St. George's Hall, Langham-place, on "How Discoveries are Made: a Study in Scientific Method," with experiments and oxy-hydrogen lantern illustrations.

PHILOLOGY NOTES.

THE current number of the *Journal of Philology* (Macmillans) opens with an article by Mr. R. G. Bury on "The Later Platonism," which discusses, in an eclectic spirit, the more or less divergent views that have lately been expressed with regard to the "Parmenides" by Henry Jackson, Otto Appelt, and Felici Tocco. Mr. Arthur Platt collects the statistical evidence about the augment in the dual of the historic tenses in Homer. As to the "Odyssey," no certain example of such an augment can be found; while for the "Iliad" it is argued that

its absence may serve, to some extent at any rate, as a test of authenticity. From some "Homerica," by the same scholar, we may single out for mention his illustration of *καὶ ἡ κούδοις Ἀχαιοὶ* from Gordon's *History of the Greek Revolution* (i. 303): "The Greeks adopted a practice of fighting bare-headed, in order that their own party might recognise them by their flowing locks." Next follows Mr. John Masson's detailed announcement of his discovery—first recorded in the *ACADEMY*—of some MS. notes in the copy of the Venice (1495) edition of Lucretius in the British Museum, giving details about the poet, which he thinks may have been derived from the lost *Life* by Suetonius. The copy in question is otherwise interesting, as containing a transcript of the emendations of Pontanus, made by his pupil Girolamo Borgia, who is also the author of the biographical notes. Dr. Richard Garnett dates the astrological Greek poem, known as the *Apotelesmatika* of Manetho, by means of the nativity given for himself by the author, which works out as 80 A.D., thus making him a contemporary of Ptolemy. It happens that this date is just one year earlier than the earliest horoscope in the collection of Graeco-Egyptian papyri recently published by the British Museum. Mr. F. C. Conybeare contributes yet another of his ingenious elucidations of the history of ecclesiastical texts from Armenian sources. Reversing the order of his argument, we must be content to quote only his results:

"In the year 396, Euthalius took the codex Pamphili of Paul, which lay in the Eusebian library of Caesarea, and made a copy of it *σπειρῶν* adding prologues, testimonia, summaries of chapters, &c. The chaptering of his new copy was not his own, but borrowed probably from the Codex Pamphili.

"The Armenian Fathers translated the Epistles of Paul early in the fifth century, along with the rest of the Bible. They selected for translation what we may call the new edition by Euthalius, which comprised the text of Pamphilus, with new 'adorments (or arrangements) desired of all men.' The supplementary colophon which I here quote was in the Greek copy which they translated. Some owner of an Euthalian edition had added it. That the Armenians went to Origen's library for their copy of the Scriptures we already knew for certain; for we find in their Bibles the obelisk, &c., of Origen, also marginal readings of Aquila and Symmachus derived from Origen's copies. Other copies of the Euthalian edition survive in the Euthalian codex and in the codex H of Paul. This codex, though of the seventh century, is not so true to the original edition as the Armenian Version taken from it very early in the fifth century."

Finally, Mr. Walter Headlam sends no less than sixty pages of "various conjectures," mostly relating to the less read Greek writers.

THE February number of the *Classical Review* (David Nutt), which commences the ninth year of publication, is a double number of ninety-six pages, not including the very elaborate index. Among the original articles there are several of importance. Prof. J. Cook Wilson discusses some testimonia for the text of the "Nicomachean Ethics," drawn from Ptolemy and his commentator, Theon. Mr. A. H. J. Greenidge examines the procedure of the *provocatio ad populum*, concluding that,

"from the strictly legal point of view, the *judicium populi*, both as a court of first instance and as a court of appeal (if the two never became identical), remained a court of cassation. It was only accidentally, perhaps only occasionally, that it became a perfect court of appeal; but it became such purely by an exercise of magisterial power, not by an exercise of the authority of the court."

Mr. C. M. Mulvany collects and examines the usages of enclitic *ne*, chiefly from the Comedians. Mr. A. E. Housman delivers himself

of a vigorous and lengthy polemic against the views with regard to the MSS. of Propertius recently put forth by Prof. Postgate (see *ACADEMY*, February 2); and Mr. D. B. Monro replies, with exceeding benignity, to the criticism of his "Modes of Greek Music" in the last number. The address on Sir Charles Newton, delivered by Prof. Jebb at the last meeting of the Hellenic Society, is printed in full; and also some Greek elegiacs to his memory by Prof. G. C. W. Warr. Of the reviews, we must be content to notice: Schenkl's *Epictetus*, by Prof. J. B. Mayor, which is enriched with a fresh collation of the Bodleian MS. by Mr. W. M. Lindsay; *Lafaye's Catullus*, by Prof. Robinson Ellis (see *ACADEMY*, Nov. 10, 1893); *Reichel on Homeric Armour*, by Dr. Walter Leaf, who, we observe, approves the interpretation of *κηκιδες* as gaiters to protect the shin in walking from the edge of the shield; *Holm's Greek History*, by Mr. J. B. Bury; *Sonnenschein's Parallel Greek Grammar*, by Mr. J. Donovan, who concludes with terms of very high praise; *Bérard on the Phœnicians in Arcadia*, by Mr. E. E. Sikes; recent editions of *Hyperides*, by Dr. J. E. Sandys; *Belling on Tibullus*, by Prof. Postgate; and, finally, an examination of Dr. Furtwängler's theories as to the Parthenon and its marbles, by Miss Jane Harrison, suggested by the appearance in English of his "Masterpieces of Greek Sculpture."

REPORTS OF SOCIETIES.

VIKING CLUB.—(Friday, Feb. 1.)

DR. J. G. GARSON in the chair.—Mr. A. H. Cocks read a paper on "A Boat Journey to Inari." The lecturer commenced by saying that "Inari," in the Norwegian "Enare," Swedish "Enars Trösk," Lappish "Anar Javre," was probably not known by name to any of his hearers; yet it was a lake which was said to be the sixth largest in Europe, being roughly speaking (for it had never been accurately surveyed) seventy miles from north to south by fifty from east to west, and about seven times the size of the Lake of Geneva. It was studded with islands (said to be 1700 in number) on which Scotch firs grew, besides lesser holms and rocks. His route to it lay sometimes in Norway, sometimes in Russia, and sometimes in Finland; and the greater part of the journey was performed by water up the River Pasvig (Norwegian), or more correctly Patsjok (Lappish), which is rather a series of lakes joined together by waterfalls and rapids than a river as we understand the term, while sometimes it flows in two parallel systems of lake and rapid. The country was for the most part virgin forest, with here and there a glimpse of low mountain ranges. There is no accurate map of it, and no complete account of the country he traversed has ever been given; so he had practically an untold tale to tell. There was no road through the country but the swirling river; and the traveller might be thankful if at night he could reach the hut of a Lapp or of a Kvæn colonist in which to pass the night. If not, he must camp out with only an upturned boat to shelter him from the frost. Kvæn is the proper name of the people we know as Finns, for throughout Scandinavia the name "Finn" is applied to the Lapps. The Kvæns who push out into these distant parts are for the most part of a very rough class, and by no means favourable specimens of the nation. The Lapps are, with the exception of the Samoyeds who inhabit the north-east of Russia eastwards of the White Sea, the most primitive inhabitants of Europe. Since 1811 only Russian Lapps have been allowed to graze reindeer in the Czar's dominions; and this cruel edict has pressed very hardly on this diminutive people, for the Lapps are very averse to choosing Russian nationality, and the Reindeer Lapps are principally Norwegian or Swedish. Diminutive people is a term justly applied to them, for the men seldom exceed 5 feet 4 inches, and the women are frequently under 5 feet in height. They are divided into four nationalities—Norwegian, Swedish, Russian, and Finnish. Of these, the Norwegian and Swedish

Lapps have been often and fully described; but the Russian, and equally so the Finnish Lapps, are almost unknown. Therefore, as the lecturer travelled with Russian Lapps, and besides met many parties of them and also of Finnish Lapps, his journey, besides its geographical, had considerable ethnographical interest. He found that the Russian Lapps, except as to their clothing and the addition of coffee and sugar to their food supply, are living now much the same life as their ancestors probably lived two thousand or more years ago—a far more primitive life, in fact, than that of the Reindeer Lapps. They have not yet begun to use tobacco, and reading and writing are entirely unknown among them; but each individual has his mark, which is as well recognised as a name would be elsewhere. Unlike the three other divisions of the race, they are a very cheerful, light-hearted people, and have the curious habit of expressing their thoughts aloud in extemporary sing-song. The Lapps are the remains of a non-Aryan race, which undoubtedly extended at one time much further south than at present, probably over the greater part of Europe. Their numbers were estimated by Prof. Frits in 1871 at: Norwegian Lapps, 17,178, besides 1900 half-breeds; Swedish, 7248; Russian, about 2000; Finnish, about 1200, or under 30,000 in all. The lecturer then gave a detailed account of his journey, starting from Vardo, whither he had gone for the whale-fishing in the late summer of 1888, across the Varangerfjord, up the Bøgfjord, and then up the inner Klosterfjord to the mouth of the river Patsjok. Here he engaged boats, roughly but skilfully built by the Lapps, and guides, the chief of whom had learnt to speak Norwegian, having been on a sea-faring voyage, and having returned with the vessel all the way to Throndhjem, and he thought himself quite a man of the world in consequence. A description followed of the Lapp huts, which are situated in groups at various points, the inhabitants migrating from group to group according to the fishing season. They have no artificial light but firelight, and the huts are very scantily furnished. The journey up stream necessitated constant portages past rapids and waterfalls, and a striking contrast was drawn between camping out in summer on the banks of the Thames and in autumn on the Patsjok. The furthest point reached was the hamlet of Inari, on the further side of the lake of the same name. An interesting memorial, which he secured at a Finnish Lapp's hut, was an implement of wood and reindeer-horn, used for breaking up the inner bark of the Scotch fir, which is used for soup. Among the islands on Lake Inari is a very striking conical one called "Uko," or "Old Man," after the god of that name, who was the second god in the old Flemish mythology, equivalent to the Lappish god "Horagales." The chief god was called "Immel" by the Lapps, or "Jumala" by the Kvæns; but Uko, or Horagales, the second, must have been of considerable importance, as he presided over the sky and air, the weather, wind and water. It is said that traces of the sacrifices and rites formerly performed on this island are still visible; but the lecturer was not able to visit it, as he wished, being obliged to take advantage of a fair sailing breeze for his return journey, and there being a dangerous stretch of open water between the island and the shore. The lecture was profusely illustrated with a series of magic lantern slides, prepared by Mr. Cocks from photographs which he had taken.—Dr. J. G. Garson said that the thanks of the meeting were due to the lecturer for the account of his very interesting journey. He thought that it was evident why so little is known of Lake Inari, as the hardships and difficulties Mr. Cocks had described would deter most people from adventuring thither. The Lapps were undoubtedly a remnant of the Mongolian element once so widely distributed over Europe. They belonged to the yellow race of mankind; but probably Mr. Cocks could not say if this was apparent in those he had met with, as from the account he had given of their habits he had probably never seen the colour of their skin, as they appeared never to wash. But in any case, both the Turks, who were almost the only other European representative of this race, and the Lapps were so mixed as not to show any marked trace of their Mongolian characteristics. But their language showed their kinship

to other Mongolian races in Northern Asia. Prince Roland Bonaparte had spent some time among the Norwegian and Swedish Lapps, and had published some of his observations of them and of the dialect they spoke. From the photographs exhibited, it appeared that the Lapp dress was very similar to that worn by the Samoyeds, which consisted principally of a loose robe tightly girt in at the waist. It was probable that both nations had found this best adapted to keep in the heat of the body. The Samoyeds wore gloves, or rather mittens, which were sewn on to their sleeves, with a slit at one side, so that they could get their hands out if they wanted to. He should be glad to know if Mr. Cocks had noticed the same practice among the Lapps.—Mr. A. F. Major, hon. sec., said that there was one question which he should like either the lecturer or Dr. Garson to answer if possible. Were the Finns and the Lapps of the same stock? Mr. Cocks had said that the Lapps were called Finns in Scandinavia. We constantly read of Finns in the Sagas, which Cleasby's Icelandic-English Dictionary renders as "Finns or Lapps," the word Lapp, according to the same authority, occurring only in Orkneyinga and in late annals. Were then the Finns and Lapps at that time scarcely distinguished? Mr. Poultney Bigelow had remarked at the last meeting on the resemblance he had observed between the Japanese and Norwegian Lapps. On this point there was a note in the *Daily Chronicle* of January 31, to which it might be worth while to call attention. It said that Dr. Winkler had been studying the origin and family connexions of the Japanese, and had come to the conclusion that they are physically and linguistically different from the Chinese, and "are not even a Sinitic people. On the other hand, they seem closely allied to the Ural-Altaic stock, which includes the Samoyeds, who still wander by the shores of Arctic Europe and Asia, the Finns, the Magyars, and in a less degree the barbarous Tungus.—Mr. Cocks said, in reply to Mr. Major, that there was little doubt all these tribes were connected, and the Lapps and Finns were certainly distant connexions of one another. With regard to the Japanese, he had himself noticed a striking resemblance between them and the Samoyeds, when the Japanese village was being exhibited in London, having gone thither immediately on his return from the company of Samoyeds. The Japanese inhabitants seemed to him to be civilised Samoyeds. It must, however, be borne in mind that the Lapp race was very much mixed at the present time. With regard to the question asked by Dr. Garson, the Lapps wore mitts like the Samoyeds, but these were tied on, not sewn to the Peck.

FINE ART. OBITUARY.

REGINALD STUART POOLE, LL.D.

It is not without a certain sad appropriateness that Newton and Poole, who were so closely associated in life and work, should die nearly at the same time. But Poole was much the younger man; and his friends might well have hoped that he would have spent a few more years, not in repose—that was to him almost impossible—but in literary work.

Born in 1832, Reginald Stuart Poole passed the tenth to the seventeenth years of his youth in Egypt with his uncle, Edward Lane. No doubt these were the formative years of his life. He imbibed from Lane a great accuracy in, and love of, detail, scholarly instincts, and a strong conviction of the worthiness of the life of the savant; but perhaps these early surroundings made him less of an Englishman than most of his contemporaries in education and character.

While yet a boy he published a work of some merit on Egyptian chronology; and at the age of nineteen he was appointed, through the influence of the Duke of Northumberland, his uncle's friend, to a post in the department of antiquities in the British Museum. For forty years he remained a prominent and in-

fluential official of the Museum; and no one has done more to render its riches accessible to the educated public. Poole's career, however, would have been happier, perhaps more perfectly successful, if he had been able to devote himself wholly to the pursuit of Egyptology, in which he had already made so much progress. For reasons which it is unnecessary to detail, this was not his destiny. While Egypt remained to him a passion to the end of his life, by far the greater part of his working time was occupied with the pursuit of numismatics, of which subject he attained a knowledge probably unrivalled in its width and technical mastery. His alliance with numismatics was probably at first an *affaire de convenance*; but he did his duty nobly by the subject, and became a very prolific author of numismatic works.

In 1866 he was made assistant-keeper, and in 1870 keeper of the department of coins and medals. The twenty-two years during which he held the latter post were marked by the appearance, in rapid succession, of an immense array of volumes (thirty-five in all), in which the numismatic treasures of the British Museum—Greek, Roman, English, Arabic, Indian, and Chinese—were fully published to the world. Of course, the main part of the work was done by junior members of the department, and by scholars outside the Museum staff, specially engaged. But Poole must not lose the credit of its organisation and carrying through. He laboured with immense pains in the correction of proofs, comparing every coin with eyes which were microscopic with the written descriptions; and then, with his habitual generosity, he was quite willing that his subordinates should receive most or all of the credit of the work. The labours of catalogue and revision, monotonous and tiring enough to try the toughest Teuton, occupied most of his official hours. But no human being could have given his life to such work only, least of all Poole, who had a great love for society, for organisation, for helping students, and for enlarging his own horizon. In no part of the Museum were students of all kinds welcomed with more friendly cordiality than in the Coin Room; nowhere were greater efforts made to give public access to the wealth of the Museum; in no department did a more cordial and friendly spirit of co-operation reign.

At no time did Poole entirely abandon the Egyptological studies which had occupied his youth. The article "Egypt" in the *Encyclopædia Britannica*, and a pleasant work on the *Cities of Egypt* appeared from his pen. And when, early in the eighties, the Egypt Exploration Fund was organised, it is hard to say which of the two secretaries, Mr. Poole and Miss Amelia B. Edwards, was more active and enthusiastic in its promotion. A series of brilliant discoveries rewarded the promoters of the scheme, which greatly added to Mr. Poole's happiness, even if, as may be feared, the work and worry which they involved shortened his life.

In 1885 Sir Charles Newton resigned the chair of Archaeology at University College, and Mr. Poole succeeded him. His plans for teaching were very ambitious—art ancient and modern, Oriental and Occidental, was to be the subject of the lectures of a variety of experts. So large a scheme was sure to be only partially carried out; but it is certain that to it students in London have owed some excellent courses of lectures. Poole himself was fond of lecturing, and was very fluent and suggestive; but it was difficult for so enthusiastic a man always to keep line and measure.

Probably few men living have such an encyclopædic range of knowledge as had Mr. Poole, a knowledge reaching almost every

domain of history and of art, though he was not by any means a systematic reader. Perhaps the very abundance of knowledge sometimes interfered with intellectual perspective; for while most minutely accurate in detail, Mr. Poole's works sometimes miss the true proportions of things. The chief debt which science owes to him is as the originator and organiser of the voluminous coin catalogues, which at present stand alone for completeness and method, and without which constructive works such as Head's *Historia Numorum* could not have been written.

It is impossible for one who has known Mr. Poole so long and so well as I have to conclude without a few words as to the unfailing kindness and generosity of his character. He always saw the best side of every person, and the most hopeful side of every undertaking. This sanguineness of disposition caused misunderstandings in some quarters. He could not help, when encouraging students or discussing projects, using phrases which seemed to the hearer to imply more than he perhaps meant, at all events more than he was able to perform. Hence some disappointments. But the fault arose from a too ready sympathy and feelings too easily moved, and characterised a very loyal, warm-hearted, and affectionate disposition. In the whole circle of his acquaintance, which was very large, everyone naturally turned to him in any trouble, and soon learned what genuine and earnest kindness lay at the basis of his character.

PERCY GARDNER.

Oxford: Feb. 11, 1895.

LETTER FROM EGYPT.

Assuan: Feb. 1, 1895.

I have little to write about, partly because the season has been an adverse one to dahabiyeh-travellers, the north wind having almost forgotten to blow their boats up the Nile. So I have done little more than struggle on against contrary winds. However, I have spent a day with Prof. Petrie in the western desert, opposite Koptos, where he has discovered some interesting graves, as well as a temple of Thothmes III. at a Kom, which turns out to be the Nubti or Ombos of Denderah, the natives of which, according to Juvenal, made sanguinary war against the crocodile-killing Denderites. Dümichen and Daresay had already suspected the fact, and Dümichen had identified the place with the Pampané of the *Notitia Dignitatum*; but Prof. Petrie's excavations have now raised it to a certainty. I spent another morning with Mr. Somers Clark at El-Kab. He had just uncovered an underground room, belonging to the temple within the walls of the old city, which was built of inscribed blocks taken from an earlier edifice. It is probable that this edifice was some part of the temple itself, erected or restored by Darius, since Mr. Clarke has further discovered the cartouche of that monarch, who must be added to the list of builders at El-Kab. A fragment of the cartouche of Akhoris has turned up in the close neighbourhood, so the chamber may have been constructed by him. I may add that the cartouches on the columns of the temple pictured by Belzoni in the plates illustrative of his researches and operations in 1820, shortly before their destruction, are those of the same king.

On the eastern bank of the river, a little below Siût, and to the north of Benûb, the Beduin have come across a new tomb, or tombs, objects from which they have been selling in Siût. Among them are scarabs with the name of Thothmes III.

Mr. Farmer Hall has obtained two clay seals in excellent condition and covered with hiero-

glyphs, one of which bears the name of a "commander of the soldiers of Pepi" of the Vith Dynasty; and in the hands of a dealer at Luxor I have noticed a stele dated in the eighteenth year of Ahmes I., the founder of the XVIIIth Dynasty, on which the cartouche of Queen Amen-sit appears by the side of that of Ahmes. In the same hands is an enamelled porcelain plaque, on one side of which is the cartouche of Seti II., while on the other side are three incised marks similar to those on the back of the porcelain plaques of Tel el-Yehudiyeh.

A. H. SAYCE.

NOTES ON ART AND ARCHAEOLOGY.

A PORTRAIT of Thomas Sutton, the founder of Charterhouse, has recently been brought to light, which has every appearance of being an authentic likeness taken during life. Hitherto Carthusians have had to be content with presentments of their founder, numerous enough it must be owned, but all of them dating from a period long after Sutton's death, and at best either copies of copies or free renderings of some perished original. But strange as it seems in the case of a man of such mark in his day, no actual portrait of the living man was known to survive. The full-length portrait in the Great Hall, engraved by Faber, was painted 150 years after Sutton's death. The present portrait is a small panel of some fifteen inches high, giving only the head and shoulders, painted apparently by a Flemish or German hand, of no mean skill, at the end of the sixteenth or the beginning of the seventeenth century; and it was found in a house at Stoke Newington (where Sutton married his wife, Elizabeth Dudley). It has been purchased for Charterhouse; and in order to enable as many Carthusians as possible to possess it, it has been resolved to have it reproduced of nearly full size by Goupilgravure, and issued at a nominal price through Mr. J. H. Merryweather, editor of the *Greyfriar*, Charterhouse, Godalming.

THE following exhibitions will open next week: a series of English landscapes, illustrating the effects from dawn to moonrise, by Mr. Alfred East; and a collection of pastels and pictures of Venice, by Mr. Gifford Dyer—both at the Fine Art Society's, in New Bond-street; and a collection of pictures of the sea, by Mr. E. E. Keene, at the Royal Arcade Gallery, Old Bond-street.

WE may also mention that there has been on view, during the latter days of the present week, an exhibition of works by amateur and other members of the Royal Water-Colour Society Art Club, in Pall Mall East.

MR. EDWARD R. HUGHES has been elected a member, and Messrs. E. A. Abbey and R. W. Macbeth have been elected associates, of the Royal Society of Painters in Water-Colours.

THE third general meeting of the Hellenic Society for the current session will be held at 22, Albemarle-street, on Monday next, at 5 p.m., when Mr. J. L. Myres will read a paper on "Researches in Lycia."

MESSRS. DICKINSON & FOSTER, of New Bond-street, propose to hold, in the course of the spring, a loan exhibition of the miniatures of the late Robert Thorburn, A.R.A., whose widow has promised her assistance.

THE Society of Arts is offering two prizes—a gold medal and £20, and a silver medal and £10—for the best photogravure copy produced from Mulready's picture, "Choosing the Wedding Gown," now in the South Kensington Museum, the object of the offer being to encourage the development of photogravure in this country. Permission to photograph the picture has been obtained by the society from the Science and Art Department.

MUSIC.

RECENT CONCERTS.

THE first London performance of Dr. Parry's "King Saul" was given under the composer's direction at the Albert Hall last Thursday week. It was known beforehand that he had recognised the justice of the charge of excessive length brought against the work, and had resolved on making some cuts. The art of cutting is perhaps more difficult than that of composing; anyhow, Dr. Parry is more skilled in the latter than in the former. To shorten the work by merely omitting certain movements was not the whole of his task. Dr. Parry originally placed at the head of the Oratorio an instrumental Introduction, giving, after the manner of Gluck and Wagner, an exposition of various themes relating to the principal personages of the drama: an excellent idea, and one well carried out. It was written to prepare listeners for what was about to follow. Why, then, omit it? If Dr. Parry considers it of so little importance that it may be set aside altogether, it ought never to have been written. The "Aïse and Sing" soprano solo, which is weak, and which, moreover, in its opening bars vividly recalls a well-known Aria of Mendelssohn, was wisely withdrawn; but there are plenty of places in the Oratorio where the excision of a few bars would scarcely be noticeable, and yet materially and advantageously reduce its length. We do not find the work long because it lasts so many minutes or hours, but because the composer occasionally nods. Dr. Parry has retained the whole of the "Endor" scene. We are still of opinion that up to the words, "Thou and thy sons be with me in the grave," the music is powerful, but that from that moment interest flags. One has to screw one's faith to the sticking-place to feel the reality of the interview of Saul with the witch: to protract that interview is dangerous. The Biblical narrative is remarkable for its brevity. Why should not the words of Samuel announcing the death of the king and his two sons have been followed immediately (or after, perhaps, funeral music) by the "Lamentation"? Perhaps Dr. Parry is not aware how the latter part of the Oratorio drags. The gradual withdrawal of many of the audience before the close of the performance showed, in a very practical way, that their attention was not absorbed. Empty seats will probably make a stronger appeal to the composer than the voice of many critics. The performance was most unsatisfactory, but in our comments we have taken that into consideration. There had evidently not been sufficient rehearsal, if rehearsal at all, with band and chorus. The choir sang well, and the soloists—Miss Anna Williams, Miss Frances Oliver (who took the place of Miss Marie Brema at short notice, and sang the music of the "Evil Spirit" with much dramatic power), Miss Hilda Wilson, and Messrs. Henschel and Douglas Powell—distinguished themselves. Mr. Henschel is, indeed, admirably suited in the tragic rôle of Saul. Mr. Powell, in the thankless part of Samuel, acquitted himself well. One last word about "King Saul." There is so much that is good and great in it that we have emphasised what we consider to be its weak points. We believe the Oratorio, as a whole, one of the best ever produced by an English composer. Whether Dr. Parry will act on any hints we may have thrown in of small importance; the great thing is for him to feel that there is still something to be done to ensure the success of "King Saul."

Mr. Arnold Dolmetsch gave his third concert on Tuesday evening, this time at the small Queen's Hall. The programme commenced with an interesting Sonata for violin and harpsichord by Job. Jakob Walter. The

work was published in 1688. Perhaps one day Mr. Dolmetsch will let us hear one of that composer's "Scherzi" with lute accompaniment, which were printed at Pragus in 1676. Then came a Sonata by Telemann, also one by Handel for flute, violin, violoncello, and harpsichord. The slow movement of the latter work is delightful, but the rest of the music is in what may be called Handel's everyday style. Bach's "Fantasia Chromatica" was played by Mr. Dolmetsch on a clavichord, an instrument which the composer is said to have preferred to the pianoforte. It was undoubtedly an interesting performance, but the tone of the instrument is far too weak for a concert-room. Mr. J. A. Fuller-Maitland gave an intelligent and skilful rendering of Bach's Toccata in G major on a fine harpsichord. The concert concluded with the same master's "Cantata Burlesque," or Peasant's Cantata. It would be difficult to make some people believe that Bach could write comic music. But this Cantata is brimful of humour, and light as an Offenbach operetta. In "Hänsel und Gretel" melodies of a thoroughly popular cast are combined and developed with all the resources of counterpoint: a happy mixture of nature and art, the latter enhancing the former. And Bach, the greatest master of counterpoint, wrote his Cantata on similar lines and with similar result. The words in Upper Saxon dialect must have puzzled many of the audience; an English version ought to have been added. The soli parts were well sung by Mrs. Hutchinson and Mr. Douglas Powell. The former was also heard in a lovely reposeful Aria from one of Bach's sacred Cantatas. It seemed almost a pity that the whole of the programme was not devoted to the Leipzig Cantor. Bach, like Beethoven, has infinite variety, and one can listen to him for a whole evening without any feeling of monotony.

J. S. SHEDLOCK.

MUSIC NOTES.

WE understand that Mr. Frederic H. Cowen's new opera, "Harold," is now all but completed, and that it will be produced by Sir Augustus Harris during the coming season. The libretto is by Sir Edward Malet.

SIR ALEXANDER MACKENZIE gave a most attractive lecture at the Royal Institution on Saturday afternoon. His subject was Humperdinck's opera, "Hänsel und Gretel." It is always interesting to hear one composer express opinions about the music of another; and it was pleasant to hear Sir Alexander's frank recognition of the sterling merit of his contemporary's work. We know from history that some of even the greatest musicians were neither just nor generous towards their fellow-workers in the field of art. Our lecturer referred to the "Dream Poem" of Hauptmann, which commenced its successful career on the continent about the same time as Humperdinck's opera. His reference to a peculiar feature of that poem, and one likely to prejudice an English audience, was, we venture to think, unwise. It is not our province here to criticise Hauptmann's remarkable poem, but we think that those who have read it will agree with us that a brief summary of its contents gives one a false idea of it. We wish Sir Alexander had told us something about the incidental music which is used abroad. It is a poem which yearns for music, and if the latter be good we feel sure that it must heighten the general effect.

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Prof. Flint studies the relation of Socialism to morality before entering on its relation to religion; but for present purposes it will be convenient to reverse the order. Religion he of course identifies with Christianity. Between this and Socialism there need not, he admits, be any necessary antagonism:

"Christianity is not dependent on any form of social polity or organisation. . . . So far as Socialism confines itself to proposals of an exclusively economic and political character, Christianity has no direct concern with it. . . . Whether land is to be owned by . . . everyone or only by the State; whether industry is to be entirely under the direction of Government . . . or left to private enterprise; . . . whether wealth is to be equally or unequally distributed, are not in themselves questions of moment to the Christian life" (pp. 451-453).

Nothing could be clearer or better. Nevertheless, the author subsequently proceeds to draw out a series of antitheses between the two systems:

"First, Socialism is antagonistic to Christianity in so far as it rests on, or allies itself with, Atheism or Materialism. It does so to a very large extent. . . . Secondly, . . . inasmuch as it assumes that man's chief end is merely a happy social life on earth. . . . Thirdly . . . inasmuch as it attaches more importance to the condition of men than to their character. . . . Fourthly . . . in so far as it does injustice to the rights of individuality. . . . I might proceed," adds Prof. Flint, "to mention other respects in which genuine Socialism and genuine Christianity are more or less opposed" (pp. 460-467).

And indeed anyone who chose might fill a volume with such irrelevant trifling. But we have only to substitute for the mythological personification "Socialism" the more accurate, if prosaic and uninteresting, term "some Socialists," and the whole elaborate array of antitheses dissolves into mist. Unless Prof. Flint is prepared to set his religion at loggerheads with every beneficent movement of modern times, he should beware of such compromising sophistry; for what good cause is there that some persons, not Christians, have not advocated, and in advocating have not endeavoured to use as weapons for destroying Christianity? When slavery still existed, its partisans were not slow to point out—what was true—that

Abolitionism often went hand in hand with free-thought and free-love. Is it well that such a parallel should be suggested to the Socialists of our day?

It is perfectly easy to understand why Socialism should at first in the majority of cases, or even in all cases, be allied with an anti-Christian philosophy. The same openness of mind, or if you like so to call it, the same recklessness and eccentricity, that leads some persons to break with established beliefs leads them also to break with established institutions, to fancy that because they are old they must be bad. Thus, even if all Socialists were atheists and materialists, there would be nothing surprising in such a combination of heresies, nor more than a slight presumption that the companionship was not merely accidental and temporary. But this, if it was ever true, is now no longer true. As Prof. Flint himself tells us, "There are among thorough-going Socialists some Anglican High Churchmen and a still greater number of zealous members of the Roman Catholic Church." And although he adds that "such Socialists are comparatively few, compose no homogeneous body, and possess little influence: it is enough to note that they exist" (p. 370), one may venture to differ very strongly from the last observation. One may even doubt whether Prof. Flint himself can regard the appearance of such books as *Stephen Marx* and *The New Party* with unruffled composure: whether his object is not rather to stem a current that is sweeping the churches themselves onwards over the precipice of Collectivism.

I agree with Prof. Flint in thinking that Socialism is necessarily antagonistic to individual liberty. But this is not a quarrel in which religion as such seems to be specially interested. To call even "an entire subjection of individual wills to social authority" "wholly at variance with a Christian conception of the nature, dignity, and duty of man" (p. 459), is to ignore the fact that, to say nothing of slavery, the profession and practice of Christianity have always been considered perfectly compatible with military service. Yet the discipline of Socialism could not be sterner than the discipline of an army; its soldiers would at least have a voice in the selection of their chiefs and in the direction of their combined efforts; nor would they run the risk of having to join in the destruction of life and property on behalf of an unjust cause.

Apart from religion, Prof. Flint reproaches Socialism with "basing its moral doctrine on altruistic hedonism" (p. 372). This, of course, will not condemn it in the eyes of Utilitarians. But there is no necessary connexion between the two systems. Plato and Fichte were anti-hedonists and Socialists; Mr. Spencer is a hedonist and an anti-Socialist. Nor is it true to say that Socialism as such "ascribes to the conduct and habits of individuals no moral character in themselves . . . sees in the personal virtues no intrinsic value, but only such value as they may have when they happen to be advantageous to the community" (p. 371). Individual Socialists may or may not hold such opinions: in this

respect, at least, the members of a collectivist community would be left free to choose. If it can be shown that purity, temperance, courage, gentleness, and patience have any intrinsic merit apart from their effect on our fellow creatures, then they will preserve that quality through all possible transformations of society. It might even be contended that, in the absence of a field for beneficence, they would become the only virtues recognised.

Prof. Flint nowhere defies the limits within which social authority may legitimately be exercised over individuals; nor perhaps does he believe that those limits can be defined. But he decidedly rejects individualism in the Spencerian sense, though not apparently as the result of a very careful examination into its meaning. Discussing the formula, "The liberty of each, limited alone by the like liberty of all," he asks "Like to what?" and can find only two answers: "That each individual may do to any other what he pleases, provided all other individuals may do to him what they please"—which means absolute anarchy—or that "the liberty of each and all should be limited by a like law"—which leaves room for a great variety of constitutions (p. 68). But neither of these is Mr. Spencer's solution, as Prof. Flint ought to know. A study of that philosopher's *Ethics* might also have prevented him from quoting without a reference as "the advice of Mr. Herbert Spencer"—"Do nothing: leave 'good-for-nothings' to perish" (p. 298). In the *Principles of Ethics* I find such a course pronounced "impracticable with our present sentiments" (Vol. ii. p. 393). Again, to quote as an "individualistic error," the thesis that "social environment has no influence, or but slight influence on individual character," is, in the absence of more specific reference, quite unwarrantable. The most illustrious of living individualists teaches the exact contrary.

These are points on which Prof. Flint can hardly be expected to change his opinion. But I may be permitted to note as subjects for correction in a future edition, two minor errors. On page 33, "Phileas of Chalcedon" is mentioned as having framed a Utopia "about six centuries before Christ." The name of Phileas is unknown to Greek philosophy; nor could anyone have possibly constructed a socialistic ideal at the time mentioned. The writer meant is probably a certain Phaleas, who seems to have been a contemporary of Socrates. On page 262 we are told that

"were the people of France grouped into households of four individuals each, and the whole annual income of France equally apportioned among them, each of these households, it has been calculated, would only receive three francs a day."

The population of France being thirty-eight millions, her whole annual income would amount, if this statement were true, to about ten and a half milliards. But the lowest estimate gives it as twenty milliards; so that each group would receive nearly six francs a day, at the very least.

ALFRED W. BENN.

The English Novel. By Walter Raleigh. (John Murray.)

RARE critical acuteness, informed by wide reading, and illumined by wit: these are not precisely the qualities which we are accustomed to expect in an Extension manual. Yet they have all gone, in bounteous measure, to the making of the little book before us. Prof. Raleigh has grappled with a hydra, and has overthrown it. To unravel the intricate pedigree of the modern novel; to track its descent from the obscure *origines* of *fabliau* and *novella* to the full-blown glories of the Wizard of the North; to distinguish the warring strains of heredity in its composition, the successive infusions thereto, of the blue blood of romance, or the paler ichor of realism: it is a difficult, and in many ways a thankless, task. Prof. Raleigh appears to have brought to it an inexhaustible appetite for all qualities of fiction: he is at home with Mrs. Radcliffe and Mrs. Aphra Behn; the wreckage of the libraries, from *Le Grand Cyrus* to *The Adventures of Cherubina* is familiar to him; he has mastered the innumerable involutions of Roger Boyle's *Parthenissa*, and has found "the lowest depth to which English romance-writing sank" in the "polysyllabic abstractions" of the *Bentivolio* and *Urania* of Nathaniel Ingelo, D.D. Nor in all this slippery chaos of protoplasmic forms of life does he at any time appear to miss his critical balance. There are primitive organisms which are merely exhausted and degenerate; there are others which at least contain the "promise and potency" of a new life; and between these he is never at a loss to distinguish; nor, when he happens to stumble up against a masterpiece, does he ever fail to recognise it, or to set forth in clear and precise terms exactly what are the qualities which make it such. It is, perhaps, this facility in hitting off with a few happy phrases the leading characteristics of a book or a writer which gives Prof. Raleigh's work its especial charm and value. He has both metaphor and epigram at his command; and he uses them both, as in such a volume they should be used, not to afford rhetorical ornament, but solely to make his criticism vivid and memorable. Let me put together some of his chief felicities. Of the *Gesta Romanorum*, he says:

"In this work, allegory, which flourished all through the middle ages like some deadly carnivorous plant, entrapping all bright careless forms of life, and converting them to nutriment for its own vegetable substance, appropriated to itself the most volatile of the jests and anecdotes of mediæval society."

Of Don Quixote:

"The romances of chivalry were doomed from the very beginning of the new movement, and the greatness of Cervantes' achievement is not that he killed a dying man by ridicule. Rather, he found the romances rapidly passing away, and, loving them, put forth his hand just in time to save as much of the perishable stuff of which they were composed as he could put to new and lasting uses."

Of the scurrilous imitators of Fielding and Smollett:

"The personal intention, when it is allowed to predominate, is the death of art in fiction."

To compare the method of some of these minor writers to the photographic art would be to compliment it unduly, for the camera is used by them in the service, not of art, but of police. The imaginative structure is the most careless and insignificant part of their work: it is no palace of Romance, no guildhall of Comedy, that they seek to erect, but a hasty, low earthwork, behind which they may lie on their bellies and shoot at their enemies."

It is almost impossible to give any adequate idea of such work as Prof. Raleigh's by means of "elegant extracts"; but I may be allowed to conclude this little selection with what seems to me to be a remarkably fine bit of criticism upon a noticeable feature of Jane Austen's novels:

"By the most delicate of irony she allows the opinions and feelings of her characters to colour her own matter-of-fact narration. 'There certainly are not so many men of large fortune in the world as there are pretty women to deserve them,' she remarks, on the first page of *Mansfield Park*. Stupid readers, who ought to be in her books instead of outside them and trying to read them, agree with her; good serious critics, on the trail of fine sentiments, exclaim in sorrow that she says a hundred things like this. But she is thinking of the matrimonial prospects of the three Misses Ward, and putting herself at the point of view of the family, with a certain subtle literary politeness that is charm itself. Her own views on the subject of marriage she does not trouble to explain."

I need hardly say that Prof. Raleigh does not begin the history of the English novel with Fielding. He recognises that the later forms of prose narrative have been evolved by slow degrees out of the earlier ones, and that to begin from any point in this evolution, except at the beginning of it, would be, to say the very least, arbitrary. He has admirable chapters on the translated romances of the early sixteenth century, on the writers of Elizabethan fiction, on the decay of romance in the seventeenth century. Nor is he blind to the fact that, in considering the development of the novel, account must be taken from time to time of writers who were not novelists. Chaucer wrote in verse; none the less he is the first of English story-tellers, and Prof. Raleigh is right to analyse some of the leading features of his unexampled method. In the same way he calls attention to various forms of literature which border upon fiction but are not quite it. Mr. Aitken's discovery that Defoe's *Apparition of One Mrs. Veal* was not, as has been usually supposed, a work of pure imagination, came too late for Prof. Raleigh to utilise it. But there are the autobiographical pamphlets of Robert Greene, the "characters" of Sir Thomas Overbury, and countless others, the diaries of Evelyn and Pepys, the essays of Addison and Steele, the religious allegories of Bunyan; and to all these he points as having had their share in determining the lines upon which fiction was to be built, as strands woven into the fine web of the English novel. One point I think he might perhaps have laboured a little more, the way in which the novel has become the direct inheritor of the Elizabethan drama: taking its place and carrying on its work, mainly in virtue of altered social conditions, of the growth of priating, of the

improvement of communication, of the gradual process by which the circle of those who care for literature has come to include the whole country, and not merely a single city grouped around its theatres. But, if one must criticise, perhaps Prof. Raleigh is not quite so successful in the architectonic structure of his book as in the elaboration of its several parts. He defines his aim, in the Preface, as "critical and historical, to furnish studies of the work of the chief English novelists before Scott, connected by certain general lines of reasoning and speculation on the nature and development of the novel." Well, Prof. Raleigh's "studies" could hardly be improved upon; if his "general lines of reasoning and speculation" appear to at least one reader to be less firmly conceived and maintained, that is largely due to the inherent difficulties of the subject. The novel is an immensely complex, a chaotic thing: the very type of an indefinite, as the sonnet is of a rigid, literary form. Still the fact remains that what should have been the main thread of Prof. Raleigh's discourse, the account of the lines on which the various forms of narrative grew out of and replaced each other, as the successive forces and influences came into play, does appear to me, especially in the earlier chapters, a little hazy. He gives us a series of brilliant descriptions and criticisms, and sometimes these obscure the framework of theory which should connect them. A certain argumentative incoherence has something to say to this. Take the following paragraph:

"The most notable of the Elizabethan writers of fiction were not imitators of Lyly. With the success of *Euphues* the day of the novel was fully come; and Brian Melbancke, John Dickenson, Barnabie Rich, and many others, told their tales, and followed their progenitor to the cell of oblivion whither he retired. Of Greene and Lodge some few more words are necessary, while Nash and Sir Philip Sidney claim places by the side of Lyly as innovators in the art of prose fiction, and foreshadowers of later schools of romances."

I do not think that an ignorant reader—and an Extension student is generally pretty ignorant—would easily grasp the logical connexion of these sentences. Surely he would be justified in assuming that the whole passage was an expansion of the opening statement; and surely he could never be expected to know, from the way in which it is put, which of the writers named Prof. Raleigh meant him to take as "imitators of Lyly," and which as "notable writers of fiction." I certainly do not know myself. This, however, I do know: that, in spite of any shortcomings, I have rarely read a fresher or more stimulating book of its kind than this of Prof. Raleigh's.

EDMUND K. CHAMBERS.

"RULERS OF INDIA."—John Russell Colvin. Sir Auckland Colvin. (Oxford: Clarendon Press.)

VICEROYS of India, Sir Auckland Colvin would have us think, are ephemeral beings, who quickly pass away and are gone. "Scarcely has one had time to look round his camping ground before his successor's

tents are approaching." 'Tis but a tent, as Fitzgerald makes Omar Khayyam say; but the dark *ferash* must remain to strike and prepare it for another guest; and there remains, too, the little band of "unremembered workers"—lieutenant-governors and councillors, secretaries and magistrates—who will stay till their service is accomplished, and they can "plod to their homes in obscurity." In common justice, therefore, Sir W. Hunter's series of "Rulers of India" includes provincial chiefs as well as Governors-General; and there were special reasons why John Colvin should not be overlooked. History has not dealt fairly with him. Even in a previous volume of the present series his acts have been misconstrued and his character wrongly drawn. And, while fulfilling a pious duty, his son is also able to correct certain errors that have prevailed concerning the measures, as well as the men, of two momentous periods in the annals of British India. The story of John Colvin's career may be only the preface to a larger work; but it indicates the lines on which the true history of the first Afghan War and of the Indian Mutiny should be written. We have had shiploads of sentiment about both events, special pleadings in abundance, and all the drum and trumpet parts. A dispassionate and convincing review of those dark days has yet to appear. The concluding volume of the "Rulers of India" encourages the hope that Sir Auckland Colvin will undertake at least a portion of the task.

No less an authority than the late Sir Henry Maine has declared that the Afghan War of 1838 was exclusively the work of the Board of Control: that is, of an official department in London which, feeble enough in other respects, took the initiative in all diplomatic and military measures to be carried out by the executive in India. Much might be said, too, in favour of the contention that the authorities at home formed a wise and statesmanlike resolve, when they determined to protect Herat from external aggression, and to re-establish the kingdom founded by Ahmed Shah. This policy, pursued with ordinary prudence, would have placed India beyond all fear of attack from the north-west, would have averted an enormous waste of blood and treasure, and would have solved long ago the most difficult problems which perplex the rulers of India at the present day. It failed disastrously, owing to slight errors of detail in the conception, but more especially because some of our military chiefs in Afghanistan were hopelessly incompetent. Kaye's *History of the War in Afghanistan* was written on the assumption that both diplomatic and military blunders were mainly due to the defects of the original design; and he laid the blame for these defects on the shoulders of Macnaghten, Torrens, and Colvin. Elphinstone considered that Kaye was guilty of great unfairness to Macnaghten, an opinion that seemed incontrovertible to the present writer when he had an opportunity some years ago of examining, in the original, a large number of Macnaghten's private letters. Sir Auckland now makes it clear that Kaye was

no less unfair to John Colvin, who acted as the Governor-General's private secretary before and during the Afghan War. He is righteously indignant that so many unfounded and unwarrantable misstatements, false insinuations, suppressions of truth, and deliberate perversions, should have been palmed on the public as standard history. "Since the days of Herodotus," he asks, "was history ever so written?" Kaye did not even mention the despatch sent out to India in June, 1836, by the Secret Committee of the Court of Directors, though without this document, as our author says, Lord Auckland's whole policy is unintelligible. With it the theory that the Governor-General was controlled by his secretaries must fall to the ground. When, in 1851, Sir John Kaye first published his history, he may not have had full access to official papers; but at the dates of his second and third editions "there was no despatch so secret but he could lay his hands on it." Sir Auckland, therefore, holds that the repetition of his "fly-moving-the-wheel theory" was absolutely without excuse.

It is a question of literary ethics, about which, perhaps, there may be two opinions. That Sir John Kaye was mistaken is indisputable; but, when he is censured for not correcting his mistakes, something may be said on the other side. Take a parallel case. The theory which Sir Auckland Colvin now demolishes was accepted by the author of another volume in this very series—namely, by Capt. Trotter in his *Life of Lord Auckland*—where we are told that the Governor-General, having no settled policy of his own, "fell under the influence of William Macnaghten and John Colvin, both in their way able men, and both bitten by the prevalent Russophobia." Will the delegates of the Clarendon Press invite Capt. Trotter to revise his volume, or will they withdraw it from circulation? Either course seems unlikely.

When the storm of the Mutiny broke, Colvin was Lieutenant-Governor of the North-West Provinces. Sir John Kaye and Colonel Mangleson have both accused him of want of energy; and he has been taken to task for the issue of a proclamation inviting mutinous sepoys to surrender on terms which Lord Canning compelled him to withdraw. Other writers have followed the same lead. Sir Auckland's answer to these charges should satisfy any candid critic, that they are even less plausible than the attempt to saddle him with the responsibility of the Afghan War. His province was the centre of disturbance. At Agra he had a single English regiment and a battery of native gunners with which to make head against 42,000 rebel sepoys. There were no troops, no police, no loyal friends. The situation is summed up by the author of the *Memoir* in a few terse sentences:

"The whole country was armed and in uproar. Then came news of massacres of men, women, and children. At Agra he had a large European and Eurasian population, and a great fort, with an armoury which it was necessary to guard. He could not, therefore, spare a British soldier. Every weapon which he laid hold of snapped in his hand. Native States and their contingents alike proved broken

reeds. His powerlessness at the last overwhelmed his spirit. A week before he died, he attributed his mortal illness to his utter impotence. Enforced inaction at such a time was literally death to him."

As for the proclamation, it was cancelled by the Governor-General, because, owing to an incorrect rendering in English, it seemed to promise amnesty to sepoys who had actually been guilty of outrage. This was not in the vernacular version, the one actually issued; and when it is added that the vernacular proclamation was also issued in Oudh by Henry Lawrence adverse criticism is silenced.

It remains to be said that this volume differs from some of its predecessors in more ways than one. Not only has the author been enabled to make use of new and valuable material, but he has also constructed therefrom new and noteworthy explanations of the position of affairs at two turning-points in Indian history. Over and above this, we have a life portrait of a man who deserved well of his country, and whose character, cleared of the misapprehensions and detraction that obscured it, may be studied with interest and profit. In that study, moreover, the reader is guided by the experience of one who has himself left his mark in India, and who has displayed those same qualities of strong purpose, sound judgment, and calm resolution in face of peril with which he would invest his father. In Anglo-India, it would be superfluous to mention that Sir Auckland Colvin could make even a Blue Book readable.

STEPHEN WHEELER.

In the Guiana Forest: Studies of Nature in Relation to the Struggle for Life. By James Rodway, with Introduction by Grant Allen. (Fisher Unwin.)

SOUTH AMERICA has been fortunate in its explorers. They have had not only keen eyes but facile pens, so that he who enters the ranks numbering such members as Humboldt, Waterton, Bates, and Hudson, has to submit to no mean comparison.

Mr. Rodway, it may be said at the outset, maintains the high standard of a goodly line of predecessors. Some of the contents of this volume are already familiar to us in serial form; but the re-perusal which they invite is warranted, and they fall into fit place among the new material. As the title implies, it is with the Flora of the country, and the competition raging among it, that the book deals. Not that the author ignores the animal life lurking in the forest recesses; but only that his references to it are mainly incidental.

In devoting so small a proportion as one-seventh of the volume to man himself, Mr. Rodway shows a wise restraint. Some account of the native races has been furnished in his recently completed *History of British Guiana*; and other writers, notably Mr. Everard im Thurn, have given us exhaustive descriptions of Indian life. Nevertheless, to those unacquainted with the anthropology of this corner of South America, the chapter on the "Man of the Forest" will be acceptable, in the outline

of the Indian's career from birth, through manhood, to the end, which it supplies. It describes in a few light, effective touches the complete adaptation (which is ever the keynote of evolution) of these indigenous people to their surroundings. They are "made one with nature," both materially and mentally. Even the brown palm thatch of their huts, with the supporting stems, harmonise with the forest, and "their canoes with the dark waters of the creek." In the instincts and impulses which rule their lives they are on the plane of the lower animals, over whom there is no lordship, but with whom there is fellowship. They are, in Mr. Rodway's words, "but one of the species of living things, as much a part of the whole as the jaguar, the howling monkey, and the tapir." There is, as Mr. Everard im Thurn tells us, to the Indian no difference between himself and these—in fact, "all objects, animate and inanimate, seem exactly of the same nature, except that they differ in the accident of bodily form." That incurious, impassive temperament on which other observers have remarked, and which seems a universal note of the savage mind, has further confirmation from Mr. Rodway, who, moreover, insists on the general absence of reasons for doing such and such things among races ruled, as children are ruled, by impulse. In the Indian social life the old nomadic instinct asserts itself. There are no permanent settlements; when the cleared soil in which the cassava has been planted is exhausted, the families move on and make another clearing, and thus there are left through the length and breadth of the land only "a few trails, hardly more distinct than the runs of large animals." The use of the beena plant as a charm for success in hunting; the reluctance to disclose the name, intimately connected as it is with the personality in all barbaric thought; the customs on initiation at manhood—are each briefly dealt with in the chapter under review. And a contribution is made to a somewhat recent discussion on the *couvade* in the ACADEMY, upon which a sentence or two is worth quoting.

"On the birth of the child, the father calmly prepares to do what he considers his duty. He must not hunt, shoot, or fell trees for some time, because there is an invisible connexion between himself and the babe, whose spirit accompanies him in all his wanderings, and might be shot, chopped, or otherwise injured unwittingly. He therefore retires to his hammock, sometimes holding the little one, and receives the congratulations of his friends, as well as the advice of the elder members of the community. If he has occasion to travel, he must not go very far, as the child spirit might get tired, and in passing a creek must first lay across it a little bridge, or bend a leaf into the shape of a canoe for his companion. His wife looks after the cassava bread and pepper-pot, and assists the others in reminding her husband of his duties. No matter that they have to go without meat for a few days, the child's spirit must be preserved from harm."

Turning to the main subject of the book, Mr. Rodway writes of these vast, silent, leafy, scanty-blossomed forests, these great rivers, swampy creeks and glittering sand-reefs, with an enthusiasm uncooled by memories of mosquitoes, jiggers, and militant

ants, whose attacks remind us of the struggle between himself and the huge *Lycosa* spider of the Pampas, which Mr. Hudson narrates in his delightful *Naturalist in La Plata*. A more acute and sympathetic observer than Mr. Rodway there could not well be, one endowed, too, with that saving grace of the sense of interrelation in the organic world which delivers a man from the perils of the specialist. The interdependence of plant and animal life is markedly impressed upon the explorer in these tropical forests, where no trees are wind-fertilised, that function being effected by hosts of insects—the nocturnal species attracted by the scent, and the diurnal species by the colour, of the flowers—while even birds are pollen carriers, the fine dust collecting on the bristles at the roots of their beaks.

Very vividly does the author set before us the ceaseless struggle between each plant of the forest. It is a fight even more acutely manifest between individuals than between species—the giants being often overcome, not by the stronger, but throttled by the cords of python-like climbers, or sucked of their juices by parasitic species of the Loranthaceae or mistletoe family, or supplanted by their own offspring growing up under their shadows. Perhaps in this last-named fate the chief aim is reached, because the essence of the struggle is against extinction of the type. Commending the brilliant chapters in which this battle for the mastery (more acute even in swamp than in forest) is described, it is interesting to note what Mr. Rodway has to produce in illustration of the theory of mimicry, which Mr. Bates was the first to formulate amid the solitudes of the Amazons. Speaking of the "protective colouration of everything in the forest," we have the jaguar living

"on the sand-reef, where bushes grow in large clumps, between irregular patches of sand. Unlike the dense forest, where reigns eternal twilight, these shrubs admit a few rays through the canopy above, which lie as bright spots on the litter of dead leaves. How like is this to the markings of the jaguar, and how easy can this beautiful creature lie hid in such a thicket! Again, the tapir and a species of deer have white markings when young, which they lose as they grow older: these are also protective at the time when such protection is most necessary. Other contrivances are found in every forest animal, the sloth being especially remarkable for its long hairy coat and its manner of hanging under a branch, like one of those nests of termites so common in the forest on the cluster of aerial roots of an epiphyte."

A number of side questions add to the value of this interesting book. Among these are the pathology of trees, upon which the investigations of Profs. Hartig and Marshall Ward have enlarged our knowledge; the sensitiveness of vegetation, not only to sunlight, but "even to the vibrations of loud noises"; the origin of variation "to be found in sexual generation"—making this volume an altogether delightful and permanent contribution to our information concerning a zone, the exploration of which both Mr. Rodway and Mr. Grant Allen testify is responsible for the theory of organic evolution. The illustrations to the book are excellent.

EDWARD CLODD.

St. Andrews and Elsewhere. By the Author of "Twenty-Five Years of St. Andrews." (Longmans.)

DR. BOYD has been in too great a hurry to provide his public with a sequel. This volume, of course, contains many clever and characteristic things; but its author would have done well, before publishing it, to have waited till he had some special experiences worth recording. There is more small beer in his new book than in any of its numerous predecessors. It could hardly fail to be otherwise, when Dr. Boyd is, in a manner, compelled to make such an entry as this:

"The lamp-posts of the city have just been painted Venetian red, the upper part white. The effect is bright and cheerful. They were dust-coloured before. Now you remark them, which before you did not. They are a sensible pleasure to some quiet souls."

A. K. H. B. is further compelled to eke out his reminiscences with slight ethical essays of the second-class magazine order—trifles which recall Martin Tupper quite as often as they recall Wendell Holmes, and which are grouped under such appropriate headings as "That peaceful time" and "One's real life in the latter years." The wonder is that the volume is even so readable, and that it does not contain more moralisation of this sort:

"And the hopefulness of the young and their fresh interest in life, and all that concerns it, are of unspeakable help to the old and the aging. If some fibres in the little end of the family's continuity are losing elasticity and tenacity, others are so fresh and strong that they redress the balance and make the odds equal."

It is, in a sense, true that this volume is the most remarkable of the many more or less literary achievements of the Country Parson. The bricks he gives in these pages are marvellously presentable, considering that they have been made with the minimum of straw.

Such success as may be in store for *St. Andrews and Elsewhere* will be due in no slight degree to the fact that in it Dr. Boyd appears for the first time as a professional raconteur. No doubt he has told in previous books many "good stories" of the kind specially relished. But these have been generally associated directly with, and in most cases have bubbled naturally out of, personal recollections. Now, however, he introduces an anecdote whenever an opportunity offers itself, as thus: "A presumptuous bagman, entering a coach drawn by a horse along a little line of rails up to a Perthshire village, said, in depreciatory tone, 'A very innocent railway.' 'No that Ennoccnt,' said the driver with much indignation; 'No that Ennoccnt: we killt a man!'" The daily newspapers have already given publicity to the best of Dr. Boyd's anecdotes. Some are fresh; others are distinctly "chestnuts"; but all are told in a way which demonstrates that their narrator is a master in his art.

There is one chapter, and one chapter only, in this book which is of distinct historical value: that is, "The New Liturgies of the Scottish Kirk," in which is given, better perhaps than in any other book on the subject, the story of the

struggle—not yet complete and not without an element of bitterness in it—for the aestheticising of worship in the Presbyterian Churches of Scotland. Dr. Boyd did not take a very active interest in this movement, at all events to the extent of defending Dr. Robert Lee, of Old Grayfriars. But his heart was in it more than in any other of the movements with which the Church of Scotland has been identified in our time; and with its developments, since Dr. Lee triumphed in spite—or in virtue—of his death, he has been associated, at least, as closely as any other man. This chapter also contains one of the most effective, because least pretentious, of his thumbnail sketches: "I see Dr. Lee arise to make his reply; lay aside a great wrap which used to be called a Highland cloak; and stand out keen, polished, self-possessed, fluent; the ideal of a debater." This is undoubtedly the Dr. Lee whom middle-aged Scotchmen cannot yet have forgotten. This same chapter contains also what may be called the strongest of Dr. Boyd's stories:

"Not merely on the minister's spiritual frame, but upon the humblest details of his physical nature, the congregation are helplessly dependent for their prayers. 'The Spirit is not in this place,' said an emotional Evangelist, preaching for good Dr. Craik, of Glasgow, one of the best and most cultivated of Scotch ministers in his day. But Dr. Craik told me, with much indignation, 'I said to him, after church, that the Spirit would not be in any place if a man ate two pounds of beefsteak at breakfast that morning.'"

Next in value to the chapter upon Scotch Liturgies are those giving characterisations and recollections of Archbishop Tait, Dean Stanley, and Hugh Pearson, the last of whom obviously deserves to be much better known than he is. Most of Dr. Boyd's St. Andrews friends, such as Tulloch and Shairp, were dead before he began to write this book; and so it does not contain so many good word-photographs as the volumes of which it is the continuation. But Bishop Wordsworth—that embodiment, perhaps in more senses than one, of *sancta simplicitas*—is given at full length.

To conclude, the solid merits of this book, from the standpoint of history or of biography, do not constitute its charm so much as the atmosphere of self-consciousness which surrounds it. Here and there that self-consciousness may be felt to be irritating. But it is not to be confounded with vanity or even with egotism, although it is associated with both ethical and literary affectations. For it is but the self-consciousness of a man who thinks that he has reason to be satisfied with himself, and who has nothing much worse to say of others than "God bless my soul!"

WILLIAM WALLACE.

NEW NOVELS.

Sheep or Goats. By Valentine Dalle. In 3 vols. (Fisher Unwin.)

A Girl's Folly. By Annie Thomas (Mrs. Pender Cudlip). In 3 vols. (White.)

In the Lion's Path. By Eleanor J. Price. (Macmillans.)

Some Men are such Gentlemen. By Arabella Kenealy. (Digby, Long & Co.)

Stories from the Diary of a Doctor. By L. T. Meade and Clifford Halifax, M.D. (Newnes.)

Une Culotte. By Tivoli. (Digby, Long & Co.)

Australia Revenged. By "Boomerang," (Remington.)

Alleyne. By E. T. Papillon. (Fisher Unwin.)

The Great God Pan and The Inmost Light. By Arthur Machen. (John Lane.)

NOWADAYS, when the novel is the recognised medium of almost every form of literary expression, it would savour of pedantry to take exception to Valentine Dalle's first venture on the score that it does not observe the earlier rules of the game. The story by no means lacks interest, but it straggles; and the author is not unconscious of the fact, in that she—we will hazard the feminine pronoun—boldly entitles some of her chapters "chapters to be skipped." Politics, science, theology, art, literature, and music are all discussed, and discussed well. Though the author's bias towards orthodoxy is obvious, she is never dogmatic. The story turns upon the friendship of two exceedingly attractive young men—William Hatherley, a musician, mathematician, and classic, in whom a deeply engrained religious sentiment bears the fruit of practical works; and Bertram St. Quentin, no less gifted than his friend, and more showily endowed, but a born insurgent, to whom religion is merely one of the many aspects of the poetic or idealistic side of human nature. It is significant that in the fire of temptation the dross of Bertram's being is left, while Hatherley comes out of the furnace freed from baser alloys. The book is full of character-sketches. Patty Worpum—the beautiful girl, endowed with an active but ill-regulated mind, drawn first to materialism, then to ritualism, affected by every puff of opinion, but who, through all her excursions into things beyond her, desires nothing so much as to mate herself where nature and interest can be satisfied—is startlingly lifelike. We are all familiar with the type. Her half-educated father is less successfully conceived. Perhaps Nannio, the faithful Lincolnshire retainer, is as cleverly painted as any portrait in the author's gallery.

Mrs. Pender Cudlip's strength lies in her adroitness. She is not original in plot, her characterisation is more than faulty, but she is distinctly entertaining. Belle Warrenner, an impressionable girl, is led into the indiscretion of surreptitiously conveying meat and drink to a loafer about her father's house. She believes him to be a tramp, but he is exceedingly handsome. The air of romance in which he envelops himself stimulates the girl's interest, yet when he attempts to make love he is energetically repulsed. The man, Dick Ogilvy, is really an actor in low water, who has made his initial success in playing the part of a vagrant. Presently he re-appears as the traveller for a firm of wine merchants, and later we discover that he is the elder

brother—born in wedlock—of Belle's lover, Arthur Stanmer, who turns out to be illegitimate. But no attempt is made to explain to us why Dick's mother, a capable and ambitious woman, allows a usurper to occupy her own lawful place and that of her dearly loved son. Again, when Dick becomes prosperous a sudden change in his moral tone is effected. This would be true enough to nature were we given to understand that the change was superficial, merely the reflex of happy circumstances working upon a weak but not altogether unamiable character. As a serious study, *A Girl's Folly* has little value; but the vast majority of novel readers, who are not in the least concerned with the scientific sequence between cause and effect will find it ingenious and plausible.

Another tale about the French Revolution! Miss Mary Rowsell's *A Friend of the People* is still receiving, and deservedly so, the suffrages of novel readers, and now Miss Eleanor Price enters the field with *In the Lion's Path*. This last book justifies itself, but scarcely does more. The tale has the element of prettiness about it, and it is told skilfully. Two young English children—a girl and a boy—are left orphans under the care of a wicked uncle. In order to get their property he sends them to France, consigning them to a Revolutionist. Betty, the girl, excites the interest of Count Merci le Roi. It is well for him that this was so. When the dark days of the Terror come, and the aristocrats are in danger, the boy gets the Count safely out of the way. The girl is not so successful in her efforts to aid the Count's children and grandchildren; but in the end the old man is restored to his grandchildren, though the mother and father have been sacrificed. Sorrow and joy are fairly well mixed in this tale, which has its strong moments and its pathetic situations. The character of the Major is cleverly portrayed, and those portions of the narrative which connect his son with Betty have no little force and beauty.

We take up a book by Miss Arabella Kenealy confidently expecting to be amused, and in her latest work we are not disappointed. The story is so brightly written that our interest is never allowed to flag. The heroine, Lois Clinton, is sweet and womanly. Though an unconventional child of nature, she has some very sound views on life and its problems. She is the last of an old family, and lives alone with her grandmother in an ancient manor-house, a gloomy place standing in the midst of untended acres. With such surroundings Lois develops weird fancies. She enacts Enid, and wanders about the grounds, where the vicar finds her, and imagines he has encountered a spectre. That her grandmother may have proper nutriment she starves herself. Five years later she is still as quaint as ever, and even more sweet. Meanwhile the inevitable occurs. A young doctor, who is called in to tend on the old lady, succeeds in winning the love of Lois. But he has a rival, a vain creature, who, imposing on the girl's romantic nature, persuades her to secrete him, while she

imagines she is befriending a belated Cavalier. The tongue of scandal is set going; the accepted lover loses his patience and storms the house, recognising in the pretended hero a faithless friend of his own. All this is, of course, somewhat far-fetched; but the tale is really an allegory. It is told with spirit and vivacity, and shows no little skill in its descriptive passages.

Stories from the Diary of a Doctor may be recommended to the robust reader not overtroubled with nerves. There are twelve of them, and they are of fairly equal merit. Persons moderately acquainted with the great advances our surgeons have made will not find these tales demand too much of their credulity, though, of course, many of the experiments interpolated into them exist only in the minds of the two authors. Of cleverness there is plenty, of excitement there is more, while the interest is always sustained. The plots, too, are ingenious. Perhaps "Trapped" is as good as any of the series, though for unalloyed gruesomeness "The Honour of Studley Grange" must bear the palm. A woman, who is dying, fears that her husband will marry again. The thought is repugnant to her, and she conceives the idea of frightening him to death. Concealing herself in a cupboard in his room, she enlarges the pupils of her eyes by means of electricity, producing a ghostly effect.

When the author of a story announces at the outset that he is dealing with the impossible he disarms criticism. "Impossible" stories are among the most interesting; and it must be allowed to *Une Culotte* that it is neither dull nor unattractively written, while the elements of humour and excitement are not wanting. Helen and Carrie represent the "new" woman and the "old." Helen is masculine in mind and appearance; Carrie is ultra-feminine on the old lines—a flirt and full of mischief. Maurice Longdale, appearing on the scene, saves Helen's life. She loves him. One night, however, in pursuance of her theory, that wherever men go women should go also, Helen takes Carrie to the Empire. There she sees Maurice, who is giving money to a painted woman. As a matter of fact, he is dispensing charity. However, the engagement is broken off. Then, masquerading as men, the friends go to Oxford, and amusing complications ensue. Despite a certain thinness and crudity, *Une Culotte* cannot be called a failure; Carrie is too enticingly drawn for that, while its tone is always unexceptional, notwithstanding the embarrassing situations with which its pages bristle.

The charity extended to *Une Culotte* cannot be made to include *Australia Revenged*, which is also an impossible story. It is too weak to be dignified with the reproach of unwholesomeness. A number of self-loving men, who have been jilted by the women pledged to them, determine to avenge their wrongs by breaking as many hearts as possible, while he who succeeds in ruining the lives of the most women is to receive a badge of honour. One gentleman, gifted with mesmeric power, accomplishes the destruction of forty-nine victims. He has

a stick on which he makes a notch every time he scores a success. Ultimately he himself gets a notch, and a nasty one—the lover of one of the girls he has conquered branding him with the device of a broken heart. The whole thing is feeble and unpleasant, and the reader will soon weary of it.

Mr. E. T. Papillon is a brave man. In his "Story of a Dream and a Failure" he deals with as gloomy a thome as a novelist could well choose. Alleyne Grayan believes herself to be the last of her race. Edward Grand has a like belief regarding himself. Unknown to either, the two had a common ancestry. Far away in Cromwellian times the Grayans had belonged to a strange sect called "The Sun Worshippers." This sect, still existing, is admirably sketched by Mr. Papillon, probably from the life. It has nurtured a legend that when the Grayan family, which had drifted outside the fold, should in its two branches come together again the representative of the one shall do that of the other a great service, to be followed by a deed of violence, and the extinction of the race. Grand has himself conceived and studied it in view of writing a book, a strange theory of heredity. He believed that the good and bad in families tend to segregation—the virtue preserved in one branch, the vice perpetuated in the other. His own life had been peculiarly vicious, while Alleyne's had been good and beautiful. The legend comes to his knowledge, and he believes in its significance, but defies it, and marries Alleyne, who knows nothing of his past. A terrible Nemesis overtakes them both, though the immediate sacrifice is demanded of the innocent woman. Mr. Papillon's book is a strange mixture of latter-day science with old-world superstition. I am not prepared to condemn its tone—much there is that is fanciful, much that is only too appallingly true, while to dispute its power would be folly—still it leaves an extremely painful impression on the mind.

Of the two stories named *The Great God Pan* and *The Inmost Light*, let me say at once that as literary performances, and as demonstrative of high imaginative faculty, they are deserving of all commendation, though the inherent difficulties of every writer who attempts to probe the supernatural are in no sense surmounted. The argument of the first is as follows: Dr. Raymond believes that it is possible for a man to create a being who shall be as a god, knowing the mysteries of life and creation. He performs a fearsome operation upon the brain of a young girl, a ward of his, whom he has rescued from the gutter as an infant and has the effrontery to persuade himself to be his body and soul. This unholy tampering with human life kills the girl, who, in dying, gives birth to a child. This child grows to be a strangely beautiful woman, but as uncanny as she is beautiful. She wreaks ruin on everyone with whom she has dealings. The author wisely abstains from attempting to describe the abominations she committed. He darkly hints at the sights she revealed to her

victims, but the effect upon them of what they saw is set forth plainly enough. We may accept it all as an allegory, or we may not; but, although horror is piled on horrors in this extraordinary romance, to the present writer the effect was mild in comparison with the harrowing sensation which accompanied the reading of *Alleyne*. There the unrelenting workings of Fate and Destiny are all too terribly real. But in Mr. Machen's story we never once forget that he is building on theory, and not on fact. *The Inmost Light* is hardly a variant, it is in its essence a replica of *The Great God Pan*. The limitations of these stories are, as I have hinted, the limitations which must always accompany the carrying out of such a task. Mr. Machen is silent when we most wish him to speak; but had he spoken, no ingenuity, no power given to the highest genius, could have saved him from the commonplace. Hence his work, with all its ability, was doomed to failure from the beginning. For man is bound by the walls of his finite nature, which, on this side of the grave at all events, he will never be permitted to scale.

JAS. STANLEY LITTLE.

TWO BOOKS ON GERMAN HISTORY.

A History of Germany in the Middle Ages. By E. F. Henderson. (Bell.) Mr. Henderson, being an American, apologises for launching "his adventurous craft on the tide of English popular favour." We do not think any apology needful on this score, although we may smile when we read in his preface how ignorant he supposes us to be of German history. "Open your eyes, oh ye students of men and of institutions, and see how Europe has come to be what it is, and how near it came to being something quite different!" We can assure Mr. Henderson that there are "students of men and of institutions" in this country who do know something about German history, who even believe in studying it at first hand, and not in manuals based on the eminent German authorities quoted in Mr. Henderson's list of authorities. Nay, there are actually scholars who differ from the opinions held by those authorities, and form theories and opinions of their own. In particular, we believe that much of the primitive social history of the Germans, as based upon their folklore, their language, and even their earliest laws, will require one day to be rewritten. On these points we get no help from Mr. Henderson, who tells us nothing but the accepted and the superficial. In fact, this is where we quarrel with Mr. Henderson. He exhibits no power of independent thought: for him German history is what is to be found in German "authorities," and he has issued a "compilation," not a history in the best English sense. Having said so much, we have only praise for the manner in which he has compiled. As a manual for the senior classes in schools, or a text-book for examination purposes, his work will be very useful—a pleasant change for a term or two's work after the current English school histories. But it is not a book which will in the first place be of service to English "students of men and of institutions." It is a good elementary historical text-book: not a book for the scholar, or even for the advanced university student.

German Society at the Close of the Middle Ages. By E. Belfort Bax. (Sonnenschein.) Mr. Bax takes the social side of the German Reforma-

tion as a text for preaching somewhat crude views on social life in general. Mr. Bax has neither the insight and sound sense which make a statesman nor the single-eyed enthusiasm which marks a social teacher of weight. He is too often cynical for apparently cynicism's own sake. A somewhat narrow range of sympathy, a comparatively superficial historical knowledge, and a lack of judgment both literary and human, lead him too frequently to point an idle moral to the incomplete tale. Thus neither as historian nor as social reformer does he interest or help us to the extent that he proposes, or that his material warrants. The German Reformation is, indeed, full of suggestive lessons; and when Mr. Bax emphasises the social side, and largely disregards the theological, he is distinctly helping to that sounder and broader view of the sixteenth century movement, which will ultimately replace the narrower Protestant myth. We have found three main faults with Mr. Bax, and the critic may fairly be called upon to illustrate them. Writing of the 1493 peasant movement in Elsass, Mr. Bax tells us:

"A *Judenhetze* also appears among the articles. The leader of this movement was one Jacob Wimpfeling. The programme and plan of action was to, eize the town of Schlettstadt, to plunder the monastery there, and then by forced marches to spread themselves [sic] over all Elsass, surprising one town after another."

Now it is strange to find any person pretending to write the history of the early sixteenth century speaking of "one Jacob Wimpfeling"; but it takes one's breath away to be told that Wimpfeling, the friend of Reuchlin and Trithem, was the leader of a peasant revolt, which embraced a *Judenhetze* and the plundering of a monastery. Such a statement can only be the result of very superficial knowledge. A lack of human sympathy and judgment is evinced in such a sentence as the following:—

"The strange and almost totemistic superstition that the mediæval mind attached to symbolism is here evidenced by the paramount importance acquired by the question of the banner."

Now, the human tendency to symbolism is not strange, and is not peculiar to mediæval man. Mr. Bax might have learned the importance attached to symbols even to-day by a slight study of the banners of workmen's clubs and the badges of friendly societies. Or again, let him stand in an unselected crowd, say on a Bank holiday, and tear up or otherwise insult the Union Jack, and he will find that symbolism is a real and, we believe, healthy "superstition" even to-day. Lastly, as a typical example of the want of literary or critical judgment we feel in Mr. Bax, let us take his account of Joss Fritz. He knows all about "the stillness of the hour," "the sounds of nature hushing herself to rest for the night" which heralded the meetings on the *Hardmatte*; he knows the clothes the peasants came to at the meetings; he knows how Joss got the banner and hid it under his doublet; he knows, in short, many things which could only be known to Joss and his immediate associates. Yet "those of the conspirators who were taken prisoners behaved heroically; not the most severe tortures could induce them to reveal anything of importance." Where did Mr. Bax get his vivid account of all these peasant revolts before the great peasant war? Not from such documents—and they are pretty numerous—as have yet been published. Where does the material of Mr. Bax's Chapter I. come from? It is a very condensed but occasionally almost verbal reproduction of Zimmermann's *Allgemeine Geschichte des grossen Bauernkrieges* (Erster Theil, 1841). We do not complain of Mr. Bax's

introducing German historians to English readers, although he might at least have put a reference to Zimmermann's pages. But we do object to Mr. Bax not having sufficient judgment to perceive that Zimmermann is not a trustworthy authority. "The sounds of nature hushing herself to rest for the night," and Joss "hiding the banner under his doublet," are part and parcel of Zimmermann's theory that: "Alles im wahren Geschichtsbuch in Gestalt und Verhältnisse sich bewegen und regen muss, als wäre es gegenwärtig, als handelte es vor Augen." They belong to a past stage of historical work and of literary judgment. Now it is Zimmermann who tells us that Wimpfeling was the soul of the Peasant Bund, that he wished to be a German Gracchus and to break the prison of his people, that he planned the seizure of Schlettstadt and the attack on its monastery! Only one thing is more absurd than penning such nonsense, the reproduction of it fifty years afterwards—and this notwithstanding that Zimmermann himself, in the *Errata* to his volume, states that the account is not historically correct: "Ich bitte sich irgend einen andern darunter zu denken." To be quite in keeping with this slipshod German authority, Mr. Bax must add an *Erratum* to his work—"Under Jacob Wimpfeling please think of somebody else." Such a notice would at least have warned us what to expect in the remainder of his volume, as it suffices to warn the critical historian from any faith in Zimmermann's rhapsodies.

NOTES AND NEWS.

MESSRS. WELLS, GARDNER, DARTON & Co. have in preparation *The Life and Times of James Ussher, Archbishop of Armagh*, by the Rev. Dr. J. A. Carr, of Dublin. This work is largely the result of original research, and will be found to throw fresh light on many interesting topics connected with the personal history of Ussher, and his association with Laud and other contemporary Churchmen.

MESSRS. WILLIAM BLACKWOOD & SONS announce a new "standard" edition of George Eliot's works, in twenty-one volumes. Two volumes will be published every month, until the end of the year, beginning in March with *Adam Bede*. The two last novels, *Middlemarch* and *Daniel Deronda*, will each take three volumes.

MR. T. FISHER UNWIN announces the following Alpine books: *My Climbs in the Alps and Caucasus*, by Mr. A. F. Mummery, with illustrations by Mr. Joseph Pennell, Signor Sella, and other artists; *Two Seasons in Switzerland*, by Capt. H. Marsh, R.N.; and, in the series of "Climbers' Guides," the first volume of *The Dolomites*, by Mrs. Norman Néruda.

MESSRS. HUTCHINSON will publish immediately an English translation of the Tibetan Life of Jesus, which M. Notovich, the Russian traveller, claims to have discovered in a Lamaist monastery on the Himalayas.

THE new volume of the "Book-Lovers' Library," to be issued next week, will be *Books Fatal to their Authors*, by Mr. P. H. Ditchfield.

MR. WILL FOSTER is issuing a limited edition of a new volume of verse, divided into Poems from Nature, Poems of the Fancy, Odes, Miscellaneous Poems, and The Legend of Lohengrin. The last opens the volume, and is divided into five sections, each introduced by a lyric. In both dramatic construction and ethical treatment this poem differs greatly from Wagner's "Lohengrin." Elsa fails in so noble a way that her failure does not alienate our sympathies; and even the crime of Ortrud seems more human and less Satanic, because it springs from passion rather than from pride.

MARCH 4 is the date fixed for the publication of *A King's Diary*, by Mr. Percy White.

CURTIS YORKE has written a new novel, entitled *The Medlicotts*, which will be published in the course of a few weeks by Messrs. Jarrold & Sons.

A NEW novel by Annie Thomas (Mrs. Pender Cadlip), entitled *False Pretences*, will be published by Messrs. Digby, Long & Co., in one volume.

MR. ELLIOT STOCK announces two new novels for immediate publication:—*Silvia Craven*; or, *The Sins of the Fathers*, by M. Gordon Holmes; and *Runic Rocks: a North Sea Idyll*, by Jansen, translated by M. E. Suckling.

MESSRS. JARROLD & SONS announce for early publication in their "Greenback" novel series *Phoebe Diacon*, by Mr. W. Lionel Green.

MR. DAVID NUTT will publish immediately, in the "Tudor Translations," Mr. Whibley's edition of Underdowne's *Heliodorus*; and two volumes of North's *Plutarch*, to be edited by Mr. George Wyndham, M.P., may be ready by Easter; the Rev. R. Langston Douglas has in hand for the same series John Fenton's *Tragicale Discourses*. In the "Bibliothèque de Carabas," Mr. Joseph Jacobs's reprint of English versions of the Baalam and Josaphat legend, accompanied by an elaborate introduction on the spread of the Baalam literature in mediæval Europe and the relations between Buddhism and Christianity, is approaching completion; and Mr. Andrew Lang will edit in the same series a supplement to the Rev. Robert Kirk's *Secret Commonwealth*, in the shape of a collection of *Scoto-Irish Charms* made by Kirk. In "Waifs and Strays of Celtic Tradition" (vol. v.), *Celtic Traditions and Popular Tales of the Western Highlands and Islands*, collected by the late Rev. John Gregorson Campbell, of Tiree, with portrait and memoir of the author, is nearly ready, as is also Mr. Jeremiah Curtin's *Tales of the Fairies and of the Ghost-World*, collected orally in South-West Munster. The second volume of Mr. Gomme's *Traditional Games of England, Scotland, and Ireland* is rapidly progressing. Mr. Edgar Barclay's *Study of Stonehenge*, with a view to determine its date and purpose, may be expected before Easter: it will contain new and minute plans and measurements, and will be elaborately illustrated. Dr. P. H. Emerson's *Birds, Beasts, and Fishes of the Norfolk Broadland*, with upwards of seventy illustrations from photographs taken directly from nature, is nearly ready. A second edition of Mr. Joseph Jacob's *Essays and Reviews*, incorporating his studies of Tennyson, R. L. Stevenson, and Sir John Seeley, is in the press. In the "Grimm Library" the second volume of Mr. Sidney Hartland's *The Legend of Perseus: a Study of Tradition in Story, Custom, and Belief*, will be issued shortly; it will be devoted wholly to the "Life Token." In the same series Prof. Kuno Meyer has finished editing and translating *The Voyage of Bran mac Febal to the Land of Women*, and Mr. Alfred Nutt is engaged upon his study of the Celtic conception of the Otherworld to accompany this early monument of Irish legend. Mr. David Nutt will also issue for the Folk-Lore Society, as the extra volume for 1894, the second volume of the *Denham Tracts*, edited by Dr. James Hardy, and the first volume of *County Folk-Lore*, from printed sources, as the extra volume for 1895: this will comprise the county of Gloucester, edited by Mr. Sidney Hartland; of Suffolk, edited by the late Lady Camilla Gordon; and of Leicestershire and Rutland, edited by Mr. Charles Billson. Also Mr. F. W. Bourdillon's edition of a version of

the Saintonges Chronicle, hitherto unknown, which offers valuable material for the historical study of French dialect; a new translation in prose, with accompanying German text, of Goethe's *Faust*, based on the Goethe-Forschung of the last twenty years.

THE large first edition of part 1 of *Battles of the Nineteenth Century*, which Messrs. Cassell & Co. announce for issue on February 25, has already been subscribed by the trade; and a second edition is being printed, which will be ready by the date mentioned.

THE following have been specially elected by the committee to be members of the Athenæum Club:—Prof. I. B. Balfour, of Edinburgh; Mr. Alfred Gilbert, R.A.; Sir W. H. White, Director of Naval Construction.

THE evening discourse at the Royal Institution next Friday will be given by Canon Ainger, on "The Children's Books of a Hundred Years Ago."

IN noticing Mr. G. W. Appleton's novel, *The Co-Respondent*, our reviewer said: "It is, in fact, a roaring farce throughout, and might well prove successful if adapted for the stage." The author now informs us that he has prepared a dramatic version of the story, which will be produced very shortly at the Trafalgar-square Theatre.

FRATELLI TRÈVES, of Milan, have just included in their "Biblioteca Amena" a translation of *Mademoiselle Ixe*, the novel which started the "Pseudonym Library." Oddly enough, a translation of one of Wilkie Collins's shorter stories is bound up with it, under the title of "La Mano dello Spettro." Three translations of *Mademoiselle Ixe* are now known to exist. The other two are: M. Villars' French version which appeared in the *Journal des Débats*, and a German version by Frau Olga Tagens.

MR. BERNARD QUARITCH has just issued part vi. of his Dictionary of English Book-Collectors. By far the most interesting name recorded is that of J. R. McCulloch, the economist. A personal notice of him of some length is contributed by Dr. James Bonar, the editor of the catalogue of Adam Smith's library; while Mr. Quaritch, who knew him well, supplies a photographic portrait, facsimiles of two of his letters, and his book-plate. Next we have the library of John Dent, who died in 1826, and whose rare books seem to have been sold very cheap. His vellum copy of the 1462 Latin Bible realised only £173, about a tenth of its recent estimation; his four Shakspeare folios, £200; his ten Shaksperian quartos, £225; his two Caxtons, £120. A very full account is given of the library of Sir William Tite, sold so recently as 1874, when it fetched a total of nearly £20,000. It included no less than twenty-five of the Shaksperian quartos, as well as first editions of the Sonnets and of "Lucrece"; also the original MS. of *Woodstock* and *Peveril of the Peak*. The other bibliophiles here briefly commemorated are: the Rev. Theodore Williams, Christopher Hodges, William Alexander, and the Rev. Richard Ormerod.

MR. HENRY O'SHEA, of Biarritz, has published (Burns & Oates) an English translation of M. E. Pouillon's *Bernadette de Lourdes: un Mystère*, almost the only work of pure literature which the history of Lourdes has yet produced, for Zola's *Lourdes* can hardly be called such. Both author and translator aim at preserving, perhaps intensifying, the naïveté and simplicity of the mediæval mystery, though Mr. O'Shea's introduction is written in a higher key.

A CORRESPONDENT calls our attention to the following passage in Mr. J. J. Hissey's *Through*

Ten English Counties, recently published by Messrs. Bentley:—

"One of these tombs [in Kineton Church] is inscribed as follows:

'Frances Bentley
died feby ye 24th
1683.'

"The date given 1683 is worth noting. With our small antiquarian knowledge, we came to the conclusion that, for some cause, there was an uncertainty as to whether this Mistress Frances Bentley died in the year 1683 or 1684. It may, however, bear some other explanation" (p. 345).

UNIVERSITY JOTTINGS.

LORD ACTON has been appointed regius professor of modern history at Cambridge, in the place of the late Sir John Seeley.

PROF. RHYS has been elected principal of Jesus College, in the place of the late Dr. Harper. No less than eight of the heads of houses at Oxford are now laymen.

AT Cambridge, on Thursday next, a series of graces will be submitted to the Senate, recommending the introduction of essays and regard to literary style and method into the several tripos examinations.

IN Convocation at Oxford next Tuesday, a decree will be proposed constituting Sir Henry Acland a perpetual delegate of the University Museum.

CONGREGATION at Oxford has for a second time rejected the proposal to permit the option of unseen passages in Greek and Latin at Responsions, by a majority of 41 votes to 34.

THE two Chancellor's medals at Cambridge for proficiency in classical learning, and also the Craven and Battie scholarships in classics, have all been awarded to scholars of Trinity.

THE Sedgwick prize at Cambridge for an essay on a geological subject has been awarded to Mr. Henry Woods, of St. John's.

AT a meeting of the Cambridge Philological Society, held on Thursday of this week, Prof. Skeat was to read a paper on "Genesis B and the Heliand, as illustrated by a MS. recently discovered in the Vatican Library."

AT a meeting of the Oxford Architectural and Historical Society, to be held on Tuesday next, Prof. Burrows will read a paper on "The Brocas Family, their Documents and Seals."

THE *Oxford Magazine* draws attention to the fact that each of the eight successful candidates at the recent examination for the Home Civil Service are Oxford men, who had obtained honours in classics.

WE take the following statistics from the *Academische Revue*, of Munich. For the present winter semester, the total number of matriculated students at all the German universities amounts to 28,158, as compared with 27,646 a year ago. Berlin comes first with 5031; then follow Munich (3475), Leipzig (2928), Halle (1539), Bonn (1518), Würzburg (1347), Breslau (1293), Tübingen (1165), Freiburg (1136), Erlangen (1131), Heidelberg (1028), St. Petersburg (949), Göttingen (864), Marburg (800), Griefswald (750), Königsberg (709), Jena (635), Giessen (528), Kiel (504), Rostock (420), Münster (411). Of the total, 26,008 are of German birth, 1594 come from the rest of Europe, and 556 from other parts of the world. Divided according to faculties, Catholic theology is represented by 1404, and Protestant theology by 3084; law by 7432, and medicine by 7768; while the several departments of philosophy and natural science number altogether 8470.

THE latest issue of the Oxford Historical Society—not including Boase's Register of Exeter College, or Madan's Bibliography of the Early Oxford Press—is the Cartulary of St. Frideswide's, edited by the Rev. S. R. Wigram (vol. i.). This Augustinian monastery has a special interest, as having supplied Oxford both with its cathedral church and with the site of its noblest college. It is not impossible that the University itself may owe part of its origin to the monastic school. It happens, too, that the early charters have been preserved in two careful transcripts, made in the fourteenth and fifteenth centuries, while some of the originals are in the Bodleian. It is an additional matter of interest that the property of the monastery lay largely within the city of Oxford. For all these reasons this Cartulary comes well within the scope of the Society's publications. It has been most carefully edited, with the help of all the MS. sources available; and special pains have been taken to discover the dates of the documents. Prof. Napier has assisted to correct the Old English in the Confirmation of the Charter of Ethelred. Of course, there are some forgeries in the list: the most notable being the notorious bond purporting to have been executed by the University in 1201. The present volume contains the general charters and those relating to the city parishes. It is illustrated with reproductions of the seal of the monastery, facsimiles of one charter that happens to be preserved in three MSS., and a map of the city, showing where the property was situated.

ORIGINAL VERSE.

"BEATA BEATRIX" (D. G. ROSSETTI).

BEATRICE, the flower of sleep is near thee now,
The heavy-scented flower that brings thee peace;
Now in the slumbrous southern day's increase
Thy tresses hold an aureole round thy brow,
Shed from the glow of Florence in the sun;
Thine eyes are closed for very blessedness,
Seeing the glory thou hast almost won,
That others see thy yearning face confess.

So Dante, dreaming of thy quiet face,
Thy full lips longing yet in part content,
Remembering, caught a little of thy grace,
And wrought in words the thoughts thy beauty lent,
Whose truths grow actual to us who see
This dream thy lover's namesake dreamt of thee.

A. B. MIALI.

OBITUARY.

ACHILLES PARASCHOS.

ACCORDING to the eminent critic, M. Roidis, Greece has just lost the second of the two poets of whom he wrote, that "among all the numerous poetical aspirants of modern Greece, they two—that is, Aristotle Valaorites and Achilles Paraschos—alone emit any sparks of the fire of that genius which gave out so unquenchable a light in the works of their great forefathers." A sweeping assertion, and too drastic in its conclusions. Sparks there are, and many, and more may at any moment kindle into flame. Nevertheless, without fear of contradiction, it may be asserted that, since the death of Valaorites, the palm of the chief national poet justly belonged to Paraschos.

He was well called a "national poet," for to anyone who has read his poems it must be evident that it was from patriotic themes that he derived his highest inspiration. To this fact is due the limitation of his genius, which was narrowed rather than enlarged by his devotion to his country, accompanied as it was with many prejudices. His visit to Paris and London a few years ago called forth a satirical

poem, which scourged with an unsparing hand the immoralities of both cities. He does not appear to have had any opportunities for observing the sanctities of life and morals which also exist in both cities; or possibly he ignored them altogether, and was satisfied to sum up this surface of the society presented to him as a whole, with "If this be your boasted civilisation, give me the barbarism of my own dear land." But, having used the word prejudices in regard to Paraschos, it is incumbent to note that he lashed with equal rigour the new Athenian youth in his powerful poem "Old Drakos." Here the young manhood of civilised Athens is compared with the simplicity of manners and the bravery of the forefathers which made such civilisation possible. The old man Drakos was drawn from the life, and a noble figure he makes in the hands of the sympathetic poet. With this type of a bygone race before him, Paraschos has nothing but scorn for the Athenians of to-day, whose city, he says, is a miniature Paris, where the rich wear French clothing, lounging in easy chairs, reading Paul de Kock.

When the muse of Paraschos abjured satire and patriotism, it was apt to be depressed and sadly sentimental. An example of this may be found in his poem "To a River," in which a young poet laments his unhappy fate, before he plunges to drown himself in its waters. Here the sentiment is morbid throughout, though his lines "To an Orphan" and "Before the Panagia" are full of a pathos as touching as it is sweet. Nevertheless, it must be as the patriotic or "national" poet that Achilles Paraschos will be best remembered by his countrymen.

ELIZABETH MAYHEW EDMONDS.

MAGAZINES AND REVIEWS.

THE current number of *Mind* opens with an article by Mr. F. H. Bradley, bearing the title, "What do we mean by the Intensity of Psychical States?" Mr. Bradley's excursions into the psychological domain are always characterised by freshness of point of view and by critical penetration, and this paper is no exception. He probes the meaning of "Intensity" as applied to psychical phenomena, and seeks with considerable ingenuity to show that these phenomena must be supposed, theoretically, to have not only grades of intensity, marked off by lesser and greater intervals, which nobody doubts, but measurable intensities. His argument appears to have a bearing on the question raised by Fechner, in his interpretation of Weber's well-known law as to the relation of appreciable changes of sensation intensity to changes in the strength of the external characters, though the writer does not expressly refer to this disputed point. The paper deserves the careful consideration of psychologists, as a fresh and original treatment of one of their most difficult problems. Dr. Wallaschek, in a paper on "The Difference of Time and Rhythm in Music," tries to show that time (German, "Takt") is something apart from and not essential to rhythm. A trumpet call, for example, has rhythm, but is not reducible to measure or "bars." The same melody may be written in different times. Thus even a waltz movement may be written in four-fourths time, as well as three-fourths time. The paper is ingenious, and like the writer's other contributions to the aesthetics of music, shows the advantages of familiarity with technical forms and the practices of the artist. Yet it hardly appears to prove that the sense of rhythm in its higher or more developed forms is independent of that of "time." A trained ear, in listening to one of Beethoven's "Scherzi," will involuntarily reduce the movement to its measure or time

divisions, and it seems difficult to say that this sense of time divisions or equal groupings of time-units is something added to the sense of rhythm. Might it not be called the sense of rhythm perfected by the intellectual element of measurement? And is not this factor of measurement already in a simpler form in all appreciation of a regular sequence of sounds, such as that effected by taps succeeding one another at regular intervals? The remaining articles are on: "The Metaphysics of the Time-Process," by T. C. S. Schiller; "The Relation of Attention to Memory," a record of some new and interesting experiments by W. G. Smith—who, we regret to hear, has been called from Oxford to Chicago; and "Reality and Causation," by W. Carlile.

THE two last numbers of *The Psychological Review* are chiefly remarkable for a study entitled "The Theory of Emotion," by Prof. John Dewey. The writer sets out by adopting the view of Lange and W. James, that emotion is essentially the consciousness induced by the backward nervous wave following a reflex motor discharge: that fear, for example, is the complex result of the sensations of muscular tremor, chilled bodily surface, &c., consequent on an instinctive nervous discharge. He seeks to bring this view of the nature of emotion into connexion with Darwin's theory of the origin of emotional discharges or bodily manifestation. That is to say, he endeavours to show how, on the assumption that these manifestations were primarily useful responses of the organism on the presentation of particular stimuli, the several bodily constituents of the emotions (as analysis discloses them) come to be what they are. The two articles are highly original, and full of daring speculation; and they show now and again a liberty of style which surpasses that of Prof. James himself. They are plausible; they succeed in making points now and again, yet they are likely to provoke criticism. The student would do well to read in connexion with them the further examination of Prof. James's theory of emotion by D. Irons in the current number of *Mind*.

"SCIENTIST," WITH A PREAMBLE.

Marlesford: Jan. 15, 1895.

Ob. You just now spoke of some one as *truthful*. I hope I shall not hear the word from you again. The memories which an Americanism calls up to an Englishman are disquieting.

Sol. Very well; I will, in future, gratify you with *veracious*, or, if you prefer it, *veridical*, mistaken as you are in your notion about *truthful*. I know that it was never at all common till our own days; and yet it is no innovation. Its form is correct, too, and it does not displease the ear. More than this, it has the warrant of so fastidious a stylist as Landor, and I can show it to you even in the pages of two of your prime favourites, Dr. Newman and Dr. Pusey. Judged by its British associations, it has, then, no taint of vulgarity.

Ob. It is used very much more frequently by Americans than by Englishmen, and therefore should be studiously avoided; and it is avoided by all careful writers and speakers, when on their guard.

Sol. Your position that Americans are noticeably fond of it I believe to be mere conjecture. But grant that they work it hard; they do the same by *guess*, *prominent*, and *remarkable*, for instance; and, in consistency, you ought to cashier them as well as *truthful*. Your avowed reason for disliking *truthful* strikes me as unworthy of a philosopher. Is not your logic simply that of antipathy?

Ob. Let us change the subject.

Sol. By all means.

My instructor in the proprieties of speech also once peevishly took me to task for saying *doctrinal*, adding that, by such a pronunciation, I betrayed my nationality, a disclosure of which could not be to my advantage. "Where an English word is from the Latin or Greek," he went on to prescribe, with a view to my enlightenment, "you should always remember the stress in its original, and the quantity of the vowels there." I replied: "If others choose to be *irritated* or *excited*, because of what they take to be my *genuine ignorance* in *oratory*, they should at least be sure that their discomposure is not *gratuitous*. As to your implication that my nationality is of the nature of a disgrace, if not a sort of crime, such an Anglicism from you was not wholly unexpected."

Some thirty years have elapsed since the date of the fragments of colloquy thus pretty literally recited. My interlocutor was a learned Oxford divine, who was offered the Indian metropolitanship. Peculiar, though not very exceptionally so, was the charity of this eminent religionist for Americans. It appeared as if, in his eyes, they owed an apology for their very existence. To him one of their most salient delinquencies was a want of reverence, by which he meant, clearly enough, their unreadiness to defer instantly, whatever might be the matter agitated, to the dictation of Englishmen. Instructive is the study of a one-sided philanthropist of his stamp.

That, in the United States, the English language has, with the mass of the people, degenerated into a most disgraceful condition, and that it steadily becomes more and more depraved there, no intelligent observer can question. But is it this state of things alone that so often leads an Englishman to denounce, off-hand, as an Americanism, any expression that offends him? *Starvation*, as is well known, was first ventured by a Scotchman, and was familiar here, before it crossed the Atlantic. Yet Archbishop Trench found sufficient authority in his prejudice against Americans, to tell the world that it was one of their indigenous barbarisms. To produce a host of similar misrepresentations I need only turn to my memoranda. Importunate indeed for gratification must be animosity, when purely fancied ground for disparagement is assumed, without inquiry, or in spite of knowledge to the contrary, to be as probatory as ascertained fact.

A relevant illustration outside philology, matching the fiction of Archbishop Trench, lies before me.

Among the very opulent, beyond those of any other country have those of the United States conspicuously and notoriously signalized themselves by bestowing their wealth for the general behoof of their compatriots, more especially in promoting education. For all this, Sir Lepel Henry Griffin, in *The Great Republic*, asserts, in p. 79: "The American millionaire, who by no personal extravagance can spend his income, might be expected to devote a considerable portion of it to the public good. But this is the last thing of which he thinks." To surmise that this statement was indited by its author ignorantly is out of the question. So repugnant to him are Americans, that, in his estimation, the benefit of faithful representation exceeds their deserts. Far too commonly it is by bold strokes in fabling that current opinion is generated.

If lexicographers may be trusted, the verb *cremate* and the combination *English-speaking* were originally hazarded by an American. But, popular as they have come to be, if, when they were new, attention had been widely called to that circumstance, what might not have been their fate here? Who can be sure that *cremate*

would not have been ranked with *donate*, for pedantry, and that *English-speaking* would have escaped being bracketed with *whole-souled*, for bad taste? Would their handiness have been allowed to compensate for what many would have styled their stigma of base parentage?

"It is, perhaps, impossible to discover why the mere words 'an Americanism' do so drive a few American critics beyond their patience." So wrote some one, the other day, in a London daily journal. The solution is obvious. That, to an American, irritable or inirritable, the animadversions of Englishmen on his peculiarities of language are, in most cases, unwelcome, is a phenomenon intelligible enough to whoever, in imagination, projects himself into his place. To the natural man malice and contempt, whether overt or covert, are, at least when he himself is their object, repellent; and comparatively seldom, in this country, are Americanisms made a topic of remark, without the accompanying exhibition of supercilious or scornful ill-will towards those to whom they are attributed. A rather rare exception is an English critic who, in descanting on the speech of Americans, does not reveal indications of his being a Dean Alford in disguise. "England," discourses Mr. Ruskin, in *Fors Clavigera*, "taught the Americans all they have of speech or thought, hitherto. What thoughts they have not learned from England are foolish thoughts; what words they have not learned from England, unseemly words; the vile among them not being able even to be humorous parrots, but only obscene mocking-birds." Page upon page, in the same tone as that of this passage, are furnished by the author of what has been transcribed. And what is the fruit of venting such splenetic falsehoods? "If I could do it safely, I would kill a Yankee as soon as I would kill a mad dog." Mr. Ruskin aims to have "workmen and labourers" for his clients. Some few he has; and the words I have quoted fell from the lips of one of them, inspired by his humanitarian and aesthetic tuition. Perilous playthings, when in the hands of heedless fribbles, are fire-brands.

To come to *scientist*, in a letter communicated to the ACADEMY for September 19, 1874, the late Mr. A. J. Ellis confidently branded it as an "American barbaric trisyllable," but, notwithstanding his nice disdain of the "barbaric," went on gravely to propose the adoption of *uty*, *utians*, *phillogy*, and *phillogs*, in place of *utilitarianism*, *utilitarians*, *philology*, and *philologists*. Shortly afterwards I replied to him in the columns of the *New York Nation*. What then befel did not altogether surprise me. With the preface, "We can hardly expect ready credence from our readers, but assure them, nevertheless," etc., the *Shanghai's Celestial Empire* proceeded to father on me, constructively, the portentous devices specified above, and that though, besides ridiculing them, I had named their author, and as having been recently President of the English Philological Society. Had the Shanghai romancer been lessoned in trickery by "the heathen Chinese"? He had noticed that the hideous *uty* and the rest were discussed in what he left-handedly compliments as "the leading paper of America"; and this served him as a sufficient pretext for palming off the invention and recommendation of them as being typical of "Yankee" scholarship.

In the *Guardian* for March 6, 1878, a reviewer characterized *scientist* as "very questionable." A note to the editor, in which I maintained that much could be advanced in its favour, was denied publication. Within six months the *Guardian* again attacked the word, and I again stepped forward to defend it, but with the same issue as before.

On the 20th of September, 1890, the London *Daily News* denounced *scientist* as an "ignoble Americanism," and as "a cheap and vulgar product of trans-Atlantic slang." In correction of this description of it, I wrote to that journal, pointing out that, in 1840, it was advocated, together with *physicist*, by Dr. Whewell, as if of his own fabricating. My communication never saw the light. To print it might have checked the propagation of an error which affronted vanity preferred to the truth; as it, withal, obscurantism, play it who may, were not a game of the silliest. On the 30th of last November, the *Daily News* returned to the word in question, apparently approving a censure passed on it by *Science-gossip*. A letter in reply, an expansion of my former one, which I at once drew up and addressed to the *Daily News*, shared the fate of its fellow, in feeding the editorial waste-paper basket.

Since, in the flesh, Dr. Whewell was never backward in asserting himself, let it be imagined that, in his exanimate transformation, he is so still. And let it be farther imagined that, released awhile from the shades, in the course of a round of calls he visits Prof. Huxley in his study. These conditions fulfilled, what follows may possibly be conceivable.

Dr. W. (*considerably materialized*). Good morning! Don't mind my abruptness. I have come to pick a bone with you. As an anatomist, and a trifle osseously hard in manner, you will allow that my metaphor is not inappropriate.

Prof. H. (*impatiently*). Who are you?

Dr. W. A wit once said of somebody that science was his forte, and omniscience his foible. To the successor of that myth, realized, I make my obeisance. (*Genuflects.*)

Prof. H. (*more impatiently*). I ask you who you are, and what you are driving at.

Dr. W. I am advancing pedetentously.

Prof. H. (*visibly fidgeting*). Your bearing is rude, while your English is peculiar.

Dr. W. I never particularly studied the graces; but my extempore *pedetentously* will compare to advantage with your deliberate *xenogenesis*.

Prof. H. (*subirascently*). You are intrusive and impertinent. You will be so good as to leave the room.

Dr. W. Pardon me, worthy Professor. Out on ticket-of-leave from Hades, and "going to and fro in the earth," I have taken the liberty of dropping in on you. I am Dr. Whewell.

Prof. H. (*smiling*). Solidiform spirits, whether material or otherwise, are an object of rational interest; and for *ὅραγε Σίταρα* I gladly substitute *χαίρε διδάσκαλε*.

Dr. W. Thank you. I should relish a long chat; only I must dispatch my errand and be off. St. Peter has timed me; and I would not forfeit the character I enjoy for keeping my engagements. To come to the point, I see that you have sent this note to this month's issue of a periodical: "To any one who respects the English language I think *scientist* must be about as pleasing a word as *electrocution*. I sincerely trust you will not allow the pages of *Science-gossip* to be defiled by it." Now, "an ill-favoured thing, sir, but mine own," is, I believe, the mongrel brat *scientist*, which you flout so despitely. To my mind, it was desiderated, just as, it appeared to me, were *tidology* and *physicist*. That the ancient Romans would not have tolerated *scientistes* or *scientista*, as a new type of hybrid, I am well aware. In order to denizenize *scientista*, they would have required, normally, the pre-existence of a Greek verb in *ἵεν* or *ἵεσθαι*, such as *σοφίζειν*, *ἀγωνίζεσθαι*, or *λογίζεσθαι*, yielding *σοφιστής*, *ἀγωνιστής*, *λογιστής*. But this is nothing to us, when we are at a pinch. You would have me explain, then, how I justify my bantling? Well, what

if I took the stem seen in *scientific*, as also in *scientia*, duly modified it, and added *-ist* to the result? My proceeding would be much about the same as that of whoever fashioned *deista*, *déiste*, or *deist*. Here the full stem, *deo-*, is weakened into *dei-*, and this, before *-ista*, *-iste*, *-ist*, is truncated to *de-*, *i* being elided to preclude a hiatus. Of the final *i* of *scienti-* there is, towards the making of my word, likewise elision. If *scientia* had not scire behind it, *scientist* would, accordingly, be every whit as good as *aurist*, *dentist*, *florist*, *jurist*, *oculist*, and the old *copist*, now *copyist*. Where I indulged in a licence was in operating, not on the stem of a substantive, but on that of a part of a verb, a present participle. Surely, you would not quarrel with *colloquist*, *determinist*, *funambulist*, *noctambulist*, *somnambulist*, and *ventriloquist*, which are only slightly different from *scientist*?

But I have not yet done. Dissatisfied with the German *obscurant* and the French *obscurantist*, we give the preference to the elongated *obscurantist*. Be it, then, alternatively, that we have, in *scientist*, *-ist* suffixed to the old adjective *scient*, occurring in Lydgate and Bp. John King; in which case it is, as regards its elements, analogous to *absolutist*, *extremist*, *indifferentist*, *positivist*. And, once again, what if I guided myself, in my straits, solely by the demands of expedience and euphony, and simply fastened *-ist* to the *scient-* of *scientific*, satisfied with combining unmistakable parts into an unmistakable whole? Beside the numerous existing compounds which gravel ordinary folk, mine, with its convenience and instant intelligibility, is, I contend, in the highest degree creditable. Well is it able to stand on its own worth. Account for it as one may, I predict, too, that it will live. Nay, who knows that, when grown vigorous, it may not get to be ambitiously propagative, engendering, to become radicated in usage, *scientism*, *scientistic*, *scientistically*, *scientisticalness*, *scientize*, *scientizing*, *scientizingly*, and *scientization*? How do you like the prospect? (*Tries to look grave, and succeeds.*)

Prof. H. (*with scientific solemnity and sense of injury*). If I were not a self-contained philosopher, I should pray, "Angels and ministers of grace defend us!"

Dr. W. The eventual history of *scientist*, as I am a prophet, will resemble that of the verb *advocate*, in the sense of the old *propugn*. This *advocate* was used by Thomas Nashe in 1598, and by Bp. Sanderson in 1624, and then, perhaps, was dropped. Burke brought it forward in 1782; and forthwith it was welcomed and naturalized by the Americans, though it long had no patrons, here, to speak of. Coleridge venturously took it by the hand in 1800; but, for years later, it was slow in gaining friends. In 1822, and again in 1838, Southey stigmatized it as an Americanism. Yet who now repudiates it? Indeed, how many doubt its having been classical for centuries? To hark back to *scientist*, considered all round, I am ready to pit it against your *agnostic*. If you had not been misinformed, I surmise that you would have taken it and been thankful. It must be that your judgment of it is determined by your personal equation. Coupling it, as you do, with the ridiculous *electrocution*, it is evident that, like many others, you think it an importation from the United States, and hug yourself as a good patriot for holding it in detestation. We ex-Tellurians have different ideas, touching the infinitely little, from those to which we were accustomed, as narrow earthlings.

Prof. H. *Scientist* has always been abominable to me; and it is so still, whatever you may urge.

Dr. W. Your sturdy conservatism I reckoned on. (*Consulting the ghost of a watch.*) The few

minutes remaining to me I must make the most of. *Presentific* signifies "making present." How, then, can anybody, save because of being a successful teacher, "one who causes others to be scient, knowing, endowed with science," be called *scientific*? And is *scientific*, in place of *sciential*, applied to an experiment, a pursuit, or the like, any less inexact than when applied to a person? These queries, the germ of which I owe to a friend, I propound to the erudite etymologist who has imposed on us, as original or as borrowed, *biogenesis*, *gamogenesis*, *heterogenesis*, and their swarm of kindred. Was it from Jeremy Bentham that you learned to construct neoterisms? Or from Bryant, the American poet, with his *thanatopsis*? Among your pretty novelties I observe *homotaxis*, which, you complain, "has not, so far as I know, found much favour in the eyes of geologists." They must have scoured up their Greek grammar. Some one has said, referring to sundry of your technicalities, that they "are scientific rather than scientific." Nor is the stricture unauthorized. Modern philosophers, especially French and English, often make wild work, when they undertake to mould Greek into compounds. However, I dare say we shall have to be content with what they do, if they stop measurably short of creations like that of the Parisian journalist who, dimly lighted by *hydrophobe*, styled an antagonist, for his alleged dread of clericals, an *hydro-prêtre*. Philology fared vastly better at the hands of our old physicians and divines than it does, in certain quarters, now-a-days. My valediction to you! (*Immaterializes.*)

That *scientist* suggested itself to several persons independently of one another is nothing strange. Thinking it a fancy of my own, I made use of it, in February, 1853, in *Ledlie's Miscellany*, Vol. I., p. 169. Years passed, when it came to my knowledge that my learned countryman, Dr. Benjamin A. Gould, the astronomer, had proposed it in 1849, unaware that he was not its first introducer. And then I discovered that he had been forestalled, in 1840, by Dr. Whewell; a fact to which I have again and again directed attention in print, notably in a book published in London in 1877, and in the *Pall Mall Gazette* for July 26, 1882.

Anomalous in structure as *scientist* admittedly is, still, now that, after Dr. Johnson's *rimist*, we have got, composedly, to *landscapist*, *red-tapist*, *routinist*, and *fuddist*, there is every likelihood that utility will soon legitimate it, as it has legitimated *botany*, *dynameter*, *facsimile*, *idolatry*, *monomial*, *suicide*, *telegram*, *tractarian*, and *vegetarian*, to name a few established irregularities.

Mr. A. J. Ellis, while approving of *scient*, to denote "a man of science," signified his acceptance of *scientist*, though an "American barbaric trisyllable," to bear the meaning of "an adherent to sciences."

A contributor to *Science-gossip* is half-inclined to countenance *scientist*, but as equivalent to "a dabbler in science." For *scientificist* he would have had some support from analogy: I do not mean that word as classifiable with *publicist*. Horne Tooke's pejorative *grammatist*, based on the unclassical *grammatista*, was, equally with *philosophist*, a term formerly in some vogue, adopted from the French. The latter is jestingly intensified, by Southey, into *philosophistulus*: one step more, and he would have reached *philosophistulaster*. As to Dr. Whewell's *physicist*, it seems as though, if taken dyslogistically, Prof. Huxley would not reject it as a mate to his own *physicism*.

As Dr. Whewell well argues, it is only a fair requisition, in the interest of verbal parsimony, that, since we possess the comprehensive designation *artist*, we should possess a corresponding one for "a cultivator of science in general,"

Quite possibly he thought of, and discarded as being much too sibilant, and also otherwise objectionable, *sciencist*, tallying, in a way, with *romancist*. Nor is either *sciencer* or *scientificer*, though justifiable analogically, a thing of beauty. Professor De Morgan, in a letter, confidentially entitled himself "a *scientific*"; and he might, no more blamefully, or not blamefully at all, have entitled himself "a *sciential*," looking to *academic*, *classic*, *menial*, *official*, and many another personal substantive. Finally, there is, to help us, somebody's factitious Latin *scientiatus*, father or son of the Italian *scienziato*. If *scientia* had been one with our *science*, *scientiatus* might have been sanctioned by Cicero himself, for what we know. So who will vote for *scientiate*?

F. H.

THE KISFALUDY SOCIETY.

It is long since the Kisfaludy Society of Budapest held a meeting so brilliant and so numerous attended as that of February 10. The Ministers, members of Parliament of all parties, and the *élite* of Hungarian society were there assembled. It was known that the new member, Count Albert Apponyi, the distinguished and eloquent leader of the Opposition, would take his seat and read a paper. He chose for his subject "Aesthetics and Politics, the Artist and the Politician," and dwelt upon the mental qualities necessarily common to both these forms of human activity. He was most enthusiastically applauded at both the beginning and the conclusion, his political rivals and opponents being, as in duty bound, as forward in their applause as the members of his own party.

It was also known that the Society would take the opportunity of congratulating their president, M. Paul Gyulai, on the jubilee of his literary activity. What, however, was unexpected was that Dr. Wlassics, the Minister of Public Instruction, handed over to M. Gyulai the order of St. Stephen, which the King of Hungary had been pleased to confer upon the veteran critic.

The proceedings were appropriately closed by a banquet, to which more than a hundred persons sat down.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- CORN, G. Beiträge zur deutschen Bursenreform. Leipzig: Duncker & Humblot. 8 M. 20.
KRON, K. Aegypten u. die ägyptische Frage. Leipzig: Benger. 4 M.
MOON, Gaston. Vue générale sur l'Artillerie actuelle. Paris: Berger-Levrault. 5 fr.
ROSENBERG, G. J. Zur Arbeiterschutzgesetzgebung in Russland. Leipzig: Duncker & Humblot. 3 M.
SCHMIDT, R. Deutschlands Kolonien, ihre Gestaltung, Entwicklung u. Hilfsquellen. 1. Bd. Berlin: Verein der Bücherfreunde. 5 M.
STEINER, C. J. Das Mineralreich nach seiner Stellung in Mythologie u. Volksglauben u. s. w. Gotha: Thieme-mann. 2 M. 40.
STUDIEN, staatswissenschaftliche. V. S. Die sogenannte Lebensversicherung, v. M. Gebauer. Jena: Fischer. 8 M. 50.
SULZAR, G. Die wirtschaftlichen Grundgesetze in der Gegenwartsphase ihrer Entwicklung. Zürich: Müller. 10 M.
VIBERT, P. La République d'Haïti: son présent, son avenir économique. Paris: Berger-Levrault. 5 fr.

HISTORY, LAW, ETC.

- BIÉ, Ed. L'Année 1817. Paris: Champion. 7 fr. 50.
BUCHHOLZ, A. Quaestiones de Persarum satrapis satrapisque. Leipzig: Gräfe. 1 M. 50.
D'AYENEL, Le Vicomte G. Histoire économique de la propriété, des salaires, des denrées et de tous les prix en général depuis l'an 1200 jusqu'en l'an 1900. Paris: Leroux. 25 fr.
DE LABUE, Le Cher. Histoire du dix-huitième siècle. La Déportation des députés à la Guyane: leur évasion et leur retour en France. Paris: Plon. 5 fr.
GARNIER. L'Artillerie des ducs de Bourgogne sous Louis XI. Paris: Champion. 7 fr. 50.
LACROIX, S. Actes de la Commune de Paris pendant la Révolution. T. II. 19 Sept.—19 Nov. 1789. Paris: L. Cerf. 7 fr. 50.

MERTZ, E. Die Idee der Majestätsbeleidigung. Berlin: R. v. Decker. 2 M.
 MISSEY, l'Abbé. Jeanne d'Arc champenoise. Paris: Champion. 2 fr. 50.
 SALIS, L. R. v. Die Entwicklung der Kulturfreiheit in der Schweiz. Basel: R. v. Decker. 8 M.
 SPRELL, H. Succession in den Process. 1. Hälfte. Graz: Leuschner. 3 M. 40.
 WACHSMUTH, C. Einleitung in das Studium der alten Geschichte. Leipzig: Hitzel. 16 M.

PHILOLOGY, ETC.

DIECKHOFF, O. De Ciceronis libris de natura deorum recensendis. Göttingen: Vandenhoeck. 1 M. 40.
 DISSERTATIONES philologae Vindobonenses. Vol. V. Wien: Gerold's Sohn. 4 M.
 ETIENNE, E. Essai de grammaire de l'ancien Français (IX^e—XIV^e siècles). Paris: Berger-Levrault. 12 fr.
 MÉLANGES Julien Havet, dédiés à la mémoire de Julien Havet (1853—1893). Paris: Leroux. 25 fr.
 MULLERIO, L. Lexique de Ronsard. Paris: Pion. 8 fr.
 MUSS-ARNOLD, W. Assyrisch-englisch-deutsches Handwörterbuch. 2. Lfg. Berlin: Reuther. 5 M.
 OESTERLY, P. Die Zahl der Bürger v. Athen im 5. Jahrh. Christiania: Dybwad. 1 M.
 ROSENTHAL, W. De Antiphrasibus in particularum usu proprietate. Leipzig: Fock. 1 M. 20.
 RUSQUET, H. du. Nouveau dictionnaire pratique et étymologique du dialecte de Lœn. Paris: Leroux. 15 fr.

CORRESPONDENCE.

LORD BYRON AND "THE VAMPIRE."

Dublin: Feb. 5, 1895.

I have been lately fortunate enough to have had put into my hands an unpublished letter of Lord Byron's of the most peculiar literary interest. As to the authenticity of the letter there is not the slightest doubt, and I now give you a copy of it, together with a brief account of the circumstances connected with it. The letter is as follows:

"Sir,—In various numbers of your journal, I have seen mentioned a work entitled, 'The Vampire,' with the addition of my name as that of the author. I am not the author and never heard of the work in question until now. In a more recent paper I perceive a formal announcement of 'The Vampire,' with the addition of an account of my residence in the island of Mitylene—an island which I have occasionally sailed by, in the course of travelling some years ago through the Levant, and where I should have no objection to reside, but where I have never yet resided. Neither of these performances are mine, and I presume that it is neither unjust nor ungracious to request that you will favour me by contradicting the advertisement to which I allude. If the book is clever it would be base to deprive the real writer, whoever he may be, of his honours; and if stupid, I desire the responsibility of nobody's dulness but my own.

"You will excuse the trouble I give you—the imputation is of no great importance, and as long as it was confined to surmises and reports I should have received it as I have received many others in silence. But the formality of a public advertisement of a book I never wrote, and of a residence where I never resided, is a little too much, particularly as I have no notion of the contents of the one nor the incidents of the other. I have besides a personal dislike to Vampires, and the little acquaintance I have with them would by no means induce me to divulge their secrets.

"You did me a much less injury by your paragraphs about my 'devotion,' and 'abandonment of society for the sake of religion,' which appeared in your messenger during last Lent—all of which are not founded on fact—but you see I do not contradict them; because they are merely personal, whereas the others in some degree concern the reader.

"You will oblige me by complying with my request of contradiction. I assure you that I know nothing of the work or works in question, and have the honour to be (as the contributors to magazines say) 'your constant reader' and very obedient humble servant
 BYRON.

"To the editor *Galignani's Messenger*, &c., &c., &c. Venice, April 27th, 1819."

"A Monsieur Galignani,

"18, Rue Vivienne, Paris."*

* The original is now in the possession of Mr. Thomas Howson, M.A. (Barrister-at-Law), Dublin.

The real author of *The Vampire* was Byron's young friend—poor, weak, vain, impulsive Polidori. He had constructed the tale from his remembrance of a story told by Byron at Diodati in 1816. Mr. and Mrs. Shelley were then living in a cottage on the Mont Blanc side of the lake. They and Byron often spent their evenings together, sitting up "in conversation till the morning light." Upon one of these occasions, "having amused themselves with reading German ghost-stories, they agreed at last to write something in imitation of them. 'You and I,' said Lord Byron to Mrs. Shelley, 'will publish ours together.' He then began his tale of *The Vampire*, and, having the whole arranged in his head, repeated to them a sketch of the story one evening, but from the narrative being in prose made but little progress in filling up his outline. The most memorable result of their story-telling compact was Mrs. Shelley's wild and powerful romance of *Frankenstein*." (See *Moore's Life and Letters of Lord Byron*, chap. xxvii.) Polidori was present on the above-mentioned occasion, and afterwards, in Moore's words, "vamped up the story of the Vampire, which, under the supposition of its being Lord Byron's, was received with such enthusiasm in France."

Among the letters of Byron published by Moore may be found two written to John Murray, about the same time, and on the same subject, as the one now published for the first time.

GEORGE NEWCOMEN.

THE NEW SYRIAC GOSPELS.

Oxford: Feb. 16, 1895.

In this my first and last contribution to an instructive discussion, I venture to ask if its range is not becoming too wide? That the criticism of the form of a document is not wholly separable from that of its contents, is no doubt perfectly true. But the acute scholars who have been writing are sometimes in danger of being fascinated by collateral subjects more than is good for the main points at issue. If mythology is to be taken into consideration—and I should be untrue to my whole past as a scholar if I denied that it ought to be—would it not be well for a few students to combine for a thoroughly critical examination of the subject of the relation of mythology to the Biblical traditions? A good deal of material has been already collected, but it still needs some sifting, and archaeologists must be careful to work in harmony with those who are more specially literary critics. No offence is intended hereby to literary critics, who may be, and sometimes are, by no means contemptible archaeologists. That Old Testament criticism at least has long ago passed into a mixed literary and archaeological phase is well known, except to certain theologians. But it is inevitable that some critics should be more specially archaeological than others, and so I advocate a division of labour. For the virgin birth of the Lord Jesus (the ideal value of which is clearly by no means inseparable from the outward form of the story) we have not only the more familiar mythic parallels, but the story of the wonderful birth of Zarathustra by a ray of the divine glory descending from one sphere to another till it reached the bosom of Dughdo, mother of the prophet. The latter story has, of course, no historical connexion with that in Matt. i.; its probable antiquity is admitted by Darmesteter; and its value as a parallel is not affected by the legendary character of Dughdo. It is also a fact of importance that mythic elements attached themselves to the mother of Jesus in post-Evangelical times in Egypt, Arabia, and Asia Minor.

That the attempt of Strauss to mythicise the Evangelical traditions is out of date, is clearly no proof that there is not a considerable amount of justification for a moderate mythical theory. Certainly the mythological spirit had by no means died out among the Jews in the early Christian centuries. I should like to add that the influence of mythology on the religious phraseology of the Israelites seems to me the first point to establish; and this can be done, and has been done, with the greatest ease in the Old Testament, without detriment to the religious value of the writings which Jews and Christians alike so justly honour.

T. K. CHEYNE.

THE IRISH VERSES IN THE CODEx BOERNERIANUS.

Trinity College, Dublin: Feb. 5, 1895.

On p. 23 of the Codex Boernerianus (G) of the Pauline Epistles, published by Matthæi in 1791, there occur, as is well known, two curious Irish stanzas. They begin "Téicht doróim . mór saido . beie torbai . INrí chondaig hífoss," &c., and have been thus translated by Mr. Whitley Stokes (*Goidelica*, p. 182):

"To go to Rome is much of trouble, little of profit. The king whom thou seekest here, unless thou bring him with thee, thou findest not. Great folly, great madness, great loss of sense, great folly, since thou hast proposed (?) to go to death, to be under the unwill of Mary's Son."

A translation of the verses was first published by Dr. Reeves in the *Irish Ecclesiastical Journal* for 1848, and they are given by Scrivener in a note to his account of Codex G (*Introd. to N.T.*, 4th edition, I., p. 180). He thinks it likely that they were written at Rome by some disappointed pilgrim. I have lately come across a passage which seems to give a better explanation. The verses have reference to a legend of St. Brigit preserved in a note on fol. 40 of the Franciscan copy of the *Irish Liber Hymnorum*, and printed by Mr. Stokes in *Lives of the Saints from the Book of Lismore* (p. 335). I give his translation of the passage:

"Plea, a monastery which Brigit hath by the Ictian Sea, and it is its order which Brigit's community have Et sic factum est id. Brigit sent seven persons to Rome, to learn the order of Peter and Paul, for she herself was not permitted by God to go. When they came (back) to Brigit, not one word of the order remained with them. 'The Virgin's Son knoweth,' says Brigit, 'though great be your labour, small is your profit [ni mor uar tarba cid mor for saethar]! So she sent other seven in like manner.'

The rest of the legend relates the fortunes of the second seven and the "blind boy," how they anchored in a storm in the Ictian Sea, how the anchor struck on "the conical top of the oratory," how the "blind . . . boy went and loosed the anchor and remained there till the end of a year, learning the order." And thus it was that Brigit's community got the "order of celebration" which they were accustomed to use.

Whatever be the value of the legend, it is plain, I think, that the words "great labour, small profit," which occur in the verses in Codex G, have reference to it. As to the second quatrain, it may contain a further allusion to another incident in the life of Brigit, mentioned as a note to the Felire of Oengus at May 3. Bishop Conlaed of Kildare, it is said, tried to go to Rome in violation of an order given by Brigit, but met with death upon the way in answer to her prayers. It would be interesting to know if there is any liturgical connexion between Feasts of St. Brigit and the passage (1 Cor. ii. 10—iii. 3), which occurs on fol. 23 of the Codex Boernerianus.

J. H. BERNARD.

"LI TRE TARQUINII"—(*Convito* IV. 5).

Dorsey Wood, Barnham, Bucks: Feb. 13, 1895.

In the fourth book of the *Convito* (Cap. 5) Dante enumerates the seven kings of Rome as follows: "Romolo, Numa, Tullo, Anco, e li tre Tarquini." The omission of Servius Tullius and the inclusion of a third Tarquin have led several editors to alter the MSS. reading in this passage, and to substitute: "Romolo, Numa, Tullo, Anco Marcio, Servio Tullio, e li tre Tarquini," a reading for which apparently there is not the smallest MS. authority. In the recently published "Oxford Dante" Dr. Moore very properly has restored the MSS. reading.

It is evident that while writing this chapter of the *Convito* Dante had in mind *Aeneid* vi. 756-853, the passage in which Anchises is represented as pointing out to Aeneas the long line of Alban and Roman kings, and the worthies of the commonwealth—a passage, it may be noted, from which Dante quotes repeatedly in the *De Monarchia*, and with which he was therefore undoubtedly familiar.

Now, it is remarkable that also in Virgil's list of kings Servius Tullius is omitted:

"Quin et avo comitem sese Mavortius addet
Romulus."

... Noeco crinea incanaque menta

Regis Romani, primam qui legibus urbem

Fundabit (i.e., Numa).

... Cui deinde subitit

Otia qui rumpet patriae residuesq; movebit

Tullus in arma viros et jam desueta triumphis

Agmina. Quem juxta sequitur jactantior

Ancus

Vls et Tarquinius reges ... videre?"

(*Aen.* vi. 777-818.)

Virgil, as Conington points out, doubtless intended Servius Tullius to be included in "Tarquinius reges." Tullius, whose mother was a slave of Tanaquil, the wife of Tarquinius Priscus, was born in the royal palace and was brought up as the king's son; he was closely connected with the Tarquin family, his wife having been the daughter of Tarquinius Priscus, while his own two daughters married the sons of Tarquinius. So that his inclusion with the Tarquin kings, if not strictly accurate, is not beyond the bounds of poetical licence; and Dante, with Virgil's lines before him, may be excused for taking the same liberty. It is however, just possible that, for "Vis et Tarquinius reges," Dante may have read "Tres et Tarquinius reges."

In any case the passage of the *Aeneid* affords sufficient justification for the retention of the MSS. reading in the *Convito* passage, and Dr. Moore is to be congratulated on having resisted the temptation to follow in the steps of previous editors.

There is another passage in this same chapter of the *Convito* (iv. 5) in which Dr. Moore has restored the MS. reading—namely, "Chi dirà de' Decii e delli Drusi che posero la loro vita per la patria?" Giuliani, remembering that the Decii are coupled with the Fabii in *Par.* vi. 47, does not scruple to substitute *Fabi* in his text for *Drusi*; while Witte, without going so far as to actually alter the text, says:

"Mi sembra sospetto il nome dei Drusi, non potendo credere che l'autore voglia dar luogo fra gli uomini più illustri di Roma al tribuno Marco Livio Druso. Sospetterei dunque che siano da sostituirvi i Curzii, o qualche altra famiglia celebre."

There can be very little doubt, however, that Dante wrote *Drusi*, bearing in mind the Virgilian—

"Quin Declos Drusosque procul, saevumque
secut
Aspice Torquatum et referentem signa Camil-
lum"

from the same sixth book of the *Aeneid* (vv.

824-5), both "Torquato" and "Camillo" being also introduced in the same paragraph of the *Convito*.

PAOET TOYNBEE.

"A HOLE IN THE BALLET."

What is the meaning of the Irish slang phrase, "a hole in the ballet," and whence is it derived? I remember it in use about twenty-five years ago in Dublin; and I heard an Irish M.P. use it the other day, to describe something that had broken down or would not work properly. I have heard people say "there's a hole in the ballet" (the *t* is sounded) to describe a breakdown in an orchestral performance. In Keightley's *Fairy Mythology* (Bohn's ed., p. 177): "Fortunately there was a hole in the wallet," suggests a possible explanation; but, more probably, it is a bit of old Dublin theatrical slang.

II. L.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Feb. 21, 4 p.m. Sunday Lecture: "The Colorado Canon," by Mr. C. T. Whitwell.

7.30 p.m. Ethical: "American Education," by Miss Barstall.

MONDAY, Feb. 25, 5 p.m. London Institution: "Rembrandt and his Works," by Sir F. Seymour Haden.

8 p.m. Royal Academy: "Schools of Sculpture of the Sixth and Fifth Centuries B.C.," IV., by Mr. A. S. Murray.

8 p.m. Society of Arts: Cantor Lecture, "Means for Verifying Ancient Embroideries and Laces," III., by Mr. Alan S. Cole.

8.30 p.m. Geographical: "British New Guinea," by Sir W. Macgregor.

TUESDAY, Feb. 26, 8 p.m. Royal Institution: "The Internal Framework of Plants and Animals," VII., by Prof. C. Stewart.

8 p.m. Civil Engineers: Discussion, "Plant for the Extraction of Gold by the Cyanide Process."

8 p.m. Society of Arts: "Mediaeval Embroidery," by Miss May Morris.

WEDNESDAY, Feb. 27, 8 p.m. Society of Arts: "Furnaces for Roasting Gold-bearing Ores," by Mr. C. G. Warnford Lock.

THURSDAY, Feb. 28, 8 p.m. Royal Institution: "Meteorites," III., by Mr. L. Fletcher.

8 p.m. London Institution: "The Beautiful as seen in Minute Nature," by the Rev. Dr. Dallinger.

8 p.m. Royal Academy: "The Evolution of Sculpture," I., by Mr. W. B. Richmond.

8 p.m. Electrical Engineers: Discussion, "Reversible Regenerative Armatures and Short Air Space Dynamos," by Mr. W. B. Sayer.

8.30 p.m. Antiquaries.

FRIDAY, March 1, 8 p.m. Philological: A paper by Mr. J. Beuzemaker.

9 p.m. Royal Institution: "The Children's Books of a Hundred Years Ago," by Canon Ainger.

SATURDAY, March 2, 8 p.m. Royal Institution: "Waves and Vibrations," I., by Lord Rayleigh.

SCIENCE.

St. Michael the Archangel: Three Ecomiums ... the Coptic Texts, &c., with a Translation, by E. A. Wallis Budge. (Kegan Paul & Co.)

THERE are probably few national literatures the character of whose most vigorous period is more deeply stamped upon them than the literature of Christian Egypt. It is not difficult, of course, to demonstrate for it a direct descent from the Egyptian literature of preceding ages. M. Amélineau is never weary of showing us how the legends and stories of the earlier may be traced still in the popular works of the later times. But though the style of language and incident, the naïve delight in the marvellous, be as clearly the same in the Coptic as in the hieroglyphic texts—and did, indeed, remain the same long after the Egyptians had once more changed their language and their religion—yet the documents which have been preserved to us from the four or five centuries during which Christianity was the national religion are impressed with char-

acteristics which clearly separate them from their literary ancestors; and the characteristic which is the most obvious is, no doubt, that preference for theological or ecclesiastical topics to which there may be said—so far as regards the literature in its stricter sense—to be practically no exceptions.

Beyond the Bible, with its exegesis and the innumerable homilies, more or less complete, which are extant upon a great variety of texts and doctrines, the vast number of fragments from the lives of prophets, the miracles and martyrdoms of saints, which are preserved in Rome, Paris, Oxford, and London, show us how insatiable must have been the appetite for such works. Indeed, leaving out of consideration the saints of later date, there are few personages of importance, in either the Old or New Testament, of whose lives and actions the available remnants of Coptic literature have not something to tell us beyond what we might learn from the more usual sources. And, as might be expected from the religious enthusiasm and the historical circumstances of the age in which such literature had its greatest vogue, the Copts were not content with stories of the heroes of their national church alone: the popularity of these was rivalled by that of histories and sermons drawn from external sources. Greek, or at least Greek-written, works of a similar kind naturally were the principal mine for such appropriations, and the three stories here before us are good specimens of such borrowed literature.

It is often difficult to decide whether a work preserved to us in Coptic is indeed the production of an Egyptian author or merely the translation of a Greek original. When no trace of such an original can be found, the internal evidence of names and incidents and, to some extent, the percentage and employment of actual Greek words scattered through the text, are the only guides towards a decision of the question. The author's name (even were that a guarantee) is but too rarely there to aid us. In this last respect the MS. which Dr. Budge has edited does certainly offer help. Though once extending, as the number of its final page shows, beyond its present limit, it still contains the works attributed to three writers whose names are given: Theodosius, patriarch of Alexandria; Severus of Antioch, "the Patriarch" *par excellence*; and Eustathius, Bishop of Traké. The personality of the last of these is puzzling. There are certain features in the text of his Ecomium which lead one to suspect a considerable depravity in this Bohairic version; and the thus permissible assumption of some confusion also in its title may help in solving the difficulty; for Eustathius of Antioch, the well-known opponent of Arianism, was exiled to Thrace (*cf.* Traké), where he died (*circa* 337). Further, the name of Chrysostom, whom the text mentions as having been banished to Traké, may possibly have become connected, later on, in the popular mind with the name of this Eustathius, since the latter was the subject of one of the discourses of that widely known writer (*Chrysostom*, ed. Migne, ii. 597). But if it were thus assumed that there has been a confusion both as to the persons

exiled and the places of their banishment, we are then obliged also to assume a chronological confusion and to regard the Encomium in question as falsely ascribed to this Eustathius; for in it reference is repeatedly made to the Emperor Honorius, whose reign only began in 395. That similar pious deceptions were, at any rate, frequently resorted to is a disappointing fact, of which none can be ignorant who have any experience of the work of Coptic scribes. Indeed, in support of this identification, I am tempted to offer yet another suggestion: namely, that the appearance in this third Encomium of quotations from (or paraphrases on) the "Physiologies" may be a reminiscence of the fact that to Eustathius of Antioch was attributed a well-known commentary upon the "Hexameron"—a class of work very closely related to the "Physiologies." But these hypotheses have doubtless presented themselves already to Dr. Budge, and been by him set aside for lack of any clear evidence in their favour.

The texts themselves of these three discourses are interesting from several points of view. They were evidently among the most popular in the literature. Fragments of a Sa'idic version of the first and third have come to light since Dr. Budge's publication, while the MS. from which he prints bears variant readings taken from two others (see p. 70a of the MS.). Indeed, another Bohairic MS. of the discourse of Theodosius, which it would have been interesting to compare with Dr. Budge's, seems to be preserved at Rome (No. 63 of Mai's list). Then there is not only the parallel Arabic translation of the three works, in itself evidence that they retained their popularity through a considerable time; but the same stories have been translated by M. Amélineau from a quite independent Arabic version. And, finally, Dr. Budge has himself printed a specimen of an Ethiopic text of the second Encomium.

And if the acquaintance with these discourses was widespread, that was no doubt due to the great popularity in Egypt of the personage who plays the chief part in them—the Archangel Michael. As evidence of this, we have but to look through the Coptic Calendar, where we see that, not content as in other cases, with consecrating one day to the honour of Michael, the 12th of every month and, in two months, the 13th and 14th likewise, are devoted to him.

It would be interesting to know more of the church in Cairo to which the MS. here published was dedicated. Although the same dedication is to be found elsewhere, I am aware of no instance in which this "Church of St. Michael at the head of the Canal" is precisely localised. One MS., however (*Brit. Mus. Or.* 1321), does speak of it as "the celebrated church at the head of the Canal, on the outside of Misr"—a phrase which seems, at any rate, to point to that church, the mention of which by Ibn Dukmâk is quoted by Dr. Budge (p. xiii.).

Those interested in Coptic literature must be heartily grateful for these interesting texts both to Dr. Budge and to Lord Bute, with whose assistance they are published.

The following suggestions (in which obvious slips and misprints are ignored), upon a passage of half a dozen pages (text, pp. 41-46) chosen at random, may be of interest to those making use of the book:

P. 41, 17. *Transl.*, "As for them, fear came upon them," not "they were afraid to go in."

P. 42, 1. *Transl.*, "For it is the hour for us to be due at the holy Liturgy," not "for us to go in to," &c.

— 2. *Transl.*, "laid out a carpet (or mat)," not merely a place upon which to recline.

— 8. *Transl.*, "being in very great joy." not "they prayed there with great joy." The *εὐχὴ* does not occur.

— 28. "And choico oil" does not occur, either in the Coptic or Arabic text, as printed.

P. 44, 17. *Transl.*, "Large fishes are after this wise," not "large fishes like this."

— 28. *Transl.*, "thy laws (l. *hap*) are upright," not "and to thee belong those that are upright."

P. 45, 9. *Transl.*, "the seal of my lord the king," not "the finger of God."

P. 46, 13. *Transl.*, "lest he hear and be wroth. I will find occasion before my lord the king, and I will persuade," &c.

Finally, the list of Greek words from the Coptic texts is very interesting and useful. Confining ourselves to the same six pages, the following notes may be made upon it:

P. 41, 7. *Kella* (not *eukella*) = probably *κέλλα*, *cella*, though the Arabic has "leather bottle" (and uses the same word again for *πίθος*).

P. 41, 11. *Apokrisis* = obviously *ἀπόκρισις* (as the Arabic has understood it), not *ἀποκρισις*.

P. 41, 15. Add *tariki* = *ταρίχιον*, "salt fish," which the Arab, misunderstanding, has replaced by "butter."

P. 41, 19. Add *kapsi* = *κάψα*, *káψa*, *káψion*.

P. 46, 6. *Termēs* = *τρημίσσιον*, *tremis*. The Arab is curiously inconsequent in his translations of the coin-names in this passage (cf. the Arabic of p. 44, 25, 26, and p. 45, 13).

To these may be added four points which have caught my eye:

Epide = *ἐπεδῆ*, not *ἐπὶ δέ*.

Ircin = *ερ-αίρεν*, not *ἐρωτώ*.

Add *μωθ*, p. 108, 17, and *Chaie*, p. 110, 26, = *καίω* (cf. the Arabic).

W. E. CRUM.

CORRESPONDENCE.

THE ANDAMAN ISLANDERS.

Government House, Port Blair: Jan. 19, 1895.

Although at this distance it is difficult, if not for practical purposes impossible, to conduct a correspondence in your pages, yet I must ask leave to make a few remarks on Sir John Lubbock's reply (printed December 22, 1894) to my last letter on the above subject.

I seem to have raised (if I may apply the epithet) most unscientific wrath in Sir John's breast, and I hasten to apologise. I did not know, when quoting from his *Prehistoric Times*, marked "5th Edition, 1890," that, to use Sir John's words, "it must be remembered that my book was written thirty years ago." For thirty years ago the information contained in it is fair enough, though capable of improvement by a study of Colebrooke. It would certainly have evoked no remark from me. It was only when viewed as "up to date" in 1890 that I found fault with it; and it was, no doubt, unsophisticated on my part to suppose that the edition of 1890 was a revise of the edition of, say, 1864.

As to Sir John's final remark: "In fact, Major Temple has not detected a single mistake in what I said," I suppose it is due to

my obtuseness, but it still appears to me that I detected so many that I did right in drawing attention to them.

R. C. TEMPLE.

Port Blair, Andaman Islands, India: Jan. 20, 1895.

I have just seen the numbers of the ACADEMY for December 15 and 22, containing a correspondence between Sir John Lubbock and Major Temple regarding the Andaman Islanders, and ask your permission to make a few remarks on the subject under discussion.

My only excuse for intruding in this correspondence is, that I have been for over fifteen years in charge of the Andamanese, and have during that time been engaged in collecting and recording all facts regarding them, for the Government of India and the British Museum. Sir Wollaston Franks will be, perhaps, the best judge of the value and weight, if any, to be attached to my opinions.

Since I have been in charge, our friendly relations with the Andamanese have been extended to the aborigines of the North and Little Andaman Islands; and, particularly as regards the latter, I can claim to have derived my information from Andamanese who, until my arrival among them, had no communication with the outside world, or even with any other tribe of Andamanese.

Judging from the facts obtained from these people, and from digging up their Kitchen-middens, which give us remains deposited previous to the visits of either Dr. Mouat or Sir E. Belcher, I obtain the following answers to the points under discussion between Sir John Lubbock and Major Temple.

I.

Had Sir John Lubbock quoted the whole of the paragraph in Mr. Man's book (p. 3), it would be seen that Mr. Man stated that the name "Mincopie," or anything resembling it, was unknown to any of the tribes with whom he was acquainted. Since Mr. Man wrote I have seen Lieut. Colebrooke's account of the Andamanese written in 1794. This is the only really trustworthy account of the Andamanese previous to Mr. Man's, and deals exclusively with the tribes known to us as the Jārawas, living in the South Andaman Island. Colebrooke gives "Mincopie" as the name applied by the Jārawas to themselves, and subsequent writers have adopted this word as applying to the whole Andamanese race. Had Sir John Lubbock used the term forty years ago no exception could have been taken; but I think Major Temple is right in protesting that in a work published in 1890 by so famous a man as Sir John such errors should occur. Each tribe has a name of its own; and, owing to the different languages and dialects of the different tribes, there is no one word in use throughout the Andaman Islands signifying "The Andamanese."

II.

Sir John Lubbock states that authorities differ as to whether the Andamanese live "wholly" or "occasionally" on fruit. Whom does Sir John regard as authorities? Beyond Colebrooke, Man, and, if I may humbly say so, myself, I know of no person who has spoken correctly and authoritatively on the Andamanese. I cannot admit that Sir E. Belcher, Lieut. St. John, or Dr. Mouat are "authorities," in the sense of giving reliable information regarding the Andamanese.

The fact is, that fruit, with the exception of a cooked mangrove seed in the Little Andaman, does not form a staple of the Andamanese diet; and anyone acquainted with the Flora of the Andaman jungles knows that it could never have done so.

III.

Major Temple is quite correct in stating that the outrigger canoe is the oldest form. The other form is only used by the South Andaman group of tribes (principally by the Áka-Béa-da tribe); and neither the Ongé group of tribes nor the North Andaman group of tribes have, or ever have had, any other form than the outrigger. I have derived my information from Andamanese who were married men before Mouat visited these islands, and who, therefore, can speak with certainty. Moreover, Mouat, in the illustrations to his book, shows the canoes as having outriggers.

Regarding Dr. Mouat's book, I have before me a copy of his Despatch to the Government of India. His book is merely an amplification of that Despatch. From it I find that he met the Andamanese on four occasions, each of a few hours' duration; on each occasion there was a fight, and Dr. Mouat knew nothing of their language. Yet Sir John Lubbock appears to consider him an authority equal, if not superior, to Mr. Man with his years of patient observation. Sir John appears to think that the earlier the observer the more correct the account. To follow such an argument to its logical conclusion we must accept as true the statements of Nicoli Conti, Marco Polo, and others; and admit that formerly the Andamanese had huge misshapen feet a cubit in length, and had heads like dogs; that the Andaman Islands abounded in spices, quicksilver, and gold; and that the anatomical structure of the aborigines, and the geological and botanical features of the Islands have since entirely changed.

To briefly notice the other points.

IV.

The Andamanese have never (except, perhaps, in very exceptional cases) tipped their arrows with glass obtained from wrecks. Possibly the flakes of glass or quartz used for shaving were mistaken by Sir E. Belcher for celts, which they resemble. No traces of glass arrowheads are found in the Kitchen-middens.

The Andamanese are not good bowmen. I have often been under their fire, and though they judge direction fairly well, they cannot judge distance. They are poor shots at over forty yards; and the reason for this is, that while shooting pig, &c., in thick jungle, or fish in the surf, they are never far away from their game, and have no practice at long distances. The bow is as much used by them as ever.

V.

They have made pottery from the very earliest times, and pieces of it are found in the lowest strata of the most ancient Kitchen-middens.

VI.

Fish are not killed with harpoons. Young sharks are shot with arrows. A big shark would be attacked with a harpoon; but no Andamanese would tackle a big shark, except by mistake on a dark night or in self-defence.

VII.

Sir John Lubbock has, in *Prehistoric Times*, by stating what is "occasionally" done, given a wrong impression, and has led his readers to suppose that the occasional act of some Andamanese is the usual act of every Andamanese.

VIII.

The Andamanese have an idea of a Supreme Being, and the earlier observers were wrong. The proofs for this are too long for a letter, but I shall be happy to place them at Sir John Lubbock's disposal, should he wish it.

IX.

The discussion appears to me to show that thirty years ago Sir J. Lubbock wrote *Prehistoric Times*, relying for the facts in his Andamanese chapter on Sir E. Belcher, Dr. Mouat, and Lieut. St. John, they being the only persons whom he knew of and looked upon as reliable authorities on Andamanese matters. (I can only suppose that Colebrooke's valuable paper was omitted on account of Sir John Lubbock's ignorance of its existence; it is rarely met with.) Thirty years ago little was known of the Andamanese; and Sir John, having no personal knowledge of them, could only go by the reports of those who had visited the Islands. Major Temple has, however, a right to complain that, in issuing an edition of the same book in 1890, Sir John Lubbock has made no attempt to bring his Andamanese chapter up to date by the light of later discoveries. Such an author might have remembered the weight which his name carries, and that an ignorant person would prefer erroneous statements, backed by Sir John Lubbock's name, to the more correct ones of a less well-known writer.

It may be as well for me to add that I have had no communication with Major Temple since the arrival of the mail with the December 22 number of the ACADEMY, and he is not aware that I have written this letter.

M. V. PORTMAN,

Officer in charge of the Andamanese.

SCIENCE NOTES.

THE second of the special meetings of the Royal Society is announced for Thursday next, when Prof. Weldon, of University College, will bring forward as a subject for discussion "Variation in Animals and Plants."

LORD RAYLEIGH, professor of natural philosophy in the Royal Institution, will deliver a course of six experimental lectures on "Waves and Vibrations" on Saturdays, beginning on March 2. Lord Rayleigh will also deliver the Friday evening discourse on April 5, when his subject will be "Argon, the New Constituent of the Atmosphere."

AT the anniversary meeting of the Geological Society, held on February 15, the medals and funds were distributed as follows: The Wollaston medal to Sir Archibald Geikie, the Murchison medal to Prof. G. Lindström, the Lyell medal to Prof. J. F. Blake, the Bigsby medal to Mr. C. D. Walcott, the balance of the proceeds of the Wollaston fund to Mr. W. W. Watts, that of the Murchison fund to Mr. A. C. Seward, a moiety of the balance of the proceeds of the Lyell fund to Mr. P. F. Kendall, and the remaining moiety to Mr. B. Harrison. Dr. Henry Woodward, who was re-elected president for the current year, delivered an address on "Palaeozoic Crustacea."

AT the annual general meeting of the Physical Society, held on February 8, Capt. W. de W. Abney was elected president, in succession to Prof. Rücker. An amendment in the rules was adopted, by which the council is empowered, under certain conditions, to admit persons into the society without requiring the usual recommendations from members. From the report of the treasurer, it appears that the assets of the society exceed the liabilities by £2642.

MR. HENRY WILDE, president of the Manchester Literary and Philosophical Society, has intimated his intention of giving an endowment of £8000, the income of which is to be devoted to various purposes in connexion with the society's work.

THE French Chamber has voted a grant of 12,000 francs (£480) for the observatory on Mont Blanc.

THERE has been a change in the editorial management of the *Annales de Géographie*, now in its fourth year. M. Vidal de la Blache has taken two coadjutors, representatives of geography and geology; and the January quarterly number fully maintains its interest. Africa, of course, is the subject of several of the articles: Dahomey, the Niger and Lagos receiving especial attention. Dr. Rouire congratulates England on its successful diplomacy in Lagos, and gives a very sympathetic account of the late Samuel Crowther, the black bishop of the Niger. Physical geography, always honoured in France, is well represented by M. de Lapparent's opening lecture at the Ecole Libre des Hautes Etudes, and by M. Eginitis's article on the earthquakes at Constantinople. M. Bérard contributes an ingenious note on Semitic names in Greece, specially on the equivalence of the Arcadian Telephassa, through the Chaldaean *Delephat*, with Aphrodite, and that of her children Kadmos (*Qedem*, "morning") and Europé (*Ereb*, "evening") with Phosphor and Hesperos. We have been specially interested by the notice of M. de Foville's inquiry into the house-types of different parts of France, as affected by the environment—physical, political, industrial, and social. The first volume of the results of these investigations has been published (Ernest Leroux), and a second volume is in preparation. An examination of the different motives for aggregation or segregation of houses is most important, and we look forward to valuable sociological results from the investigations which are being made under M. de Foville's auspices.

REPORTS OF SOCIETIES.

CAMBRIDGE PHILOLOGICAL SOCIETY.—(Annual Meeting, Thursday, Jan. 24.)

PROF. POSTGATE (president) in the chair.—A letter was read from the secretary to the delegates of the Clarendon Press, asking for such corrections on Liddell and Scott's Greek Lexicon as might be in the hands of the society or of its individual members. It was agreed that the president should send out a circular asking for corrections by an early date.—A vote of condolence with the family of the late Sir John R. Seeley, formerly a member of the society, was passed unanimously.—Mr. Magnusson read a paper on "The Myth of Yggdrasil." Yggdrasil was composed of the stem of Ygg—"awer, terrifier," and drasil—"horse, steed," and meant Odin's horse. The universal opinion was that this name was proper to the mythic ash-tree which spread its branches all over the world. For in the nineteenth stanza of Völuspá it says: "I know an ash-tree standing, that high tree is called Yggdrasil." The reason why it is called the horse of Odin is universally taken to be this: that Odin, somehow or other, came to be hanged on it, according to strophe 138 of Hávamál, where Odin himself is supposed to say, "I know that I hung on a windy beam all nine nights together"; but he who was hanged was said by northern poets to ride the gallows; and gallows are also designated by poets as "cold" or even "wind-cold." Hence Hávamál's windy beam must be Yggdrasil. After reviewing the grounds on which this theory was supported, Mr. Magnusson came to the conclusion that no such real grounds existed. The Hávamál stanza was a spurious interpolation from Christian times; the author of Völuspá meant by Yggdrasil in str. 19 identically the same thing that he meant by askr Yggdrasil, the Ash of Yggdrasil, in str. 47; and since both terms could not possibly be synonymous, yet were meant to be so by the author, it followed that Yggdrasil of str. 19 was a mistake, and the reading Yggdrasil's (sc. ash) in another old text was the right one. Moreover Yggdrasil occurred practically only once, but askr Yggdrasil many times. The fact of the

matter was that Yggdrasil = Ygg's = Odin's steed was a poetical metaphor and meant Sleipner, Odin's eight-footed horse. The etymological interpretation of the piteousness of Sleipner proved that he was an offspring of warm air impregnated by cold air in the process of thawing: that he was, in fact, the atmospheric disturbance caused by the rush of the heavier cold into the lighter warm air. Sleipner was the wind. He was eight-footed, because the ancient Northmen conceived that wind could blow from only eight points of the compass: from N., land-north (N.E.), E., land-south (S.E.), S., out-south (= ocean-south, S.W.), W., and out-north (= ocean-north, N.W.). The terms here given to the octant points prove that they have been invented by a people who lived on a coast the direction of which ran north and south, so that a wind from N.E. and S.E. could only blow on them over land, and the wind from S.W. and N.W. likewise only over the "out," the sea. The people who gave eight feet to Sleipner must have been the same that invented the homely technical terms for the octant points: the coast-dwellers of Western Norway. This mighty horse of the mighty sir-god, Odin, could have his run or pasture ground nowhere in the Universe, save in the vast branchy expanse of the mighty Ash-tree of Midgarth. Hence its name "the Ash of Yggdrasil" = the Ash of Sleipner. The name Sleipner meant the smooth-foot (*sleip-* from *slip* in *slipa*, "to polish"), the nimble-footed one. The metaphorical name *drasil* was related to *tri-* in *trivi*, from *tero*, and meant the tearer, grinder, bruiser, sweeper. The true meaning of the myth of Yggdrasil was quite forgotten probably before a word of Icelandic was ever written down.

CLIFFTON SHAKSPEARE SOCIETY. — (Saturday, Jan. 26.)

MISS LOUISA MARY DAVIES in the chair. — "The Taming of the Shrew" was the play for consideration. Miss Davies, in a paper entitled "A Greatly Over-Estimated Character," said that Bianca Minola, the younger sister of Kate the Shrew, is supposed to concentrate in her own person all the charms and virtues that attract the admiration and love of mankind. Very early in the play we find the two sisters labelled respectively "devil" and "goddess," so that it is made clear to the meanest understanding which is to be abhorred and which adored; and yet, with the inborn perversity natural to all the sons and daughters of Adam, our untainted and affectionate sympathy obstinately goes out to the former, while we end by whole-heartedly loathing the latter. We hear the praises of Bianca sung in season and out of season by nearly every character in the play; and as every spasm of lundation is accentuated by a groan over Katharine (uttered or unexpressed), the soul becomes weary, and simple weariness with time becomes detestation. As we read on, the conviction steals upon us that the goddess-like Bianca is no goddess, but a gross fraud; that she had elevated the study of exasperation "to the status of a fine art"; that she was but indifferent modest; and that evil times were in store for Lucentio after his marriage. To her sister she deals out a sneer which is not angelic, administers many little stings, and then declares her to be mad. As a pupil, she promptly belies her father's commendation. She rebels against every kind of discipline and shows herself more capt at coquetry than at Latin. When a wife of only a few hours' standing, her veneer of sweetness is suddenly cracked and the true Bianca is laid bare. One would like to know what Shakspeare thought of Bianca. If he admired her, why bring her to such condign grief at last? If he despised her, why play such a merry jest on three good lovers and true as to prostrate them all before the pedestal of an image of such very worthless clay? — Mr. Arthur S. Way read a paper on "Katharine the Shrew," a motherless girl brought up with a querulous weak father and a selfish, sly, spiteful, sanctimonious hypocrite of a sister, and whose life had, therefore, been embittered by neglect and want of sympathy. Through a tempestuous youth she was drifting towards a maturity loveless, helpless, venomous, drifting to a spoiled life. The problem of the play is to save her from herself, to reclaim this wild thing, to tame her in the truest sense as a beautiful wild creature may be tamed for man's service, with no impairing of its strength

or breaking of its spirit, so that with him and for him it will endure toil and face peril with a courage once impossible to it. The problem may well have had some practical interest for the spectators of this play, for there are not wanting indications that the New Woman was a feature of the close of that century also. Women were by no means unaffected by the general breaking of ancient fetters, by the spread of new ideas, and by the increase of culture and luxury. Citizen and courtier alike might be inclined to fear that the New Woman was becoming too self-assertive, and may have welcomed such an object lesson on the wisest, kindest, and most effectual way of curbing her. The opening scenes in which we meet Katharine show her to be more patrician than her *bourgeois* relatives. When next we see her, we admire her straightforwardness compared with her sister's sullen reticence. No wonder that Petruchio came like a breeze from seaward-gazing mountains into the midst of these stagnant-witted twaddlers. Those who decry him as a mere sordid fortune-hunter misconceive his character. He clearly falls in love at first sight, and he takes possession of her as it were the captive of his bow and spear. Before she can collect her thoughts she is a plighted bride. Little as she has conned the lore of love, she is woman enough to read admiration in a man's eyes, to distinguish earnestness in a cherished purpose from mere self-will; and through the storm of oaths and madcap protestations ringing in her ears some certain sweet words, the sweeter for being so new and strange, are chiming with happy persistence. Petruchio's conduct at the marriage ceremony teaches her that her opposition will be not only impotent but ridiculous. The events of the journey and the arrival at Petruchio's house show that impulses whose bases are corporeal are amenable to the same subduing influences as those of brutes; and if he causes her physical suffering, it must be noted that he scrupulously shares her privations. A woman of so clear a head and so quick a wit as Kate has learned by this time to appraise the possible relations of wedded life at their true value, and has well considered whether it be worth while to reject the clusters of Eden, love and peace, for the Dead Sea fruit of contention and hate. In the banquet-scene, Petruchio's attitude is precisely that of a general who has transformed a mutinous rabble into a disciplined army; and at the end he leads his wife forth, not humiliated nor heart-sore, but proud and glad, not as a captive at his chariot-wheels, but as a fellow-victor.

CAMBRIDGE ANTIQUARIAN SOCIETY. — (Wednesday, Jan. 30.)

W. M. FAWCETT, Esq., president, in the chair. — Mr. T. D. Atkinson, hon. secretary, read a paper on "The Conventual Buildings of the Priory of St. Radegund," illustrated by a plan showing such of the college buildings as were probably monastic, and also the positions of foundations discovered last summer. Mr. Atkinson said that the general arrangement of the college buildings was no doubt the same as, and a consequence of, the conventual plan. The cloister occupied the same position as that of the nuns, though it was a little larger, owing to the destruction of the north aisle of the conventual church when the latter was converted into a college chapel by Alcock. The college hall was in the position invariably occupied by a monastic refectory, and no doubt its situation on the upper floor — a very unusual situation for a college hall — pointed to the conclusion that the nuns' refectory was upstairs, as were many other monastic refectories. The refectory was probably reached by a staircase from the cloister in the same place as the old staircase (now destroyed) to the college hall. The rooms below were very likely used as butteries, as they still are; and the present kitchen was also probably on the site of the monastic kitchen, if it is not actually the old building refaced. He thought it likely also that the rooms originally assigned to the Master were those which had been occupied by the Prioress. The nunnery accounts, as Mr. Arthur Gray had pointed out to him, spoke of a gateway with a room over it, and this gateway was probably preserved in the existing one. It was probably flanked by buildings containing the almonry and guest house. The gateway led into an outer court,

from which the cloister was reached by a passage rather further south than the present passage. The most important building on the east side of the cloister was the chapter house, of which the entrance was exposed in 1893. The foundations of the east end and a small part of the work originally above ground were discovered in 1894. Between the chapter house and the church there was, no doubt, a passage leading from the cloister to the convent cemetery. The room to the north of the chapter house was, perhaps, the common room or calefactory. On the upper floor of this range was the dormitory, at the north end of which was the necessarium, a room containing a row of closets, under which a stream of water probably ran. The arrangement of this building can be clearly made out from the remains. The stream, for a great part of its course, was shown in Lygon's view, and the part near the point where it joined the King's Ditch could still be traced. — Mr. Arthur Gray gave some facts relating to the history of the convent, and the party then adjourned to the chapel, the most interesting features of which were pointed out by Mr. Atkinson. He showed how the north transept preserved its original arrangement while the south transept had been very much altered. He suggested that the wall which now separates the chapel from the Master's Lodge was the same which formerly divided the choir of the nuns from the nave to which the public was admitted. On the north side of the eastern arm of the church there had formerly been a building, of which the foundations were discovered in 1894. It was entered from the church, and had been two storeys high, as was shown by a loop-hole or equid high up in the wall of the chapel. The lower room was probably a vestry, and the upper chamber the lodging of the sacrist, the loop-hole having been cut through the wall so that she could see the high altar. This building must have blocked the lower parts of the lancet windows on the north side of the chapel.

ARISTOTELIAN. — (Monday, Feb. 4.)

BERNARD BOSANQUET, Esq., president, in the chair. — Mr. A. Boutwood, vice-president, read a paper on "Reid and the Philosophy of Common Sense." Reid's work was not distinctly metaphysical. He was concerned primarily to establish a practical and religious view of things — to counteract the destructive tendency of Hume's scepticism, by an appeal to the natural confidence of the human spirit in the value of its own achievements whether of manhood or of life. Our faculties give us objective truth and reveal extra-mental reality. The certitude given by their deliverances is no mere necessity of thought and belief — no mere subjectivism — it is illuminative, and reveals the reality beyond consciousness. With Reid reality, if we exclude the operations of the mind itself, is always of the extra-mental order. He thought of the soul as a personal, extra-mental agent. Sceptical analysis, by resolving the soul's surroundings — God, Nature, and human society — into impressions and ideas, seemed to make them unreal as contrasted with the soul itself, which is neither an impression nor an idea. In the interests, therefore, of religious and practical life, Reid attempted to restore to them the reality they thus seemed to lose; and he attempted it by appeals to common sense, to general consent, to the testimony of the plain (i.e., the natural or normal) man, in effect to the last results of a progressive experience, which is a continual achievement. Reid's doctrine thus appears to be a Humanism of the fullest and broadest sort, taking us as it does, for the final test of truth, to the complete experience of fully developed manhood. — The paper was followed by a discussion.

ASIATIC. — (Tuesday, Feb. 12.)

LORD REAY, president, in the chair. — A paper was read by Mr. F. F. Arbuthnot on "The Nigâr-istân," a Persian didactic work written A.D. 1334-5, by Mu'in-ud-Din Juwaini, and not hitherto translated into any European language. The paper commenced with a sketch of Persian literature from the time of Naushirvân, the Sassanid King (A.D. 530-578), to the conquest of Persia by the Arabs in 641, and their government of that country till 879. It then described the revival of Persian literature from A.D. 900, dividing

its progress into six periods, the first extending from 900 to 1100, and the other five of one hundred years each up to 1600. Of the first period, Rudaki, the father of Persian poetry, and Firdausi were the most celebrated; of the second (1100-1200), Nizami Ganjari, the great romantic poet, was the hero; of the third (1200-1300), Jalal-ad-Din Rumi and Sadi were the most distinguished; of the fourth (1300-1400), Hafiz was by far the most eminent, for he indeed may be considered as one of the poets of the world; Jami adorned the fifth period (1400-1500); while the last one (1500-1600) marked the gradual decline of poetry, but the appearance of several good Persian historians. Extracts from the preface of the author of the *Nigârîstân* were then given, showing how the book came to be written, and how and why it was called by that name. The number of the MSS. of this work now existing in the various capitals of Europe and elsewhere were detailed, and an account of the way in which it was completely translated into English by the late Mr. E. Rehateck, of Bombay. The paper then described the work itself, its Sufistic tendencies, with many interesting remarks on the subject of Sufism generally, its final object being compared with the *Moksha* and *Nirvana* of the Hindus, Jains, and Buddhists, and with the ideas of the Molinists, Quietists, and Pietists in Europe during the seventeenth and eighteenth centuries. The *Nigârîstân* was then further described, along with two other Persian didactic books of the same nature—viz, the *Gulistân* of S'adi and the *Bihârîstân* of Jami; and for the complete understanding of these works a perusal of the *Korân*, of the *Life of Muhammed the Apostle*, by Ibn Ishek and Ibn Hishan, of the *Annals of Tabari*, and of *Mirkhond's Rauzat us Sâfa* was recommended. A reading of several of the stories contained in the work concluded a very interesting paper.—In the discussion which followed, Lord Roay, Dr. Rost, Prof. Bendall, and Mr. Baynes took part.—Dr. Rost hoped that the *Nigârîstân* would in future take its place in the Civil Service Examinations, beside the well-known *Gulistân* and *Anvar-i-Shahî*, and suggested that perhaps Mr. E. G. Browne, of Cambridge, might be persuaded to translate it.—Mr. Baynes observed that, if there were any real parallelisms of thought between the *Nigârîstân* and *Ecclesiastes*, it would be extremely interesting to have them set forth, as *Kohelêth* had hitherto been considered to be a unique monument of the Semitic genius. Sufi religious thought had doubtless a reflex in other Aryan literature, such as the *Bhagavad-Gita* and the writings of the Neo-Platonists.

FINE ART.

The Church of Sancta Sophia, Constantinople : a Study of Byzantine Building. By W. R. Lethaby and Harold Swainson. (Macmillans.)

THE authors of this handsome work claim for the Church of St. Sophia that it is "the most interesting building on the world's surface." In saying this they mean to assert, not that it is superior as a work of art to other edifices, like the Parthenon at Athens, in which an important style of architecture has culminated, but that the perfection of its preservation gives it a priority over those which might otherwise be ranked along with it. This we may fairly admit; and there are other features attaching to St. Sophia, which impart to it a unique character. The influence of the Byzantine style, of which it is the crowning glory, has been more widely extended than that of any other style, reaching as it does from the north of Russia to Egypt, and from Spain to India. The building itself, though far removed from Hellenic ideas of architecture, displays in the most marked manner the spirit of the Hellenic genius; for whereas the Romans,

in superadding the arch and vault to the Greek style, never assimilated the one to the other, the Byzantines developed afresh an element of unity by making the features which were introduced by the Romans the starting-point for a new method of building. In St. Sophia, also, as in no other great church, the true function of the dome in architecture is seen. In St. Peter's at Rome, or St. Paul's in London, that feature is hidden from most parts of the building, so that it does not contribute to the general effect; and, moreover, it is only by means of an effort that it can be seen at all from below. In St. Sophia, on the other hand, as soon as the spectator enters he feels at once that the eye is carried upwards to the dome from every part, so that it forms the central point of the whole edifice and produces an extraordinary effect of vastness and space.

To say that Messrs. Lethaby and Swainson's volume is worthy of its subject, when the subject is of such supreme importance, is no slight praise; and it is fully deserved. It would not be easy to find two writers equally well equipped for so many-sided a task. The history of the building has been treated with especial care, and the authorities for it have been carefully examined and criticised. Translations are given of the narratives of Paulus the Silentary, of Agathias, and of Evagrius, which describe the church itself and the mode of its construction, and also the fall of the first dome, and its re-erection on an improved plan during the lifetime of its founder, Justinian. An account is furnished of the subsequent restorations, and of the additions that were made to the building during succeeding periods; and the comparatively slight amount of repair that was needed, notwithstanding the numerous earthquakes to which Constantinople has been exposed, is cited as a proof of the excellence of the original structure. The edifices in its neighbourhood are also noticed, especially the great Hippodrome and the West Court or Atrium; and the portions of these which existed up to a late date are described by means of a careful comparison of the notices which are found in books of travel with those of ancient authorities. From this we learn, among other things, that portions of the colonnade of the Atrium remained within the present century. Considerable space is also devoted to the arrangement of the interior of the church, to the sacred objects used in the liturgical ceremonies, and to the artificial lighting. The last of these points, and especially the system of circles of lamps—*polycandela*, or, as they are sometimes called, *polyclaira*—suspended from above, are illustrated by examples found in other churches, and more particularly in those of Mount Athos. We are apt to think that, with our modern appliances of gas and electric light, we have an advantage in this respect over the mediæval artists; but such is not the opinion of the authors of the present work, and they have a right to speak on the subject owing to the amount of study which they have devoted to it. "The multiplication of small lights," they say, "is the most brilliant system of illumination; for not only is there light everywhere

but flame, and hence no shadows." Nor is less attention given to other details—to the method of arrangement of the marble slabs on the walls in panels, so as to produce varied and harmonious effects of colour and of light and shade; to the materials of which the mortar and cement used in the building were made; to the composition of the mosaic and the purposes for which it was used, together with the difficult question of the dates to be assigned to the specimens of that kind of ornamentation which remain. But perhaps the most valuable feature in the book is the care which is devoted to the constructional side of the subject, especially in that part of it which relates to the plan here adopted for supporting the dome. Indeed, the entire discussion of the character of Byzantine architecture, and the account of the building guilds by whom the work was carried out, is well worth reading.

In conclusion, we would draw attention to the excellent plans and illustrations which accompany this work; and also to the spirit—at once judicious and appreciative—in which Messrs. Lethaby and Swainson criticise those who have preceded them in dealing with the subject of St. Sophia.

H. F. TOZER.

THE DRY-POINTS AND PASTELS OF M. HELLEU.

FOR the first time, as pastellist and master of etching, the work of M. Helleu is, at this moment, seen in abundant quantity in England. The show at Mr. Dunthorne's Gallery is thoroughly representative: it gives the measure of the man better than it has yet been possible to take it. Some years ago, in a popular West End exhibition, the work of M. Helleu as a pastellist was not altogether absent; and, year by year, of late at the Royal Society of Painter-Etchers, the more critical connoisseurs of etching have had the opportunity of appreciating M. Helleu's group of dry-points. But now, at Mr. Dunthorne's, there are five pastels, of sufficient variety of motive and treatment, and about sixty dry-points—for in M. Helleu's etched work there is scarcely a bitten line—dry-points which make evident the compass of M. Helleu's endeavour, and disclose the range of what I can hardly hesitate to call his genius. For, in this array of dry-points, there is evident something beyond the innate or trained dexterity of a brilliant Frenchman, a modern of the moderns, though there is, of course, all that. There is, besides, the personal quality, the individual vision, the new way of looking at some new corner of the world.

Leaving the visitor to the gallery to discover in the pastels—"Etude," "Etude à la Lumière de Lampe," "Portrait De Jeune Fille Rousse"—their own particular charm of direct vision and fearless portrayal of interesting colour and intimate expression, I shall examine a little more closely the characteristics of the etchings. And it will be found, after all, that, as with the pastellist so with the etcher, no small portion of the charm of the result of his labour proceeds from a completely successful adherence to the technical methods or principles which I may call classical—classical in this sense, that they have become the precedents, the established standards of excellence, they have, so to speak, laid down the law; and M. Helleu's obedience to the law has secured this for his pastels, that you may look at them by the side of the simpler, yet not less learned, essays of Quentin Latour

—those “preparations” seen best at St. Quentin, in the Aisne—and it has secured this for his etchings, that you may look at them by the side of Mr. Whistler's. And this adherence to classic, or to true principle—call it which you will—has not been purchased at any sacrifice of individuality: the “new corner of the world,” as I said before, is in M. Hellen's work, and the new way of looking at it. The new corner—M. de Goncourt would say that it was the grace of the modern woman: I should say, rather, the grace of civilised woman with the character of modern woman, or, it may be child, fearless and decisive, added to it. But even that does not exhaust the material. By the side of such charming and essentially recent bits of humanity as “*Les Sœurs*” (No. 17), a private portrait group which it is impossible to purchase, we get, as in the three studies of “*Le Salon Blanc*” and the “*Etude*” (No. 33) of a young person struggling with her arm in the sleeve of her jacket, all sorts of evidence of a peculiarly refined perception of the dainty lines and objects of modern interiors: a statuette, it may be, or the moulding of a mantelpiece, the curve of some column's capital, the festoon of a mirror, the lines of a screen or of a chair. Not only the grace of ephemeral movement but of lasting form seizes upon and captivates M. Hellen, so that he has got to represent it. The richness, sureness, boldness of his work in dry-point—of his treatment of hair, especially of masses of shadow and of light—is extremely noticeable; but he is no more at fault, he justifies as completely his selection of his particular medium, when it is upon pure line—line dry and pale even—that he depends for the production of his effect.

F. W.

NOTES ON ART AND ARCHAEOLOGY.

MESSRS. GEORGE NEWNES & Co. will begin immediately the serial publication of a new Illustrated Bible, to be called the “*Art Bible*,” in about twelve sixpenny parts. Each part will contain nearly 100 pages, with an average of fifty illustrations. The text of the Authorised Version will be adopted; and the pictures will consist partly of reproductions of famous paintings, but more especially of original drawings by well-known artists in black and white. The early parts will contain illustrations by Messrs. Paul Hardy, J. Finnemore, Henry A. Harper, J. S. Crompton, and others, the subjects being largely taken from the historic incidents of the Bible, antiquities, and the numerous allusions to natural history, scenery, manners, and customs which occur in almost every chapter.

MR. W. BISCOMBE GARDNER is about to engrave on wood the portrait of Mr. Walter Crane, painted a year or two ago by Mr. G. F. Watts. The size of the engraving will be about 16 by 12 inches, similar to the same artist's engraving of Mr. Watts's portrait of Mr. George Meredith. It will be issued to subscribers only, and the number of impressions is limited to 400. The address of Mr. Gardner, who is his own publisher, is Thirlestane, Hind Head, Haslemere.

THE following exhibitions will open next week, a special collection of pictures by Mr. H. W. Mesdag, at the Goupil Gallery, Waterloo-place; and a collection of water-colours and platinotypes, illustrating a decade of illustration, at the Cooper Galleries, Great Pulteney-street.

ON Monday next, Sir F. Seymour Haden will deliver an illustrated lecture at the London Institution on “*Rembrandt and his Works*,” of which the following is an abstract:—

“*Rembrandt* having, in the course of his thirty years' practice, executed about 300 etchings, and employed in their production three distinct pro-

cesses, the object of this lecture is to describe these processes, and to suggest that the arrangement according to subject, now universally adopted in our own and other European museums, is fatal to the comprehensive study of such works, and might with advantage be discarded for the more rational order of date of production; that an arbitrary method by which works of the latest are mixed up with works of the earliest period confuses the sense, perverts the judgment, and renders critical examination and comparison impossible, and, generally, that such a system, though it may satisfy the cataloguer, is unworthy of the historian and useless to the student. The art work of a lifetime, it will be contended, should not be looked at as a series of disjointed efforts, but as the continuous expression of a prolonged chain of logical sequences depending for their coherence on a due maintenance of the order of their production, and which can only be understood when studied in that order; and finally it will propose—and that with tolerable confidence—that if this unintelligent and incoherent classification be given up, and a more consecutive method of arrangement substituted for it, new matter yet unsuspected in regard to the etched work of Rembrandt may be brought to light, and grave errors of attribution as to some of the plates executed in his studio be both proved and rectified.”

AT a meeting of the Society of Arts, on Tuesday next, Miss May Morris will read a paper on “*Mediaeval Embroideries*.”

MR. W. S. HALE and Mr. J. G. Murray have been elected associates of the Royal Society of Painter-Etchers.

WE have received the report of the Archaeological Survey of Western India for the year ending April, 1894. As it was the duty of Dr. Führer, of the North-Western Provinces, to make a tour through Rajputana and Burma; so now Mr. Cousens reports to the Bombay government upon the antiquities of the Central Provinces and Berar. In the main valley of the Narbada, it appears that almost all the old temples have long ago disappeared before the ravaging hand of railway contractors. Regarding the great Gadarma temple at Pathari, near Sagar, Mr. Cousens is somewhat severe upon the report of his predecessor, Mr. Beglar, declaring that there is no indication of Buddhist symbols. Here he made eight sheets of drawings, twelve photographic negatives, and eleven impressions of inscriptions. In a table are given the details of about Rs. 25,000, expended during each of the past five years upon the preservation of buildings of historical and architectural interest throughout the Bombay presidency. Not a few of the buildings in question are used for public purposes—for example, a tomb in Belgaum district that forms the residence of the local officer—which the government would have to maintain in any case.

MUSIC.

RECENT CONCERTS.

DURING the past week two concerts have been given in memory of Wagner, who died February 13, 1883: the one at the Queen's Hall (No. 7 of the London Symphony Concerts), the other at the Crystal Palace. Mr. Henschel and Mr. Manns are well-known as conductors, and the programmes contained only familiar excerpts from Wagner (Mr. Henschel gave also the “*Eroica*”), so that we need not dwell on the concerts. But let us consider for a moment the wonderful success of Wagner, the musician, in London. He himself gave a concert of excerpts at Zürich in 1851, and wrote to his friend Uhlig about “displaying one side of my nature”; but added: “If you want the whole of me, then do your part to make it possible.” Wagner gave that concert, hoping that it would pave the way for performances of his operas on the stage. At

that time his works were few in number, and practically unknown. But now in London his operas and music-dramas, with exception, of course, of “*Paraisal*,” have been heard, and still the one side of Wagner's nature satisfies the public. It does indeed seem strange that no scheme has been organised for regular stage performances of his works in London. If such a scheme were thoroughly well carried out—with good actors, a good orchestra, and, of course, a first-rate conductor, and if, as in Germany, the performances commenced early and thus concluded at a reasonable hour, it would prove a success—a commercial one, we mean—and it would do more to spread a knowledge of the real, the whole Wagner than all the “*Wagner*” concerts—past, present, and future. Sir Augustus Harris has done much for the cause of the master; but during a short and busy season he has many other things to engage his attention, and Wagner only receives partial honours.

ON Friday afternoon Mr. Rummel gave the first of a new series of pianoforte recitals at St. James's Hall. His principal piece was Chopin's Sonata in B flat minor. Some of the playing was good; but Chopin's music is not Mr. Rummel's speciality: he is heard to greater advantage in works of the modern school—Rubinstein, Tausig, Liszt. Mr. Rummel is an intelligent pianist, his touch is excellent, while in the matter of technique he ranks among the best performers. He has announced interesting programmes for his second and third concerts.

Mrs. Lee, a contralto singer, held a vocal recital at the Prince's Hall on the same afternoon. Her voice is pleasing, and she gave a sympathetic rendering of “*Lieder*” by Schubert and Brahms. She also sang some attractive songs by Mr. Korbay, who presided at the pianoforte; and this was an advantage to the lady and also to the music. Mrs. Lee's rendering of Brahms's “*Geistliches Wiegenlied*” (with Mr. A. Hobday as *viola obbligato*) was most successful.

M. Emile Sauer played Chopin's “*Allegro de Concert*” (Op. 46) at the Popular Concert on Monday. It was a brilliant performance, and the piece gave the pianist all possible opportunity of displaying his fine technique; and yet we were not quite satisfied. We have not forgotten M. Pachmann's interesting rendering of this *Allegro* a few seasons ago. There was, perhaps, less dash about it; but in the matter of detail, finish, and especially poetry, it was decidedly superior. Pachmann made a tone-poem of it, E. Sauer more of a show piece. The latter was received with enthusiasm, and played as encore Chopin's *Berceuse*; it was correct, but somewhat cold. Mr. Dulong sang in admirable style songs by Schumann and Grieg.

J. S. SHEDLOCK.

MUSIC NOTES.

SIR GEORGE GROVE read a paper on the differences in the various editions of Beethoven's Choral Symphony at the Musical Association last Tuesday week. Every musician knows how enthusiastic an admirer of the composer he is: his paper came from the heart and touched, let us hope, the hearts of his audience. He argued that it was preposterous that changes should be introduced into the various editions of any composer's works without comment. And he maintained that Beethoven's change of “*strengh*” in Schiller's poem to “*frech*” ought to have been retained, at least in a foot-note; for, as he observed, that change was thoroughly characteristic of the man. Sir G. Grove, some few years ago, proposed that facsimiles should be taken of the autographs of Beethoven's Symphonies, and that scheme certainly ought to be carried out, so that the *scripta magistri ipsissima* may be available to students.

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LITERATURE.

Historical Sketches of the Reign of Queen Anne. By Mrs. Oliphant. (Macmillans.)

To a large class of readers Mrs. Oliphant has an indubitable right of appeal as one of the most skilful book-makers of our time. I use the term with no derogatory intentions. For to the making of a good book which shall fulfil a useful function, though it be not distinguished by originality of genius, by minuteness of research, or by novelty of theme, certain qualities of mental equipment, of insight and exposition, are necessary, which are not always forthcoming, and instead of which we have too often to be satisfied with the mere venturesomeness of the literary spirit. To these qualities, at least, Mrs. Oliphant may lay undeniable claim. Her work as a prolific novelist is marked by a quiet distinction of tone and subtle analysis of character; her numerous biographies display many gifts and graces of sympathetic portraiture; and if as a literary historian her methods have been somewhat superficial, she has never fallen below a certain level of respectable achievement. In her present work that level is maintained, though perhaps not greatly exceeded; and its merits are certainly more pronounced on the literary than on the historical side. Written some years ago for the *Century* magazine, and subjected in its pages to a serious process of editorial curtailment, on account of the number of illustrations which the exigencies of that periodical enforced, these sketches are now republished in their complete and original form. They are seven in number, the first two dealing with "The Queen and the Duchess," the third and fourth with "The Quaker" (Penn), and the remaining three with "The Dean" (Swift), "The Journalist" (Defoe), and "The Humourist" (Addison).

As regards her general claims to be heard on that Augustan age which has fascinated so many historians and critics, Mrs. Oliphant sets up no exorbitant demand. She is simply "the domestic cicerone in a great house, the respectable housekeeper giving her guidance through the picture gallery of the historical mansion to a crowd ever renewed of sightseers," and her part is "to indicate all the personages who stand stately on the walls." It is not to be denied that in this case the "housekeeper" shows considerable intimacy with her "picture gallery," nor that she is almost garrulously free of its family histories. Neither is she afraid of expressing "small opinions" of her own for the onlooker's edification—often, one notes, in favour of the women.

folk in her collection. She is, indeed, rather amusingly indignant at the way in which women in general have been treated by the writers of histories.

"Women in history, strangely enough, seem always to impart to the chronicle a certain heat of personal feeling to which their companions are not subject. Whether it is that the historian is impatient to find himself arrested by the troublesome personality of a woman, and that a certain resentment of her intrusion colours all his appreciation of her; or that her appearance naturally possesses an individuality which breaks the line, it is difficult to tell; but the calmest chronicler becomes a partisan when he treats of Mary and Elizabeth, and no one can name Sarah of Marlborough without foaming at the mouth."

And so she would fain have us think better than we are wont of that "imperious termagant" whose domination over the "good" Queen Anne held for so long, and was fraught with so much that was significant to the destinies of England. In her relation of that strange connexion between the queen and the duchess, the writer, while affecting considerable sympathy for Anne, is plainly under the spell of "Mrs. Freeman's" masterful personality. Herein is the novelist betrayed; and her instinct for a striking character, an arresting situation, an effective *dénouement*, lands her in the position of an admiring protagonist rather than that of a judicious critic. That the duchess reminds one of "a beautiful Ishmael" is very well from the pictorial standpoint, but it remains true that she was a selfish and arrogant parasite; that she had clear views on matters of policy may be granted to the credit of her understanding, but her views somehow always coincided with her personal interests; and even the fact that she held "a hero in her bonds" is no reason why a nation should have been degraded to her whims. The writer's views take a pronounced colouring from the duchess's own "Account of her Conduct," which Macaulay, no doubt too strongly, condemned as "a tissue of lies," but which at best can only be regarded as an *ex parte* presentment of an extremely disputable case.

In dealing with historical questions Mrs. Oliphant's method is somewhat confused, and occasionally lacking in moral judgment. Perhaps it is only natural that a woman writing in defence of women should regard Anne's epistolary references to her brother-in-law as "Caliban" and "that Dutch monster" as mere "outbursts of indignation" which "seem both natural and allowable." But the author goes on to gird at William for selecting Marlborough from "among all the other courtiers who had been as little steadfast as he, as the object of a pertinacious persecution," and says that "the sins of the others were winked at, while Marlborough was thus made an example of—and the reader will ask, Why?" Well, the reader need surely not remain long in doubt on the point, when it is remembered that Marlborough, from his commanding personality, and from his position as Lieutenant-General of the English Army, was of all conspirators with the Court of St. Germans the most dangerous and insidious; and that, as Green asserts,

in his correspondence with James he "went far beyond his fellow-traitors in baseness by revealing to him, and through him to France, the war-projects of the English cabinet." Mrs. Oliphant is seen to better advantage in passages where, apart from disputes of this sort, she shows an unfailing eye for those touches of nature which link together the past and the present in the kinship of humanity. Such, for example, is her pathetic account of the child-life and untimely death of that poor little Duke of Gloucester who alone of Anne's seventeen children survived his birth.

In her sketch of "The Quaker" the writer admits that "it is perhaps straining a little the limits of an historical period to place William Penn among the characteristic figures of the reign of Anne." Seeing that Penn's life-work was accomplished when he returned from Pennsylvania to England for the last time in the year before the Queen came to the throne, and that only some half-dozen pages are devoted to the unimportant after-events of his career, the admission is a perfectly just one. And our feeling of regret at his intrusion into space which might well have been allotted to some much more typical personage of the time (say Steele) is heightened by the excellence of the presentments we get of Swift, Defoe, and Addison. Here the author's vision is in no risk of distortion, from the figure of some downtrodden woman in need of rescue from under the heels of malicious historians. The materials to be dealt with are much more adapted for the exercise of that faculty of appreciative criticism of which Mrs. Oliphant has given us many praiseworthy examples in former works. Not that she conveys anything that is greatly new in reference to the writers mentioned; not that she invests their record with that unmistakable flavour of first-hand acquaintance with the Augustan age which we acknowledge in certain specialists; not, either, that we can agree with all her verdicts, especially those of a personal sort. Our admiration is rather called forth by the graphic skill and deftness of touch which enable her to throw such freshness and grace into the telling of an oft-told tale, "without any pretence to original lights or serious individual investigations."

There is no better instance of this than her account of the great Dean. With reference to the life of Swift at Moor Park, she combats, as it seems to me successfully, the idea that his connexion with Sir William Temple was at all that of degrading servitude on the one hand, or of overbearing patronage on the other. She also repudiates the popular notions as to the position of "parsons and waiting-maids" in great households of the time, and asserts that "Swift was not a sort of literary lacquey nor Stella an Abigail." Much care is bestowed on Swift's political efforts, first on behalf of the Whigs, and then in that connexion with Harley, which formed the turning-point in his career and elevated him into a kind of literary pontiff, who, as one of his biographers asserts, "dictated the political opinions of half the country." No less interesting is the recital of his doings in Ireland, whither, in 1700, he persuaded

Esther Johnson and her friend, Mrs. Dingley, to remove. His own account of that important episode is quoted by Mrs. Oliphant, who denies the "sad and mysterious" character of the relations between Swift and Stella. "Appearances of blighted life or unhappiness," she writes, "there are none in anything we know of her." In her denial of Swift's alleged marriage to Stella, Mrs. Oliphant evidently believes that she is against the whole of the biographers with the exception of Forster. But she here overlooks the admirable treatment of that vexed question by Mr. Churton Collins, in his *Biographical and Critical Study of Swift*, where it is proved as conclusively as the circumstances permit that such marriage never took place. Swift's relations with Vanessa are only lightly touched upon, and, as one might expect, with considerable diminution of sympathy.

The author's treatment of Defoe is somewhat severe, and hardly such as would find acceptance with his latest biographer. She regards him as the most "complete paradox" of a "paradoxical age." It must be admitted that Defoe is not one of the figures who make great claim upon our affections, but of his wonderful versatility of resource and marvellous industry on behalf of the many public causes he espoused there can be no shadow of question. Even his political tergiversations are explained and defended by himself with the complacent casuistry of a mind whose most consummate faculty was that of making fiction look like fact. On this head, however, he receives no mercy from the present writer, who, with reference to his notorious connexion with *Mist's Journal*, pictures him as having fallen, "like that other Son of the Morning, deep down into Hades, where he became the father of lies and betrayer of mankind, before he could have been capable of such an infamous mission." Perhaps a little of this virtuous indignation against an unfortunate struggler, whose duplicity was at least more innately ingenuous than that of his superiors, might have been spared for the Townshends and the Sunderlands who retained Defoe as their tool in the prosecution of the "infamous mission"; especially when we remember that in these same pages the perfidy of a Marlborough finds something like condonation, on the ground that he was no worse than others. But, of course, one must bear in mind that, from the novelist's point of view, between Marlborough and Defoe there is doubtless the gulf which separates the hero from the valet. Apart from Defoe's demerits as a politician, however, the genius which produced *Robinson Crusoe* and the *Journal of the Plague* receives fitting homage.

Of all Mrs. Oliphant's characters her prime favourite is evidently Addison, and her sketch of the creator of Sir Roger de Coverley is an example of felicitous appreciation. She says:

"Addison is the very embodiment of that delightful gift of humour on which we pride ourselves so much as a specially English quality; his soft laugh touches all the chords of sympathy and loving comprehension with a tender ridicule in which the covert praise is conveyed with double effect. That his style is

the perfection in its way of English style is less dear and delightful to us than that what it expresses is the perfection of feeling. His art is the antipodes of that satirical art which views human excellence only as a delusion to be assailed on all hands, at the best insinuating motives which diminish or destroy it. Addison, on the other hand, allows imperfections which his interpretation turns into something more sweet than virtue, and throws a delightful gleam of love and laughter upon the eccentricities and characteristic follies of individual nature."

Though, unfortunately, Steele finds no distinct place of his own in Mrs. Oliphant's gallery, we necessarily get some glimpses of him in his connexion with Addison and the *Tatler*. She rightly disputes the truth of Macaulay's assertion that "almost everything good in the *Tatler*" came from the latter, and justly thinks that in this concernment "it would be a mistake for the critic to risk his reputation on the superiority of Addison." When, however, she goes on to assert that "no question could be more difficult to settle" than the comparative merits of their respective contributions to that periodical, she leaves out of account the loyal and convincing services rendered in this regard to the memory of Steele by Mr. Austin Dobson's monograph in the "English Worthies" series. We have some interesting passages on the *Spectator* as the truest history of its time, as well as some sensible comments on the alleged unhappiness of Addison's marriage to the Countess of Warwick, and a spirited defence of the former in relation to his quarrel with that "waspish little poet," Alexander Pope, in the matter of Tickell's translation of Homer. Altogether, notwithstanding its occasional defects of judgment and style, Mrs. Oliphant's book forms very pleasant reading.

HIRAM TATTERSALL.

The Woman who Did. By Grant Allen.
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WHATEVER may be said against Mr. Grant Allen's last novel—and many people will find it irritating and aggressive—it has the merit of being courageously honest. One other distinguished virtue it possesses, despite the series into which it is pitchforked and the subject with which it deals: there is not a sensual thought or suggestion throughout the whole volume. However the reader may protest against Mr. Grant Allen's views and sympathies, these qualities go far to soften anger. It is possible, even probable, that the average person, for the most part a sensible individual, will be anxious to pick a quarrel with the author; but he cannot despise or insult his antagonist. Such, at least, is my own feeling; for though I dislike and disbelieve in his gospel, I thoroughly respect Mr. Grant Allen for having stated it so honourably and so bravely.

It is never easy to be just to Mr. Grant Allen: he is so eager to offend our most sacred prejudices. The man who perpetually treads on one's favourite corns, whatever virtues he may radiate, should not complain if he is sometimes treated as a nuisance; and the author of *The Woman*

who *Did* has looked for our weak places so assiduously, and probed them with such malicious energy, that we cannot but regard him with a certain uncomfortable suspicion. The situation is rendered all the more ridiculous because Mr. Grant Allen's own position is by no means invulnerable. In *The Woman who Did* he at last throws down the gauntlet, declares it is the only book he has ever written to please himself, and bids those attack him who have the stomach for so doughty a combat. The reviewer's position must needs be an unenviable one. He owes thanks for pleasant hours spent over Mr. Grant Allen's pages; he hopes to cheat many a lagging moment yet in the study of books still to be written by him; meanwhile, he cannot approve his authorised masterpiece.

To begin with, so much of it is like certain indecorous passages in those works Mr. Grant Allen has written to please other people. Opening the book at random, one alights upon such rubbish as "Patriotism is one of these lowest vices which often masquerades in false garb as a virtue," or, "All honest art is of necessity pessimistic." The author has said these things before, and their falsity only becomes more obvious on repetition. Then, again, common sense is outraged by passages like the following:

"The purest and best of men necessarily mate themselves before they are twenty. As a rule, it is the selfish, the mean, the calculating, who wait, as they say, 'till they can afford to marry.' The vile phrase scarcely veils hidden depths of depravity."

A sentiment that means, if it means anything, that a man should at all hazards take to himself a wife and beget a child, even if he cannot afford to find them bread. But Mr. Grant Allen is an idealist; and were there no hard facts in life his theories might be admirable. Unfortunately, as things stand, his ideas are impossible—indeed, I had almost said, criminal. He himself acknowledges the fatuity of his sentiments by the miserable conclusion to which, as an artist, he was compelled to bring his story. Herminia—wise, gracious, and ever irreproachably clad—loves a man, gives birth to a child born a few weeks after the father's untimely death at Perugia, and glories in the thought that she is endowing her daughter with "the noblest heritage living woman ever yet gave the child of her bosom." Dolores, the child in question, takes a different view of the matter, and protests: "You have blighted my life for me. A good man and true was going to make me his wife. After this, how can I dare to palm myself off upon him?" Herminia, anxious to avert a catastrophe, swallows poison, leaving Dolores free to marry the man she loves. Such, in bald outline, is the story; nor can any sensible person refuse a little sympathy to the daughter. Let it at once be confessed that there is no fault to be found with the manner in which the story is told. They who consider Mr. Grant Allen a fine writer will like it; they who object to his style will abuse it fervently. It were futile to waste words arguing on one side or the other. This, at least, is certain: the tale could only have been written by a clever and, what is

more important, a sincere man. Having said so much, as is just concerning an antagonist who hits straight from the shoulder, I have no scruple in declaiming vehemently against the pose Mr. Grant Allen has adopted.

It is difficult to understand how a man of his sagacity can ignore the weak places in his armour. Granted that in itself the conduct of his hero and heroine is blameless, there is yet something more to be considered. When the next generation knocks at the door, it is not enough that the parents should say, "We thought it wrong to marry"; for the position of the new comer is impregnable when he, or she, declares that the wedding ceremony is essential to his, or her, comfort. The fact is, that Mr. Grant Allen should take a leaf from the book of the Englishman whom he despises, praying humbly for some of that "inability to carry any principle to its logical conclusion." In our complicated system of society the best logician is the man who has learnt when not to be logical. The Herminias and Alans of real life are apt to become a nuisance: in the words of Artemus Ward, the wise and witty, "their children, of which they have numerous, often go up on to the common and see the fountain squirt." And those children, such is the prejudice they have to contend against, become either desperate dyspeptics or the axle of melodrama.

But apart altogether from my annoyance at the particular crusading spirit that has stirred Mr. Grant Allen to write *The Woman who Did*, shirking the question whether to write a novel with a purpose is a virtue or a blunder, I resent being told to admire his heroine. Her daughter I am sorry for, because I understand her unfortunate situation. Any man, indeed, with a spark of chivalrous sentiment within him, would feel sorry for a charming young woman driven to face a conventional world under such embarrassing conditions. But the mother, whom Mr. Grant Allen bids us admire, is ludicrously impossible. She is represented as being immensely clever; but had she been even intelligent she would have plumbed the future more exactly. Moreover, she would have known that there are some doctrines that it is wise to preach but foolish to act upon, until the congregation of the faithful were sufficiently large to ward off absolute failure; because failure always destroys achievement; subterfuge and procrastination are impediments that only delay it indefinitely. Again, it is difficult to believe in a woman's enthusiasm for her own sex, to say nothing of spoiling our faith in its common sense, when she despises bullet-proof armour. A woman who sneers at marriage, ignores its strategical value, and proves herself a hopeless tactician. She should remember that there is no such inevitable conqueror of sympathy as incompetence. A novelist, even so clever a one as Mr. Grant Allen, can hardly be expected to understand the logical stupidity of the law. Yet, when a man asks for encouragement in his endeavours, it is surely fair to remind him of prosaic fact. A married woman at the present time in England is freer than any other person, male or female,

has ever been since English history began. The statutes are bullets that will pierce even Mr. Grant Allen's indomitable shield. Therefore to some of us, I take it, his story, apart from its literary merit, must seem unnecessary and just a little ridiculous. Herminia, though often charming and always conscientious, was not seldom an annoying prig, nor will her example do much to animate the wavering faith of the majority. Quite crudely, perhaps brutally, I make bold to say that her life was a failure, because her creed was impossible. I take pleasure in summing up the whole matter with the final words of Casimir de la Vigne's glorious ballad:

"On disait, pauvre Constance !
Et on dansait jusqu'au jour
Chez l'ambassadeur de France."

But, may be, I am very old-fashioned, and Mr. Grant Allen is right. At any rate, there is no doubt that his story was worth telling, and that it is swiftly told. He must forgive me if I share the amazement of Shakspeare's Katharine, in wondering that women are so simple as

"To offer war where they should kneel for peace;
Or seek for rule, supremacy, and sway
When they are bound to serve, love, and obey."

PERCY ADDLESHAW.

Charles Bradlaugh: a Record of his Life and Work. By his Daughter, Hypatia Bradlaugh Bonner. With an Account of his Parliamentary Struggle, Politics, and Teaching, by John M. Robertson. In 2 vols. (Fisher Unwin.)

For the purposes of a biography, this work would have been better if it had been condensed. Mrs. Bonner admits in her preface that it "goes more into detail and is more controversial than is usual or generally desirable with biographies." She thinks this was necessary, because her father was "a much-misrepresented and much-maligned man"; and she adds, "in dealing with strictures on Mr. Bradlaugh's conduct or opinion, it is not sufficient to say that they are without justification. One must show how and where the error lies." There are, however, more ways than one of answering error. It is not always necessary to restate and refute calumnies in detail. The expediency of such a method is, at best, doubtful. "False ideas," said Newman, "may be refuted, indeed, by argument, but by true ideas alone are they expelled." The value of affirmative statements is not sufficiently understood, while controversy and argument are greatly overvalued. Newman himself relied chiefly on the affirmative method when he wrote the book which contains the passage I have quoted. "I must," he said, "show what I am, that it may be seen what I am not." His success was complete. A library full of controversial works could not have set the matter right between him and Charles Kingsley as it was set right by that one book. If Mrs. Bonner, instead of tracing the various misrepresentations in laborious detail and offering elaborate explanations, had written briefly, in her clear, skilful, and straightforward way, the true story of her

father's life, not turning aside to expose falsehoods, however malicious, but giving the facts in their due order and relation, it would have become manifest that the man thus revealed not only was not guilty, but could not have been guilty of most of the evil and foolish things alleged against him. If she had simply stated what he was, it would have been seen what he was not.

Of the misrepresentations themselves, too much always has been made. Mr. Bradlaugh's sensitiveness about his reputation was excessive. He was, of course, too well principled ever to try to save his reputation by falsehood in word or deed. But, while maintaining his integrity, he was not quite self-centred enough to let a false report pass unheeded. Thereby he gave his foes a means of vexing him which they were not slow to use, and himself infinite trouble to no useful end. As a rule, misstatements are best left unanswered. It is sometimes possible to live them down—never to talk them down. They are affected by contradiction in much the same way that trees are affected by pruning. It was a distinguishing strong point in the late Earl of Beaconsfield's character that he ignored all the stories told about him. As a consequence, the storymongers meddled with him comparatively little, much less, for example, than they did with Mr. Gladstone, who, as everybody knows, systematically and eagerly adopted the contrary course. It is not worth while to fling shafts of malice if the victim does not even wince; and it is safe to say that, if Mr. Bradlaugh had been less obviously sensitive, slanders against him would have been fewer. For his biographer to be sensitive for him is equally unavailing. To believe that the purveyors of the evil stories will read the contradiction, or reading it will accept it, or accepting it in their hearts will amend their ways, demands a degree of faith in the virtue of such people which I, for one, do not possess.

How weak some of these stories were may be shown by an example. It was said at one time that Mr. Bradlaugh's misconduct had caused his mother to die of a broken heart; but his mother was alive at the time. Later, she was reported to be ending her days in the workhouse, owing to his unfilial neglect; but then she was dead. Perhaps the most troublesome story of all was the famous one about the watch, a story which, as it seems to me, aroused a quite excessive amount of indignation. Actually, Mr. Bradlaugh never did stand on a public platform and, holding a watch in his hand, invite God to prove his existence by striking him dead within five minutes. But, supposing he had done such a thing, what then? It would have been nothing worse than a breach of good manners for the sake of a striking dramatic effect; and, although Mr. Bradlaugh was naturally and usually courteous, he was not incapable of lapses. He was not always courteous to opponents on public platforms, and the language of his writings is not always unobjectionable. Would the behaviour attributed to him in the watch story have been a greater offence against good manners than such cheap wit as this,

which, with much more of the same kind, appears in his *New Life of David*.

"The spirit of the Lord came upon him from that day forward. If a man takes to spirits his life will probably be one of vice, misery, and misfortune, and if spirits take to him, the result in the end is nearly the same."

This kind of ridicule with the pen is not even impressive, as the alleged ridicule with the watch would have been.

For my part, however, I lay little stress, one way or the other, on these matters, my complaint being that, by Mr. Bradlaugh himself and by his biographer and other champions, these molehills have been treated as mountains. The substantial value of the man, which alone is worth serious attention, is not affected by them. Lapses notwithstanding, he had a refined sense of the fitness of things, and was usually considerate of the feelings of others. It is easy to believe all that Mrs. Bonner tells us of his excellence in private life, as husband, father, and friend, and of the unbounded affection he inspired. Mr. Robertson mentions that he

"had a chivalrous loathing of the tactic which stabbed a doctrine in the back instead of meeting it in the face; and, for his own part, he never used the means he might to assail religion through the scandals of its daily record. . . . He never would collect in his journal the frequent stories of clerical misconduct which appear in the ordinary press" (vol. ii., p. 154).

—and, it might be added, are a too striking feature in the baser sort of anti-Christian journals. Herein he showed his superiority to many of his opponents—some of them clergymen—who eagerly published scandalous stories about Secularists, without so much as verifying them. Mr. Bradlaugh might have said with Browning, "I was ever a fighter"; and it was when his fighting instinct was aroused that he could be cruel. Then, it must be admitted, the sledgehammer was not considered to be too formidable an instrument to crush a fly. He could be overcome, however, by an appeal to his pity, or even by judicious blandishments. His large-heartedness did in a great measure determine his career. It was what he regarded as the cruelty of the Christian creed, quite as much as any inconsistency, which first revolted him. Pity for the down-trodden, united with a strong sense of justice, guided his political action. He was, to the full—in a pre-eminently practical and self-devoted way—"one who loves his fellow-men."

Apart from the excess of detail, Mrs. Bonner's portion of the biography deserves nothing but praise. Candour and breadth of view characterise it throughout. Here is none of that paltering with truth to which timid writers, to cover their infidelity, have vainly endeavoured to give an ethical sanction. Mrs. Bonner conceals nothing essential to a full insight into Mr. Bradlaugh's character and career; and she has the judgment and skill to arrange her facts in due proportion. The result is that, so far from "violating" any "sanctities of private life," or otherwise doing wrong to anybody, she has cleared up various points around which the Bowdlerising method would, infallibly, have created some painful mystery.

I regret I cannot speak so cordially of Mr. Robertson's section of the book. It contains some useful modern parliamentary history and suggestive and scholarly criticism; but Mr. Robertson is a self-confident and dogmatic gentleman, who mars his work by his peevish tone and his too free use of opprobrious epithets. Here, for instance, is a choice collection of his phrases, gathered from a single paragraph: "Frenzy of malevolence," "bigots," "furiously aspersed," "storm of malice," "denunciations often vile and grossly libellous," "foulness of their abuse," "ferocity of their enmity." It cannot fairly be charged against him that he has a superabundance of that charity, recognised in the Christian Scriptures, which "thinketh no evil." That he is not a Christian, but an Atheist, he keeps continually in view of the reader, just as though there were some greater merit in being an Atheist than in being a Seventh Day Baptist or a Sandemanian. That he is a freethinker he also believes; but free thought and dogmatism cannot co-exist. He is of the type of the aged Scotch woman who believed nobody was orthodox but herself and the minister, and she had her doubts about the minister. Mr. Robertson seems to believe nobody has correct views on religion and politics but himself and Mr. Bradlaugh, and he has his doubts (see p. 189) about Mr. Bradlaugh. His literary style, too, is not unexceptionable. His use of the vulgar slang phrase "on end" is repeated, and sometimes curious. When he tells us Mr. Bradlaugh "had to stand for several minutes on end," we cannot but wonder in what other position he could have stood.

WALTER LEWIN.

The Diversions of a Prime Minister. By Basil Thomson. (Blackwoods.)

TONGA, one of the Society Islands' group, was the scene of Mr. Thomson's diversions. This island maintains a quasi-independence, and has a king of its own, although controlled by the High Commissioner. The late King George Tubou II. succeeded in 1845, when his people were in the white-heat of conversion to Christianity, and ready to accept European institutions in place of their own. The original missionaries were single-minded men, more occupied with spiritual than with temporal matters. Presently there arose one of a very different character, who gained an extraordinary influence over the king, controlled the law courts, regulated and audited the finances as suited his own convenience, founded a new state church, persecuted all who refused to join it, and, in fact, became a petty despot. This was "the Honourable and Reverend Shirley Waldemar Baker, First Minister of the King and the State Church." This man is described as able and unscrupulous, but "without the tact or temper to control the disaffection he created." At last he brought affairs to such a pass that Sir John Thurston, the High Commissioner, was constrained to interfere, to depose Baker from his office, and remove him

from Tonga. Then came the question who was to succeed him.

"For the last few years the plan of government in Tonga had been becoming more and more complicated, and it was out of the question for any native to take up the reins of power without very considerable modification. All public records had been kept (when they had been kept at all) in the English language, with which no Tongan is acquainted. The code of law was most cumbrous and ambiguous, a considerable portion of it had been published in the 'Gazette,' in English, and had never been translated for the benefit of the people who were to obey it. It had been Mr. Baker's policy to complicate the administrative machinery, so as to imbue his colleagues with conviction that the simplest matter was beyond their power without his help; and he thus gradually acquired control, not only of the law-courts, but also of the treasury."

Under these circumstances Sir J. Thurston appointed Mr. Thomson assistant minister and general adviser of the new government, to replace that which fell with Baker. It was only when Baker was got rid of that the full amount of his misgovernment was seen; then it appeared that the treasury was bankrupt, and every department of the little state was entirely disorganised. Mr. Thomson set to work with a will to restore order, and his account of what he did and the difficulties he surmounted is lively and amusing. He kept on the best terms with his colleagues, to whom he dedicates the present volume, with an expression of his sense of their tact and unselfish devotion to duty. The greatest difficulty was how to replenish the empty treasury. The mania of stamp collecting offered an expedient.

"Before all things I was resolved not to negotiate a loan, and so exchange one set of liabilities for another, besides setting my colleagues a dangerous example which they were sure to follow in future times of financial embarrassment. It was better to make our creditors wait, and silence them by doling out instalments from time to time. I must now make a disgraceful confession. Among the letters in the postmaster's office were a number from firms in England and America which deal in postage stamps, some of which had enclosed considerable sums of money. The Treasury was in dire straits, and a sum of £200 well worth a sacrifice of self-respect. We determined to change our stamps. The change could be effected for £40, and the sale of our old stamps, thus enhanced in value, would bring us in £200 or more. I have since heard that the government of Costa Rica descended to the same disreputable expedient; but I believe I may fairly take to myself the discredit of being the first to devise the scheme."

Mr. Thomson, in his lively way, gives a diverting account of Tongan politics; but there is a melancholy side to the subject. Have not these poor people changed for the worse in adopting the external forms of English government? Their old forms of rule, which were adapted to their wants, are gone, and what has replaced them? A system of masquerading in European garb, utterly unsuited to any of their habits, whose substance is unintelligible to them, and which places them at the mercy of any unscrupulous adventurer, except so far as they are protected by the superior power of the Chief Commissioner. Is there any evidence

to show that they are the better for the sectarian forms of Christianity introduced by the missionaries of various bodies? The Prime Minister is fair and candid in his account of the missionaries. He finds that the Wesleyans are more popular than the Roman Catholics. An intelligent Wesleyan in Fiji told him the reason why.

"Among the Catholics there is no *torototo* (promotion). In our church we may hold family prayers twice a day, and one may be a local preacher without even entering the ministry. If that is not enough, one may enter the ministry, and at last be ordained like the white clergy, and may preach continually, waxing hot in the discourse. The Papists have none of these pleasures. They may only listen to priests without ever being allowed to preach."

The illustrations, of which there are many, are well designed and executed.

WM. WICKHAM.

Giornale Dantesco. Diretto da G. L. Passerini. Anno I. (Olschki: Venezia.)

THIS handsome volume of more than 600 pages represents the first twelve numbers of the *Giornale Dantesco*, which aims at forming a complete record of the most recent work of scholars in different countries on subjects connected with Dante, even down to magazine articles, reviews, and correspondence. Of each of these it gives a brief description and estimate. It contains, besides, studies or monographs by leading Dante scholars, mostly in Italy, since the language is Italian throughout. The well-known names of Scartazzini, D'Ancona, del Lungo, Barbi, Agnelli, Lubin, and many others which appear among the contributors are a sufficient guarantee of their value and importance. Above all, the volume has very copious and elaborate indices, on a scale of completeness rarely attempted. Of these there are no less than eight, and they enormously increase the value and usefulness of the work.

The first number contains a sort of manifesto setting forth the constitution, objects, and work of the Società Dantesca d'Italia, which was founded, we believe, a little more than a year ago. Its chief design (among many others) is to publish a complete, and so far as may be final, critical edition of all the works of Dante. The minor works have been assigned to various well-known scholars. Some of these are already announced (with a promptitude which arouses some suspicion as to their "finality") as being ready or nearly ready for publication. In the case of the *Divina Commedia* a vast plan has been sketched out for the collation of about 400 selected passages in as many MSS. as possible. As nearly 600 MSS. are known to exist, the mass of results to be dealt with will be enormous. These are to be sent (like the observations of a transit of Venus, or of a total eclipse made at several stations) to a central committee, which is to sift and discuss and tabulate them, so as to establish families or types of text (if possible), and then select the MSS. of highest authority to serve as the foundation of the great critical edition. The idea is not a new one,

but no scheme for working it out on so complete a scale has been set on foot before. It may turn out that its practical results are not commensurate with the completeness of the plan on paper.

We welcome some very important statements, made apparently with "official" authority, as to the present position of some points long controverted. These are laid down as starting-points in the treatment by this society of certain questions in the wide field before them. It is interesting and instructive to note them.

"The historical reality of Beatrice, now admitted almost generally: the date of the *Vita Nuova*, now determined to belong to the first years of the last decade of the thirteenth century: the supposition that some part of the *Convito* was written before Dante's exile, now shown to be without foundation: the composition of the *De Monarchia*, now generally held to be later than that of the other minor works."

The first, and indeed the first two, of these admissions are especially welcome. We are glad of this evidence that the flood-tide of indiscriminate scepticism which has lately overwhelmed Dante and all his works is beginning to subside, and that "dry land" is again beginning to appear in places.

If the high standard attained in this first year's issue of the *Giornale Dantesco* can be maintained, it will be a work of very great value and interest to all students of the poet.

E. MOORE.

NEW NOVELS.

In the Year of Jubilee. In 3 vols. By George Gissing. (Lawrence & Bullen.)

"KEYNOTES" SERIES.—*Discords.* By George Egerton. (John Lane.)

Doreen. By Edna Lyall. (Longmans.)

The Bell-Ringer of Angels. By Bret Harte. (Chatto & Windus.)

Cornish Diamonds. In 2 vols. By Elizabeth Godfrey. (Bentley.)

A Black Squire. By Mrs. Alfred Hunt. (Chapman & Hall.)

A Ruined Life. By Emily St. Claire. (Digby, Long & Co.)

The Maid of Havoduen. By John Ferrars. (Digby, Long & Co.)

The Rubies of St. Lo. By Charlotte M. Yonge. (Macmillans.)

Unwoven Threads. By M. G. Sturge. (Fisher Unwin.)

One of Life's Slaves. By Jonas Lie. Translated by Jessie Muir. (Hodder Bros.)

WITH eleven books to notice, I cannot do better than adopt Baudelaire's preamble to one of his essays: "Je serai bref, car j'aspire à des conclusions immédiates."

To begin with, then, let me say that all lovers of fiction may safely seek the first four books on the above list; that many of them are sure of entertainment, in Miss Godfrey's and Mrs. Alfred Hunt's stories; that Miss Yonge's and Miss Sturge's tales are capital pocket volumes for a journey; that silence is best concerning the two "romances" published by Messrs. Digby,

Long & Co.; and that in Jonas Lie's moving book we have a page of literature.

Mr. George Gissing has at last come into his inheritance. A section of the public, and several critics, have from the first acknowledged his remarkable qualities: now it is a common-place to say that he is one of our most notable novelists. To this day, his strong and significant, if crude and ill-ordered, romance of "the unclassed" has never been adequately recognised. *Demos* and *New Grub Street* paved the way for the rank he now holds as the first of our realists, in the commonly restricted sense of that word. He worked slowly and carefully, and with conscientious scruple for adequacy of realisable motive: with a sense of dignity always, and almost with too pronounced a consciousness of his "mission." Much inferior men usurped his place; the gutter, with its ill odours, obtruded, where he had been content with the squalid quarter, the dingy street, the threadbare vicissitudes of poverty. Then, too, the strong wave of reaction in favour of more romantic and episodic tales stood in the way of the success of one so habitually given to the contemplation of the shady side of life, an acknowledged pessimist. Now the public appears ready to receive in the same library parcel Rudyard Kipling's jungle epic and Arthur Morrison's *Mean Streets*, Mr. Crockett's *Raiders* and Mr. George Moore's *Esther Waters*, Mr. Weyman's *Gentleman of France*, and Mr. George Gissing's latest study in drab. Those who like *In the Year of Jubilee* may not improbably rank it as Mr. Gissing's ablest production; those who do not relish entertainment so little exhilarating, should at least read a book as true to life as *Père Goriot* or *Cousin Pons*, more valuable as a human document than the whole *De Goncourt* series combined, and, in a word, much more realistic than anything by that arch-romanticist, M. Emile Zola.

There are degrees in sordidness, of course. Many readers will think the opening chapters of *In the Year of Jubilee* sordid enough. But the George Egertons go relentlessly forward where the Gissings fear to tread. There are one or two stories in *Discords* where this grimy element is so overpowering that (male) human nature revolts. There is here the sordidness of subject-matter, and the sordidness of treatment: you pay your 3s. 6d. net, and you can take your choice. It is impossible not to note the power in *Discords*; the art, also. But the power is ill-regulated and occasional, the art furtive and uncertain. The book is as a whole unsatisfying and unconvincing. Between a "Discord" and a "Keynote" there is not much to choose, save that one is "more so" than the other. George Egerton's new book, however, is one that must be read: it is idiosyncratic of its period. Both her volumes strike me as preludes; and it is interesting to speculate as to what her work will be when, after an equally sustained effort, she can lay down the pen and say, truly, *Hoc opus, hic labor est.* Meanwhile, it must be admitted that she moves more gracefully and convincingly in the episode than in the rounded and complete

story; and that the longest, and inherently by far the most pleasing, tale in *Discords*, "The Regeneration of Two," is the most ill-ordered in sequence, and the most unbalanced in its arrangement of effects. "Gone Under" and "Virgin Soil" are, perhaps, the best things George Egerton has done in either of her two volumes, in point of masterly control and actualisation; while, unquestionably, the initial story, entitled "A Psychological Moment," sinks to the zero of inefficiency.

Of *Doreen* no more need be said than that it is in every way worthy of the author of *Donovan*, *We Two*, and *In the Golden Days*. Indeed, it should at once rank among the ablest four of the romances by Edna Lyall. *Doreen* will be taken as a welcome antidote by many who have had the megrims from *Discords*.

The same excellent service is ready to hand in Mr. Bret Harte's new book: a series of seven short stories in his familiar and ever-happy manner. On the whole, "Chu-Chu" seems to me the freshest and best, though one cannot but resent the unseemly convent fate of the beautiful Consuelo. All are good, however; and the first story in particular is as tragically pathetic as the most exigent Bret Hartian could desire.

A Black Squire is superior to *Cornish Diamonds* mainly because it is much more concentrated and less accidental in the evolution of its plot. Miss Godfrey's Jenifer Lyon, however, is in every way a more attractive heroine than Mrs. Hunt's Gulielma Thorpe. Both stories are written in workmanlike fashion, but neither strikes a note sufficiently distinctive to warrant expectations of more than a very transient vogue.

A Ruined Life and *The Maid of Havodwen* are equally unreal and improbable. Mr. Ferrar's story, however, is more ingenious and less *banale*. With neither need any one linger: a harsh saying, it may be, but one called for from a critic who would be scrupulous as well as kind.

It is pleasanter to turn to Miss Yonge's *Rubies of St. Lo*, the latest addition to Messrs. Macmillan's charmingly got-up pocket series, very "small beer" though it be. It is at least well written.

There is less of the craft of experience, but more of freshness and originality, in Miss M. G. Sturge's *Unwoven Threads*. These consist of seven short episodes, or rather indeterminate fragments of human experience, which want only a little more of the actualising touch to render them very readable indeed. The best of them is that called "The End is not Yet," though the most memorable piece in the volume is the fantasy at the close, "Pine Woods."

Jonas Lie has been called the Dostoevsky of Scandinavia; but, as a matter of fact, this *Livslaven* of his (sympathetically translated from the Norwegian by Miss Jessie Muir) is much more like the work of an English novelist—Margaret L. Woods's *A Village Tragedy*. One of *Life's Slaves* is the relation of one of those piteous unavailing tragedies which are so hopelessly true. The book is powerful and moving, and is

written with great control, and an art quite unmistakable. But, I fancy, most readers of Jonas Lie will agree with the Norwegian critics who declare that the now famous author of *The Visionary* is at his best, not as the Dostoevsky, but as the literary Josef Israels of the Scandinavian seaboard. Jonas Lie lacks the sunny breadth, the sparkling animation of Björnson, and his range is narrower than that of Ibsen; but of the three great Norwegians of to-day he is, to risk a malignant word, the most intense.

WILLIAM SHARP.

SOME VOLUMES OF VERSE.

Pipings. By John Arthur Coupland. (John Ferries.) There are many points of interest and several of charm in the poetical work of Mr. Coupland; but of all its good qualities perhaps none is so taking as that which proves in the writer a spirit of wise content with his district and duties in life. Not a few authors appear to regard verse as a vehicle for the expression of their own invertebrate moods, or for the publication of their indiscretions, thinking that an *amour* is sanctified as soon as it is related in stanzas. Not so Mr. Coupland. Desirous of welcoming spring in the open spaces where the bees, but lately released from the frozen hives, grow daily more active among the blossoms, it happens that events have established him among bricks and mortar. Shall this disappointment be the foundation for a lasting attack of the grumbles? Certainly not: it is only an opportunity for playing the man; and that the author of *Pipings* believes in the fine activities is made very plain by these four verses, which have for title "The Drone":

"Let me not, like a useless weed,
In rankness flourish still,
But may I both in word and deed
A true man's part fulfil.
"To work, to strive, to have an aim,
No matter what it be,
If conscience free my soul from blame
It must advantage me.
"For death it is—a death-in-life—
For any man to stand
Apart, and view his fellow's strife,
And not to bear a hand.
"The stagnant pool so foul to see,
The tree that rots at core,
Are fitting types of such as he
That rusteth evermore."

From the fact that Mr. Coupland's attitude is courageous it may not follow that his themes are clean; but, at least, there is more reason to expect purity in expression from a man possessed by a spirit of calm pluck than from him whose moral stamina is insufficient for the endurance of even the smallest prickings of mischance. The contents of this little book justify such an expectation. The result is an air of necessity. Every poem strikes us as having been felt before written. A gift for conciseness of phrasing, a habit of moralising without becoming tiresome, irresistibly reminds us of that heathen wine-bibber and wisacre, Horace. "Time Well Spent" might almost be a translation from the immortal "Odes."

"That man's the envy of his kind
Who husbands all his powers for good,
And still some honest work doth find,
Nor wastes the time in idle mood.
Who hath an aim, a purpose clear,
From which he never turns aside,
But tries to compass year by year,
With Truth before him as a guide.
Who, when he takes a thing in hand
Doth never leave it half undone,
But, in completing what he planned
Well endeth what was well begun.

Who is a miser of his time,
Well knowing Time hath wings and flies,
And almost counts it for a crime
If any minute fallow lies,
Oh, Heaven! as the years roll by,
How few there are can truly say,
That out of Time's rich treasury
They have not thrown a grain away."

Pipings is a volume which contains some poems that are perfect both in sentiment and workmanship.

The Pink Book. By J. W. H. Crosland. (Brighton: Guy.) Mr. Crosland's title-page bears a short criticism of his verses from his own pen. This brief review consists of three adjectives, two of which we are not prepared to dispute. The third is, we are sure, the unjust result of too much modesty, for *The Pink Book* does not contain any poems that are actually bad. Some are, it is true, indifferent; some are good. Mr. Crosland is content with this last positive, but we are not a little tempted to change it into a superlative. A great many of the pieces in this book, although we should be the last to deny that they are the work of a man who has gifts in excess of the average versifier, do not call for special comment; but there are four or five poems distinguished by qualities that are uncommon enough to attract immediate attention. While rejoicing in the presence among us of singers who affect fairies, buttercups, and pipeclay, we cannot help deploring the absence of a satirist: for if ever a period since Butler's demanded a new Butler, surely it is the present. Now, we believe that Mr. Crosland is partially fitted for the task of showing us our noble selves stripped of our presumptions; and patient adjustment of his powers to the task might end in his full success. He has also a gift for characterisation:

"COMPENSATION."

"If Helen love me, she does so
After the cautious modern fashion,
And usages like linkhoya go
To light the progress of her passion.
"Say mine estate should dwindle: say
The breath of scandal fogged mine honour,
Helen would weep her love away,
And bid me think no more upon her.
"Say I fell ill, or lame, or blind,
The counsel of her friends would move her,
Regretfully, to prove unkind,
And seek a less unfortunate lover.
"But these things happen not, that is
Not in such sort as frightens Helen,
Whereas her dear small prudencies
Make me a fenced demeane to dwell in."

Does not this Helen, unfitted for ruining even a private Troy, live plainly before the eyes of the reader?

Poems of Life and Death. By Marcus S. S. Rickards. (Bell.) Not so very long ago it was our duty to consider another book of poems by Mr. Rickards; and, on the whole, the remarks which we made then would serve as a criticism for the volume now before us. Here, again, we have the same strange union of strength with weakness, the unsupported fragments of great beauty, the big effect just missed by a hair's breadth. Once more there is forced upon us the fact that in Mr. Rickards we have one of the best of the lesser poets. Indeed, in the matter of constant poetic feeling he is certainly superior to several of the tuneful gentlemen who enjoy a repêche which might be divided at least ten times by his. On the other hand, they are better craftsmen than Mr. Rickards, who makes more errors of judgment than can be passed over in silence. He lacks ease; he puts too much faith in the multitude of rhymes; and, to our thinking, he does not closely examine the abundance of his themes, so that a gradual survival of the fittest

may take place. If he sees a yellowhammer—an ode; a caged lark—an ode; a silkworm moth—an ode; a flock of ring-plovers—an ode. We admit that all these performances contain some felicities; but the redeeming lovelinesses are not numerous enough to cause our unthinking acceptance of the stanzas which, as we firmly believe, do not represent the very best of the author's ability. It is our opinion that Mr. Rickards is doing himself something less than justice, what with his rapid production and his want of self-criticism. "A more Excellent Way" shows him working well:

"The bent eye can glisten
To no fairer sight than the brow
Of youth;
The lent ear can li ten
To no sweeter tone than a vow
Of Truth:

What could gleam at the portals
Of Sense more divine than the links
Of Love?

Yet the happy immortals
Scan fairer, hear sweeter, methinks
Above.

"If the vow be unspoken,
That room may be left for a lot
More fair—

And if furrows betoken
The weight of a love unforget,
None share;

Sweeter far than the tinkling
Of love tones, to them, are the sighs,
Suppressed—

Fairer far is that wrinkling
Than the smoothest of brows whereon eyes
Could rest.

"Or if dear Devotion,
At Virtue's reminder, conceda
All hope—

And scorn the mere notion
Of Love, tho' he mightily plead
For scope—

Then the ears of a Legion
Lend audience, and rapt eyes outflame
The Sun,

And from Honour's high Region
Unfaltering accents proclaim
'Well done!'

Watchers of Twilight. By Arthur J. Stringer. (London, Ontario: T. H. Warren.) The searcher in this excellently printed, but loosely bound, book will not have far to seek before coming upon verses sure to offer him the properst entertainment. As far as we know, Mr. Stringer is a recruit in the legions of the versifiers who, as is well known, far outnumber the unemployed; but it is quite certain that he will not remain a private long, for six or seven poems in *Watchers of Twilight* are of a fine enough quality to ensure his rising from the ranks. It happens that the very best in this volume is rather too long for quotation, but here is a short song which has the double merit of giving pleasure to one's sense of melody and of being direct in expression:—

"She seemed a wild bird caged on earth,
Who fretted in her prison bars,
A wild bird brought from heaven's blue,
Still unforgetful of her birth;
And while she gazed out on the stars
She sighed to look where once she flew,
Until at last her wings broke through.

"Now thro' the midnight gloom I gaze,
And should my wistful eyes once see
A new star drift down heaven's ways,
I know she looks once more on me.
And by the astral barrier waits
Until my angel ope the gates,
And earth no longer cages me."

The last verse of "The Passing of April"—a lament for that whimsical month—is beautifully rendered:

"And now May comes across the hills;
But April, April,—thou alone
Hast touched thy lips too tenderly
Through smiles and tears upon mine own!"

Mr. Stringer is a child of the open air who loves very deeply indeed "God's intricate device of days and seasons," and his poems are one more proof that man's joy in Mother Earth is the greatest and purest source of poetry. Rouge and the gutter may appear to prevail for a moment, but in the end the grass and the hill must be the conquerors. By way of leavetaking we exhibit another virtue in Mr. Stringer. He calls this quatrain "The Anarchist":

"From out her golden palace Fortune thrust
A maddened dog, whose mouth foamed white
with hate;
And loud he howled, and gnawed the courtyard
dust,
And ground his teeth upon the iron gate."

There is the character in a nutshell—there is a poetical *multum in parvo*!

Songs from the Woods of Maine. By Julia H. May. (G. P. Putman's Sons.) If merit had the unerring knack of meeting with desert in the proper proportion, some books that come unheeded, only to go unheeded, would be sure of the acceptance which belongs to them of right. We have received complaints from American poets that their volumes of verse obtains but scant courtesy in the English press, and our own observations cause us to admit the justice of the grumble. The London papers find it no easy task to keep pace with the home-grown poetical product, so the temptation to resort to a policy of protection is sometimes too hard to be resisted. Take one instance. If James Whitcomb Riley had been an Englishman how he would have been lauded, puffed, dined, interviewed, photographed, and paragraphed! The Authors' Club would have made him free of its soup; the Vagabonds would have given him of their mutton. To think that a want of free trade in letters should keep such a delightful poet from enjoying a wide circulation in England! Mrs. May has a less claim upon our attention, but it is safe to say that she will not meet with due recognition; and this is to be regretted, for she has a most winning way of preaching pluck for a creed. Easy of speech, bright with hope, glowing with a belief in the eventual purging of the base, she sings her songs of the courageous heart so sweetly and so quaintly that we desire to record our personal thanks. We might write a column without providing as much evidence as is contained in the three following verses:

"A STAR CAN BE AS PERFECT AS A SUN.

"Because you cannot be
An overhanging bow,
Whose promise all the world can see,
Why are you grieving so?
A dewdrop holds the seven colours too;
Can you not be a perfect drop of dew?"

"Because you cannot be
Resplendent Sirius,
Whose shining all the world can see,
Why are you grieving thus?
One tiny ray will reach out very far;
Can you not be a perfect little star?"

"The smallest, faintest star
That dots the Milky-Way,
And sends one glimmer where you are
Gives forth a faultless ray;
Learn then this lesson, oh, discouraged one!
A star can be as perfect as the sun."

How kindly it is! How cleverly the reproach is concealed, and yet how vigorous the lesson! It is a triumphant illustration of how to be didactic, and, despite one of the sections of the Decalogue, we are unable not to be un-envious. Mrs. May often writes better poetry, but in our opinion she is best employed when she makes a union of good cheer and good advice.

NORMAN GALE.

NOTES AND NEWS.

MR. GEORGE ALLEN has in the press two new works by Mr. Augustus J. C. Hare: (1) a volume of biographical essays, including memorial sketches of Dean Stanley, Dean Alford, and Mrs. Duncan Stewart; and (2) *The Gurneys of Earham*, being memoirs and letters of the eleven children of John and Catharine Gurney (1775-1875), and the story of their religious life under many different forms. This will be published in three volumes, uniform with "The Story of Two Noble Lives," and will be profusely illustrated with portraits in photogravure and woodcuts.

MESSRS. W. H. ALLEN & Co. announce for publication, next Tuesday, a new biography of the Right Hon. W. E. Gladstone, written by Mr. H. W. Lucy, and illustrated with a portrait specially taken at Cannes, on January 29 last, for this work. This will be the first volume of the "Statesmen Series" by well-known authors. The next volume will be a life of Prince Bismarck, by Mr. Charles Lowe, to follow in about a month's time.

MR. HEINEMANN will publish on March 9 an original study of the character of Jesus, entitled *As Others saw Him: a Retrospect A.D. 54*. It is an attempt to explain the motives that led to the crucifixion from the circumstances of the time at Jerusalem. Two new sermons by Jesus are included from authentic sayings not found in the Gospels. The story is written from the point of view of one of the scribes who condemned Jesus. It will be published simultaneously in the United States by Messrs. Houghton, Mifflin & Co., of Boston.

MRS. LYNN LINTON's new novel is to be published on March 1 by Mr. Heinemann. It is entitled *In Haste and at Leisure*, and is to be issued in the old three-volume form. It is expected to be an outspoken contribution from the author's well-known point of view on the recent development of the question of the "New Woman."

MR. JAMES NICOL DUNN, who assumes the editorship of *Black and White* within the next month or two, comes to the work from the *Pall Mall Gazette*. He occupied originally an important post on the *Scotsman*, which he left to assist Mr. W. E. Henley with the *National Observer*.

MESSRS. BLACKWOODS have in the press a volume entitled *Sport on the Pamir Steppes, in Chinese Turkestan, and the Himalayas*, by Major C. S. Cumberland, with a map and numerous illustrations.

MR. B. F. STEVENS will shortly publish a small foolscap quarto volume, by Mr. Henry Harrisse, under the title of *Americus Vesputius: a Critical and Documentary Review of two Recent English Books concerning that Navigator*. This bibliographical and historical survey will show the part taken by the merchant princes of Augsburg and Nuremberg in the celebrated expedition of Francesco d'Almeida to India in 1505, and will demonstrate when, where, and by whom, in what language, and in what form, the alleged Vesputian "Reyse van Liessbone" of 1508 was originally written.

THE next volume in the "New Irish Library" will be *The Story of Early Gaelic Literature to the Close of the Danish Period*, by Dr. Douglas Hyde.

THE Rev. C. A. Maginn has in preparation a memoir of his uncle, the Doctor Maginn of *Fraser's* celebrity. Though Dr. Maginn has now been dead for more than half a century, it is hoped that many letters from him, written during his London period, may yet be in

existence. His nephew will be obliged by any communications, addressed to Clonfert Rectory, Newmarket, co. Cork.

MR. EDWARD ARNOLD will publish immediately a selection of Essays of Sainte-Beuve, chiefly bearing on English literature, translated by Mr. A. J. Butler.

MRS. PAUL KING, authoress of "Cousin Ciaderella," will shortly publish, through Messrs. Hutchinson & Co., a new three-volume novel, which is to be entitled *Lord Goltho*, an Apostle of Whiteness.

IN view of the unexpectedly large requirements of the trade for copies of *A King's Diary*, by Mr. Percy White, author of "Mr. Bailey-Martin," Messrs. Cassell & Co. have postponed the publication till Monday, March 11.

MESSRS. WILLIAM BLACKWOOD & SONS announce a new illustrated edition of the novels of John Galt, which have maintained their reputation for the better part of a century. They will form eight volumes in all, to appear at the rate of two a month, beginning in March. Mr. S. R. Crockett will contribute a general introduction and a prefatory note to each novel, while the text has been revised by Mr. D. Storrar Meldrum. The illustrations will be reproductions in photogravure of drawings specially made by Mr. John Wallace.

MESSRS. SWAN SONNENSCHNEID & Co.'s spring announcements include the following: *Ethical Discourses*, by Mr. Leslie Stephen; *Thoughts and Aspirations of the Ages*, being selections in prose and verse from the great religious books of the world, edited by Dr. W. C. Coupland; *A Student's Text-Book of Universal History*, by Dr. Emil Reich; *The Progress and Prospects of Political Economy*, by Dr. J. K. Ingram; *University Extension*, by Mr. M. E. Sadler; and—in the "Social England" series—*The English Manor*, by Prof. Vinogradoff; *The Evolution of the English House*, by Mr. Sidney O. Addy; *The King's Peace*: an historical sketch of the law courts, by Mr. F. A. Inderwick; *The Influence of Alien Immigration on Social Life*, by Prof. J. Cunningham; and *Mysteries and Miracle Plays*, by Miss Lucy Toulmin Smith.

MESSRS. A. D. INNES & Co. announce the following: *England under the Tudors*, by Dr. Wilhelm Busch—vol. i., "Henry VII. 1485-1509," translated from the German by Miss Alice M. Todd and the Rev. A. H. Johnson, with an introduction by Mr. James Gairdner; *Lucknow and Oude in the Mutiny*: a Narrative and a Study, by Lieut.-Gen. McLeod Innes, R.E., V.C.; *Britain and Her Rivals, 1713-1789*, dealing chiefly with the contest between the naval powers for supremacy in America and in India, by Mr. Arthur D. Innes; *A Century of French Verse*, being a series of translations from the French poets since the Revolution, with biographical notices and appreciations, by Mr. W. J. Robertson; *Dante: his Times and his Work*, by Mr. A. J. Butler; *Horace at Cambridge*, by Mr. Owen Seaman; *Player Poems*, by Mr. Robert George Legge.

MESSRS. A. D. INNES & Co. also announce the following new novels: *Two in the Bush and Others Elsewhere*, by F. Frankfort Moore; *The Burden of a Woman*, by Richard Pryce; *Thirteen Doctors*, by Mrs. J. K. Spender; and *Under God's Sky*, by the author of "A High Little World."

MESSRS. HODDER & STOUGHTON'S Spring list includes the following: *The Life of John Cairns, D.D.*, edited by the Rev. Dr. A. R. McEwen; *Andrew A. Bonar, D.D., Reminiscences and Letters*, edited by his daughter, Marjory Bonar; *Lights and Shadows of Church Life*, by the Rev. Dr. John Stoughton; *The Great Prophecies of the Centuries concerning*

Israel and the Gentiles, by G. H. Pember, Dr. W. Burns Thomson: *Reminiscences of Medical Mission Work*, by Dr. J. L. Maxwell, M.D.; *The Gospel on the Continent: Incidents in the Life of James Craig*, edited by his daughter.

M. E. DUCÉRE has commenced in the *Bulletin de la Société des Arts de Bayonne* the publication of the genuine log of a buccaneer—*Journal de Bord d'un Flibustier* (1886-1893)—from a MS. in the Bibliothèque Nationale. The documents hitherto published are rather "memoirs" than reproductions of their daily life. These buccaneers operated on the western coast of Spanish America, from Peru to California. The most striking feature is the immense hardships which they endured for so little result. The ransom of towns and prisoners barely served to keep them from dying of starvation. The present instalment goes down to February 15, 1689.

AT the meeting of the Ethical Society to be held at Essex Hall, Strand, on Sunday next, at 7.30 p.m., Mr. Leslie Stephen will give a lecture on "Punishment."

AT the Royal Institution, on Tuesday next, Dr. S. R. Gardiner will begin a series of three lectures on "Three Periods of Seventeenth Century History"—the Monarchy, the Commonwealth, the Restoration.

IN order to foster and facilitate British trade with the important and growing market of Japan, the proprietors of *The British Trade Journal* have decided to establish an edition of their journal in the Japanese language. It is intended at present to issue it four times a year; and it has been resolved to print and publish it in the island empire itself. A representative of the journal is leaving at once for Yokohama to superintend the necessary arrangements. During the course of his journey he will collect information on the position and prospects of British trade in the East, which will be published in a series of letters for the pages of *The British Trade Journal*, the first of which, from Egypt, will appear in its next issue, while subsequent letters will be published from Colombo, Penang, Singapore, Hong Kong, Shanghai, Yokohama, and other leading ports in the Far East, particular attention being given to the trading possibilities of Japan after the war.

UNIVERSITY JOTTINGS.

IN accordance with general expectation, Dr. A. R. Forsyth, of Trinity, has been elected to the Sadlerian chair of pure mathematics at Cambridge, vacant by the death of Prof. Cayley. It is understood that Dr. Forsyth will also take up the task of continuing the edition of Cayley's mathematical papers, which the Pitt Press is publishing.

THE Slade chair of fine art at Cambridge, vacated by Dr. J. H. Middleton, has been filled by the appointment of Dr. Charles Waldstein, of King's, university reader in archaeology, and permanent director of the American School at Athens.

THE numerous amendments to the statute establishing research degrees at Oxford have been finally disposed of at a third meeting of Congregation. Only two important changes seem to have been adopted:—(1) That the normal period of residence and study be two years, instead of three; and (2) that the new degrees shall not lead to the M.A. The latter amendment was carried unanimously.

LORD ACTON, the new professor of modern history at Cambridge, has been elected to an honorary fellowship at Trinity.

PROF. PELHAM and Dr. C. H. H. Parry have been elected to honorary fellowships at Exeter College, Oxford.

AT the meeting of the Oxford Architectural and Historical Society, to be held on Tuesday next, a lecture will be given by the President, illustrated with diagrams, on "Cumnor Place," with special reference to the death of Amy Robsart and Scott's *Kenilworth*.

AT the last meeting of the Cambridge Antiquarian Society Mr. J. W. Clark read a paper on "Some Ancient Libraries in England and France," illustrated by numerous lantern-slides and diagrams. Mr. Clark described the remains of the old library at Lincoln, over the east walk of the cloister, and the two surviving specimens of the magnificent presses which formerly stood in it. The old library was superseded by that built by Wren along the north side of the cloister. Several other libraries in England and on the continent were also described, including the monastic library in the cloister of Westminster Abbey and the present Chapter Library, and that of St. Paul's Cathedral.

UNDER the title of *Memorials of a Short Life*, Mr. T. Fisher Unwin will publish shortly a biographical sketch of the late W. F. A. Gaussen, of Pembroke College, Cambridge, translator of Potopenko, together with some of his essays on Russian life and literature, edited by Canon Browne, of St. Paul's.

ORIGINAL VERSE.

THE MEDITERRANEAN.

HAS the perpetual vision of a sky,
Heavenlier than other skies, given thee this hue?
Or is the treading of its wine-dark blue
Hid with thy Sirens' song, thy Tyrian dyo
On sandy floors or in cold caves where lie
Wrecks of old worlds and rudiments of new,
By no receding ebb laid bare to view,
By no returning flood cast up on high?
The breakers answer not, but evermore,
In weary tideless iteration dashing
On the rough shingle of this dusty shore,
Repeat in sullen dreams the deadly crashing
Of galley against galley, or the roar
Of hostile guns through smoke-wreathed port-
holes flashing.

ALFRED W. BENN.

OBITUARY.

ALFRED ROBINSON.

IT is difficult for an outsider to realise the loss Oxford has sustained in the death of Alfred Robinson, which took place on February 22, in his rooms at New College. He was not a professor, nor did he hold any public office; yet for the last quarter of a century his had been the guiding mind, not only in his own college, but in all the affairs of the university.

Alfred Robinson was born near Liverpool, in April, 1841, so that he had not completed his fifty-fourth year. He was educated at Marlborough, when that school was at the zenith of its fame under Dr. Cotton. The very year of his coming up to Oxford was that *annus mirabilis* when Marlborough won two Balliol scholarships. Robinson himself went to University College, where in due course he graduated in 1864, with an old-fashioned double first in classics and mathematics. He was shortly elected to a fellowship at New College, being (we believe) the first non-Wiccamical fellow since the days of the founder. Had fate not otherwise determined, there is little doubt that he would also have been the first non-Wiccamical warden. New College was then reformed in theory rather than in practice. It had ceased to be

the appanage of a single school; but it had not yet taken the position in the university to which its wealth and its great traditions entitled it. That the change was effected so smoothly and so successfully—with such great gains, and with practically no loss—was due mainly to the administrative talent of Alfred Robinson. The erection of new buildings, the friendly alliance with Balliol, the high standard demanded from commoners—these have not proved inimical to the continuance of a connexion with Winchester, scarcely less intimate than of old. During the first twenty years of the new system, Robinson was prominent as a tutor; to the last he was senior bursar and precentor. To the university he was even more a "necessary man" than to his college. There was scarcely a board—certainly no important board—on which he was not the most influential member, through his command of details and his *mitis sapientia*. For many years past he had been continuously re-elected to the Hebdomadal Council, which acts as a sort of standing cabinet to the university, and which frames all new statutes. He was also one of the smaller body of curators of the University Chest, who practically exercise supreme control in all matters affecting finance; a delegate of the Common University Fund, to which is entrusted the duty of administering a fraction of the college revenues in the general interests; a delegate of the Clarendon Press, from which the university draws no small part of its free income; and, finally, a delegate for the inspection and examination of schools.

MAGAZINES AND REVIEWS.

THE *Boletín* of the Real Academia de la Historia comprises the months of January and February; with it is also issued the promised "Índice general Alfabético de los XXV. primeros tomos." This is a great boon. The *Boletín* contains a very favourable analytic review by the Marqués de Armijo of Baron Forse's "Mémoires numismatiques de l'Ordre Souverain de St. Jean de Jérusalem." Numerous Roman inscriptions are described from Navarre, and the northern provinces of Castille. Two short inedited Fueros, or Cartas de Poblacion, of the twelfth century are given from the Rioja; the terms granted in 1121 seem more favourable than those of 1168. F. Doucet prints a contemporary record of a halt in Moralejo, made by Philip V. in 1704, when returning from the campaign in Portugal. But perhaps the most interesting paper is the highly sympathetic memoir of the Mexican historian, D. J. Garcia Icazbalceta, by Fernández Duro.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- LOUÏS, Emile. Gabrielle: comédie en cinq actes. Paris: Calmann Lévy. 20 fr.
BECK, L. Die Geschichte des Eisens in technischer u. kultur-geschichtlicher Beziehung. 2. Abt'g. 1. Th. Das 16. u. 17. Jahrh. 7. Lfg. Braunschweig: Vieweg. 5 M.
BÉNÉDICT, G. Le Temple de Philas. 2e Fasc. Paris: Leroux. 30 fr.
FAIRBANKS, J. M. Die Ulrichs Krenze. Angeburg: Hutter. 8 M.
GALLKREUT, Le. nazionali italiane. Notizie e documenti. Anno I. Rom: Modet & Mendel. 25 fr.
LA FARRUKH, Hector de. Les deux Cours de France et d'Angleterre. Paris: Ollendorff. 7 fr. 50.

THEOLOGY, ETC.

- PARTELLUNGEN aus dem Gebiete der nichtchristlichen Religionsgeschichte. 11. Bd. 2. Thl. Von H. Grimme. Münster: Archenhoff. 3 M. 50.
BAAR, E. Petrus der Iberer. Ein Charakterbild zur Kirchen- u. Sittengeschichte d. 5. Jahrh. Leipzig: Hinrichs. 15 M.

HISTORY, LAW, ETC.

- BELLEVILLE, Le Marquis de. Un Capitaine au Régiment du Roi (de Royant de Cambronne, 1723-1804). Paris: Lechevalier. 3 fr. 50.
DUMICHAUX, J. Zur Geographie des alten Aegypten. Leipzig: Hinrichs. 22 M. 50.
LAUX, M. Ueb. die Schlacht bei Nancy. Berlin: Hertz. 86 Pf.
BROENPUSSEY, C. Die Kämpfe bei Slivica am 17.-19. Novbr. 1885. Wien: Seidel. 6 M.
TAUBIN, H. Supplément au Dictionnaire des devises historiques et héraldiques. Paris: Lechevalier. 10 fr.
VERMOND, Ed. Théorie générale de la possession en droit romain. Paris: Larose. 10 fr.

PHYSICAL SCIENCE.

- REIZIUS, G. Biologische Untersuchungen. Neue Folge. VI. Jena: Fischer. 36 M.

PHILOLOGY, ETC.

- ACTA martyrum et senetorum, (syriace) edidit P. Bejjan Tom. V. Leipzig: Harrassowitz. 24 M.
ALLAART'S Abhandlung der Münsterstadt, aus Londoner u. Oxford Handschriften hrsg. v. F. Dieterici. Leiden: Brill. 4 M.
HÜSCHEMANN, H. Persische Studien. Strassburg: Trübner. 10 M.
KÖSTL, F. E. Historisch-kritisches Lehrgebäude der hebräischen Sprache m. comparativer Berücksicht d. Semitischen überhaupt. 2. Hälfte. 1. Thl. Abschluss der speziellen Formenlehre u. generelle Formenlehre. Leipzig: Hinrichs. 18 M.

CORRESPONDENCE.

AMERICANISMS.

London: Feb. 23, 1895.

Will your American correspondent, F. H., kindly tell us what we are to call them? He deems it natural that the very word "Americanisms" should annoy his countrymen. Yet there exist such things as we style "Americanisms"; and, if F. H. will only give us a soothing term for them, he will find us grateful. A Scot does not draw dirk when he hears of a Scotticism. Perhaps we may say "—isms"? I, for one, have never been able to see why Americans should not use Americanisms. It is a free country, and has a right to develop its own language in its own way. F. H. says that among the mass of his people the English language "has degenerated into a most disgraceful condition." Then it must be full of Americanisms, and F. H. might kindly give us a tranquillising name for these flowers of speech. As long as they bud and blossom in America only, they are of mere philological interest to us; but when they begin to invade our language, like the American weed in our waters, surely we may, inoffensively, try to check their profusion? or is this rude and offensive? And, once more, what title may we give these words and phrases?

If it could be treated without provoking references to the tea in Boston Harbour, the Declaration of Independence, and so forth, it is really a curious and interesting topic. When did "—isms" first begin to appear in American literature? As far as my scanty reading in the Colonial writers goes—in the Mathers, Judge Sewall, and others—they did not abound in "—isms." Again, the American classics are free from "—isms." We do not observe them in Hawthorne, Prescott, Poe, Longfellow, nor, I think, in Emerson. It might not be easy to discover "he smokes nights" for "at night," or "this was back of Chaucer's time," or "Milton was considerable of a poet," in the American classics. At least I have no recollection of such phrases in these excellent writers. Dialect, the constant use of "ter" for "to," and so on, is another matter. One may or may not care for novels or poems in dialect, but the *genre* is admissible. The question is, when did serious American writers begin to use "—isms"? Many of them do not use them now, for it is not an "—ism" to call a "lift" an "elevator," any more than it is a Scotticism to call a "tee" a "tee," or a provincialism to call a "yorker" a "yorker." You may call it a "tice," of course.

The history of "—isms" is a pleasing topic for a philologist, a topic which can best be studied historically. The history of "scientist" is a good example. Nobody, I hope, need employ the word if he prefers to say "a man of science"; but it does seem pedantic to taboo "scientist" if people love to employ it.

Speaking loosely, and subject to correction, I think that colloquial vulgarisms of a peculiar type began to appear in American literature after 1860. If America possessed an Academy, it would probably have set its face against them. I profess no opinion as to the merits of "back of" for "behind"; but I do not think we should be thought brutally supercilious if we, in England, steer clear of such idioms. Nor should I feel hurt and offended if an American called the phrase "of sorts" "books of sorts" "a Briticism," and avoided it. Only time and usage can sanction new words and phrases: the fittest survive. "Back of" seems fitter than "behind" or "previous to" or other equivalents in America. In England it has hitherto seemed less fit. It is at present an "—ism." The calm study of language ought to be kept free from the nonsense which Mr. Ruskin seems to have written about Americans. Perhaps nonsense has been written and spoken about England by Americans; but all that has no real bearing on the study of language.

A. LANG.

ON THE DIVISION OF SYLLABLES IN LATIN AND IRISH.

London: Feb. 18, 1895.

In his book on the pronunciation of Latin (Heilbronn, 1885), p. 139, Emil Seelmann lays down four rules as to the division of syllables in that language. The subject is discussed in Mr. Lindsay's recent work (see the ACADEMY, February 9, 1895), and it would seem that Seelmann's rules may be consolidated as follows:

Every Latin syllable must begin with a consonant, or a group of consonants, and end with a vowel.

Exception 1.—When the said group of consonants is unpronounceable, the former syllable ends with the first, and the latter syllable begins with the second, consonant of the group.

Exception 2.—The first syllable of a word may be, or begin with, a vowel or a diphthong. When two vowels come together, the former syllable ends with the first vowel and the latter syllable begins with the second.

Explanation.—The following groups are "unpronounceable" within the meaning of the above rule: (1) all double consonants; (2) *l, n* and *r* followed by any consonant; (3) *m* followed by any consonant save *n*.

Illustrations.—Where there is no group of consonants: *a-ni-ma, ae-des, so-le-re, ta-bu-la*. In the case of double consonants: *ef-fero, cras-sus, sic-cus, mit-to*. In the case of an unpronounceable group: *al-ter, al-ma, ar-det, ar-ma, im-pe-trat, in-fans*. Where *m* is followed by *n*: *a-mnis, o-mnis, da-mnum, co-lu-mna*. In the case of other groups: *a-gmen, ma-gnus, a-strum, ne-scio, a-vis (=a-csis), no-ctem, ple-trum, pro-pter, A-lus*, and, if we trust Priscian, *a-bdomen*.* In the case of two vowels coming together: *le-o-nem, fru-ctu-o-sus*.

The existence of a corresponding rule in Irish has, so far as I am aware, hitherto been unknown. It has lately been revealed to me when editing the Martyrology of Mael Maire húa Gormáin, a poem composed between the years 1160 and 1174. One of the rules with

* Servius, however, would have divided thus—*ab-domen*, for he says: "quando enim scribimus 'abditur' non possumus *a* in una syllaba ponere et *b* et *d* in sequenti."

which this writer has fettered himself is, that each of his hexasyllabic lines shall contain at least one alliteration: in other words, that in each line at least two syllables—in the case of native words, two accented syllables—shall begin with the same letter, all vowels being for this purpose deemed to be the same, and *h* being disregarded. In the following instances I have italicised the alliterating letters, and I quote from a photograph of the unique MS. in the Royal Library, Brussels:

- Jan. 1. Para-goda in glanraith.
Mar-tina 'sin tuirim.
" 3. papa An-tai[oe] fondgel.
" 5. Teles-porus papa.
" 11. Eleu-sip c6a sigimm.
" 19. Lau-damair druin dolbglan.
" 21. Fructu-ous, Hermelt.
" 23. Emer-eati-ana.
" 26. Poli-carpus c6idhfer.
Feb. 6. Doro-th6a thogaimm.
" 9. Ans-bertus dau balla.
" 13. Ermen-g6da glan6g.
" 14. Fe-licula l6ndea.
" 23. Poli-carpus credlach.
" 25. Dios-coir cenn core.
" 28. Mau-suetus, mo Shinu.
March 7. Felici tas trebar.
" 12. Inno-centius cara.
El-fegus in firilaith.
" 13. Maci-donius degheuech.
" 15. Lon-glus or gonad.
" 19. Malre, Quar-tilla tui[1]tir.
" 20. Ar-chippus c6idh, Catbeirt.
" 25. Lu-cella, Columba.
" 31. Eu-femia dia f6emab.
Macha-beas bagfer.
April 2. Teo-d6sia delbda.
" 7. Celes-tinus tendchaid.
E-sippus* coa saigeb.
" 14. Dom-mina [or Do-mnina] cen
merguim.
" 16. Ani-cetus c6emfer.
" 18. Per-fectus nar f6emad.
" 22. Aga-plus primda.
" 27. Ana-tasius t6edlech.
" 28. Ui-talia fri togia.
" 30. Ercen-uaidus, Victor.
May 1. Hierc-mias morda.
" 5. Archi-taus luaidim.
" 7. Domi-tilla in tend6g.
" 12. Pau-cratus 'sin c6mdhail.
" 17. Ba-sillat acus Sillan.
" 18. Dios-c6rus is Colman.
" 19. is Po-ten-ti-ana.
" 23. Epec-ti-tus, Ast6in.†
" 24. Eu-genius glorda.
" 30. Auc-bertus cen brigrus.
" 31. Petro-nella niamglan.
June 2. Blan-dina fri diglaib.
" 3. E-rasmus cor-Racheil.
" 4. Per-gen-tinus tendmin.
" 8. Gil dardus nar d6ibil.
A-bandus as m-b6gaid.
" 11. Sos-teuca tend cabair.
" 13. Fe-licula in laurath.
" 16. Iu-litan na luigfind.
" 18. Tran-quillin 'sin caemfal.
" 25. Edel-drida diamair.
" 27. Simpo-rosa rati mur.
" 28. Plu-tarchus 'sin turim.
July 2. Mone-gundis glanor.
" 7. Pau-tinus fri tr6ge.
" 18. Gun-denes con-deghaeib.
" 19. Iusta [f]riu Ru-fina.
" 22. Uan-dregisil delbda.
" 28. Pant-leo nach l6imthi.
Aug. 4. Aria-tarchus tennPoil.
" 8. [s]m-agdus nar rogulm.
" 18. He-leua nach l6imimm.
" 23. Za-cheus co caenblaid.
" 30. Gau-dentia diaon.
Sep. 5. Ar-coutius eial com[h]enn.
Oct. 2. E-leuther leo Liaduán.
" 11. Eitel-burga bithog.
" 17. Edel-drida dronbau.

* For Hegeippus, *metri gratia*.

† MS. Basilla, perperam.

‡ Leg. Aftoin, Aphthonius.

- Oct. 18. Tri-sonia fuair galar.
" 19. Po-lagia nos luadch.
" 23. Edel-fleda firog.
" 28. Ma-rina nar rodal.
Nov. 13. Aldi-gundis glanmor.
" 14. feil Mo-chuti* chailia.
" 16. Eu-cherius, Curcach.
" 17. Ma-trona tenn tennal.
" 23. Lu-cetia caem chari[h]air.
Fe-licitas Lues.
" 25. Cata-rina rogda.
" 27. Ui-talis cen temel.
Dec. 5. Po-tamia tend tredain.
" 7. Aga-ihoe cen tobeim.
" 10. Eu-lalia na lamar.
" 24. Ui-gilla na gene.
" 25. Eu-genia glan delbda.
" 30. Mau-suetus la Seneir.

The foregoing examples are all drawn from Latin names or Hibernicised Latin names. But the rule is the same in genuine Irish words. Thus:

- Feb. 11. Cocnat lau as-m6agimm.
April 22. ad-dreest† na degfir.
Sept. 9. De-erce† nos riarab.
Dec. 1. ra ngndi fo-gebaun.
Dec. 31. reid at-chiu mar chingimm.

It will be seen that the rule of syllable-division in Irish is identical with that in Latin, except in the treatment of the groups *sc*, *st*, *sp*, *sb*. Húa Gormáin divides these groups in *Dios-coir*, *Anas-tasius*, *Aris-tarchus*, *Celes-tinus*, *Sos-tenes*, *Teles-porus*, *Anas-bertus*; while, according to the Latin rule above set forth, we should have had *Dio-scoir*, *Ana-stasius*, *Ari-starchus*, *Cele-stinus*, *So-stenes*, *Tele-sporus*, *An-abertus*. But there seems to have been some vacillation in the treatment of the groups in question. Thus, in the *Corpus vi.* 13,596 we find *ARES-CVSA*; and some Romans, at all events, said *nes-cio*, *nos-trum*, *apos-tolus* (see Seelmann's book, p. 145).

I have vainly tried to get trustworthy information as to the division of syllables in Modern Irish. But perhaps Prof. Rhys will tell us what the rule is in Welsh and Manx, Mr. MacBain will say how syllables are divided in Highland Gaelic, and Prof. Loth will give us in the *Revue Celtique* similar information as to Middle and Modern Breton. The result will probably be to add one more to the proofs of a close connexion between the Celtic and the Italic languages—the passive and deponential *r*, the *b*-future, the locative *i* of the gen. sg. of *o*-stems, and the extension of the *ti*-stems by *n*-suffixes.

WHITLEY STOKES.

"A HOLE IN THE BALLET."

Dublin: Feb. 25, 1895.

"A hole in the ballet," referred to by your correspondent H. L., means, simply "A hole in the ballad": *d* being changed into *t* upon a well-known philological principle. As an example of such a transition, I may mention a familiar cry of a vegetable-hawker in the city of Limerick: "Dee ye want salet or lettuce here?" where "salet" is used for "salad."

As to the meaning of the phrase under discussion, it is usually applied ironically, after the break down of a song, a recitation, or any performance requiring memory. The custom of singing ballads in the streets, which is mentioned in "Tacitus," still survives in Ireland, like many other ancient customs. The Irish ballad was a powerful electioneering

* Leg. Machuti, gen. sg. of Machutus, also called Maclovius, from whom the town of St. Malo takes its name.

† I.e., ad-d-reest "esse extollent," the second *d* being an infixed pronoun, and the accent being on the first *e* of *reest*.

‡ Divided according to etymology, this would be *Der-eece* "filia solis," with the accent on the first *e* of *eece*.

weapon within comparatively recent times. Each of the opposing candidates had his band of ballad-singers, who also sold the ballads at the small cost of one halfpenny. They were vilely printed upon long slips of paper, and ornamented at the top with a rough wood-cut, usually a caricature of the person attacked. For scurrility I think they surpassed anything that can be produced in modern ages. The words had to be taught orally to the singer, who was invariably illiterate. If his memory should in any way prove uncertain, the audience would cry out, "There's a hole in the ballet!"

GEORGE NEWCOMEN.

London: Feb. 23, 1895.

Your correspondent H. L. inquires the meaning of a slang phrase which he remembers to have been in use in Dublin about twenty-five years ago, and which he gives in the form of the above heading.

In my memory, which, I grieve to say, covers much more than double five and twenty years, the phrase, as it appeared to my ear and sense, ran thus: "There's a hole in the ballad," and was sarcastically applied to any case, important or trivial, where some breakdown or hitch had interrupted a carefully prepared programme—as, for example, in a forensic argument, a certain course of action, an after-dinner speech, story or song.

The saying always seemed to me to have originated with a story of some street ballad-singer (if a blind one, the Irish humour of the thing would be complete) who excused his breaking down at a verse on the plea that there was a hole in (the paper of) his ballad.

Accuracy in the sounding of an unaccented vowel is not an Irish, nor, for that matter, an English virtue; nor is the differentiation of final *d* and *t* always so strictly observed that the ear of your correspondent may not have easily accepted *ballet* for *ballad*. The suggestion of "wallet" as the word originally in the phrase is surely far-fetched and, on phonetic grounds, highly improbable; though no doubt it would not very materially impair the figurative significance of the whole phrase.

F. W. B.

LORD BYRON AND "THE VAMPIRE."

Queen's College, Oxford: Feb. 23, 1895.

Mr. Newcomen is mistaken in supposing that Lord Byron's letter about "The Vampire" is unpublished. In an edition of Byron's works, published by Galignani in Paris in 1828, the letter appears in facsimile between the table of contents and the Life of Lord Byron, by J. W. Lake. I am disposed to wonder whether Mr. Hewson's property is the original, or one of these facsimiles cut out of a copy of Galignani's edition of Byron.

JOHN R. MAGRATH.

London: Feb. 23, 1895.

Mr. George Newcomen does not appear to be aware that the letter which he quotes on February 5 was published long ago (facsimile lithograph) in the Paris edition of Byron's Poems produced by Galignani in 1828 and 1831. This octavo contains the suppressed stanzas of "Childe Harold" and most of the early poems which were suppressed. It is now a scarce book. There is a copy in the British Museum, and I have one.

The lithograph of the letter is extremely well executed and has misled several people, who thought they had found the original. There was some correspondence on the subject in the *Pall Mall Gazette* about two years ago. A copy found in a Chinese library was proclaimed as a literary discovery. If Mr. Hewson has really the original letter it is interesting.

JAMES HOGG.

APPOINTMENTS FOR NEXT WEEK.

- SUNDAY, March 3, 4 p.m. Sunday Lecture: "Plants and their Insect Visitors," by Dr. C. W. Kimmins.
7.30 p.m. Ethical: "Punishment," by Mr. Leslie Stephen.
- MONDAY, March 4, 5 p.m. Royal Institution: General Monthly Meeting: "Theory and Practice of Protective Inoculations," by Dr. E. Klein.
4.30 p.m. Victoria Institute: "Comte and his Philosophy."
8 p.m. Royal Academy: "The Evolution of Sculpture," II., by Mr. W. B. Richmond.
8 p.m. Aristotelian: "Is the Knowledge of Space *a priori*?" by Messrs. H. W. Carr, J. H. Muirhead, and G. F. Stout.
8 p.m. Society of Arts.
- TUESDAY, March 5, 3 p.m. Royal Institution: "The Internal Framework of Plants and Animals," VIII., by Prof. C. Stewart.
3 p.m. Anglo-Russian: "Vladimir," by Mr. Birbeck; "The Possible Commercial Relations between British America and Siberia via the Pacific Ocean and the New Trans-Siberian Railway," by Mr. Clive Philipps Wolley.
8 p.m. Civil Engineers.
8 p.m. Biblical Archaeology: "Human Sacrifice and the Theory of Substitution in Egyptian and other Ancient Religions," by Mr. P. Le Page Rönf.
8.30 p.m. Zoological: "Preliminary Account of New Species of Earthworms belonging to the Hamburg Museum," by Mr. F. E. Beddard; "A New Hydrachnid found in Cornwall, with a Study of its Internal Anatomy," by Mr. A. D. Michael; "A Synonymic Catalogue of the *Hesperidae* of Africa and the Adjacent Islands, with Descriptions of some apparently New Species," by the Rev. W. J. Holland.
- WEDNESDAY, March 6, 8 p.m. Geological: "A New Ossi-fereous Fissure in Cresswell Crags," by Messrs. J. D. Duckworth and P. E. Swineon; "The Chemical Composition of some Oceanic Deposits," by Prof. J. B. Harrison and Mr. A. J. Jenks-Browne.
8 p.m. Society of Arts.
8 p.m. Elizabethan: "Is Hamlet a Consistent Creation?" by Mr. John M. Robertson.
- THURSDAY, March 7, 3 p.m. Royal Institution: "Three periods of Seventeenth Century History," I., by Dr. L. S. Gardiner.
8 p.m. Royal Academy: "The Evolution of Sculpture," III., by Mr. W. B. Richmond.
8 p.m. Linnean: "The Genus *Cupressus*," by Dr. Maxwell T. Masters; "The Insects, Arachnida, and Crustacea, collected during Mr. T. Bent's Expedition to the Hadramaut, Arabia," by Messrs. W. F. Kirby, Charles Gahan, and B. T. Pocock.
8 p.m. Chemical: "Dimethylketohexamethylene," by Dr. Kipping.
8.30 p.m. Antiquaries.
- FRIDAY, March 8, 5 p.m. Physical: "A New Harmonic Analyser," by Mr. O. U. Yule; "The Electro-magnetic Field," by Mr. H. N. Allen; "A Voltmeter," by Mr. Naber; "The Local Helicostat," and "An Improvement in Siderostats," by Dr. Johnston Storer.
8 p.m. Civil Engineers: Students' Meeting.
8 p.m. Royal Institution: "The Physical Work of Von Helmholtz," by Prof. A. W. Rücker.
- SATURDAY, March 9, 3 p.m. Royal Institution: "Waves and Vibrations," II., by Lord Rayleigh.
3.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

Assyriaca: eine Nachlese auf dem Gebiete der Assyriologie. By H. V. Hilprecht. Pt. I. (Boston: Ginn; Halle: Niemeyer.)

THE "Gleanings" of Prof. Hilprecht are better than the harvest of a good many other scholars, and I hope we shall have many more of them. He is one of the most accurate of Assyriologists, and his knowledge of cuneiform palaeography is unique. Above all, he is a gentleman, and in his philological discussions never forgets that scurrility and conceit are not arguments.

The volume, which has been published by the University of Pennsylvania, consists of several monographs, six of them on Assyriological subjects, one on the Hittite "boss" of Tarkondemos. It might have been thought that the latter had been so questioned and tortured that it was impossible to find anything fresh to say upon it: at all events, anything which was worth attention. Prof. Hilprecht, however, has brought his palaeographical knowledge to the examination of the cuneiform legend, with results that are somewhat startling. On the one hand, he believes, with Amiaud, that the boss is of great antiquity, going back to about 1250

B.C., while he reads the name of the country over which Tarkondemos ruled—"the land of the city of Metan." With Metan it is evident that we must identify Mitanni, the Aram-Naharaim of the Old Testament. How far this new explanation of the inscription is correct time will show; but one thing is certain—the attempts hitherto made to decipher the Hittite texts on the basis of the "boss" have ended in what I have elsewhere called "a blank wall," and it has, therefore, long been clear to me that our interpretation of the cuneiform inscription upon it is in some way or other wrong. I must confess, however, that I have made no better progress with Prof. Hilprecht's translation as a clue. It may be hoped that the cuneiform texts recently discovered at Boghaz Keui and Euyuk will at last furnish us with the much-desired key.*

The first of Prof. Hilprecht's monographs is on a very interesting monument found by the American expedition at Niffer. It relates to a piece of ground which had been given to a temple at Dér by an early Babylonian king, and afterwards appropriated by the governor of the district. The priests complained to the king about the sacrilege, and the land was of course restored to them. The act of robbery took place "in the fourth year of Bel-nadin-pal the king"; and the document states, "from Gul-kisar, king of the coastland, to Nebuchadnezzar, king of Babylon, were 696 years." The Nebuchadnezzar here mentioned was the first of his name, who reigned in the twelfth century B.C. Dr. Hilprecht identifies Gul-kisar with the Babylonian king of that name, who according to the dynastic tablet died 595 years and nine months before the rise of the dynasty to which Nebuchadnezzar I. is supposed to have belonged. But I do not understand the mode of dating, as the years ought to be reckoned down to the fourth year of Bel-nadin-pal, and not to the reign of a king who had nothing to do with the monument. Moreover, Gul-kisar is called "king of the coast-land," and not of Babylon, so that I am inclined to think that neither he nor Bel-nadin-pal were Babylonian monarchs, but that they ruled over the district from which Merodach-baladan afterwards came, Nebuchadnezzar I. being the suzerain of Bel-nadin-pal, and the date

really referring to the fourth year of the latter. I should, therefore, translate the passage, "From Gul-kisar, king of the coast-land, to Nebuchadnezzar, king of Babylon, 696 years had passed, when in the fourth year of Bel-nadin-pal, king (of the coast-land)" the sacred domain-land was secularised.

The first monograph is followed by two others, one of which is devoted to a curious contract-tablet from Sippara, which is thus translated by Dr. Hilprecht:

"Five hides, the property [of the Sun-god], among them one of a humped buffalo, Ili-Samas-baladh has given to the temple of Uri, the eighth day of Tebet, the sixteenth year of Nabonidos, King of Babylon."

The rest of the volume is almost entirely occupied with historical and chronological questions. Following up his introduction to his *Old Babylonian Inscriptions*, Dr. Hilprecht endeavours to restore the chronology of the Kassite and Isin Dynasties of Babylonia with the help of the newly-found tablets from Niffer. The subject is a most difficult and complicated one, as the Assyrian and Babylonian evidence seems to conflict. I cannot say that I am altogether a convert to his chronological scheme, though I am much more inclined to accept it than I was when reviewing his last book. At all events, my own scheme must be abandoned; and if Knudzon is right in reading 132 years instead of 72 as the sum of years assigned to the dynasty of Isin by the dynastic tablet, one of my chief objections to Dr. Hilprecht's scheme is removed. But there still remains the fact that Rimmon-nadin-akhi succeeded the Assyrian conqueror, Tiglath-Ninip, as king of Babylon; and I do not see how Dr. Hilprecht makes this square with his chronology.

One of the kings of the Kassite dynasty was Nazi-Murudas, who, I believe, is to be identified with the Biblical Nimrod, the son of Cush or Kas. He was the contemporary of the father of the Assyrian king Shalmaneser I., the builder of Calah and the restorer of Nineveh, to which reference is made in the book of Genesis in connexion with Nimrod. Prof. Hilprecht shows how the name of Nazi-Murudas could be transformed into that of Nimrod. The contract-tablets of the Kassite period are full of such abbreviations; thus we have Kasbe and Sagarte-Suria for Kasbeias and Sagarakti-Surias, the latter of which even appears as Sakti-Surias, while Nazi-Murudas itself is written Nazi-Rattas. Similarly we find Duri-galzi and Kurigalzu instead of Dur-Kurigalzi. Nazi-Murudas could therefore have easily been shortened in pronunciation into Na-Muruda, especially in the mouths of the Canaanites. That the king was familiarly known in Canaan is shown by the fact that his name passed into a proverb there. The Tel el-Amarna Tablets, in which the Babylonians are the Kas(s)i or Cushites, have proved that the Kassite kings continued to intrigue in Palestine up to the close of the Egyptian domination; and as Nazi-Murudas was a contemporary of the early part of the reign of Ramses II., it is quite conceivable that he imitated the example of his predecessors in invading the West. Assyria and Singar or Shinar, it must be

* Owing to absence from England I did not see Prof. Jensen's letter to the ACADEMY about his attempt to decipher the Hittite texts until it was too late for me to reply to it. As for his statement that it was not to be expected that I should gladly welcome his results, I am sorry that he should not know me better. I do not happen to be a young German professor, and should be only too thankful for a satisfactory interpretation of the inscriptions, whoever might be its author. Prof. Jensen is wholly mistaken in asserting that I have ever claimed to have deciphered the Hittite texts in his sense of the word. On the contrary, I have always maintained the reverse. As I said in my note to the ACADEMY, I believe I can understand what the inscriptions are about, thanks to the ideographs contained in them; and, since Prof. Jensen accepts the main results of this "graphic decipherment," I conclude that he too holds the same belief. In certain cases, it is true, he has returned to my discarded hypotheses of fifteen years ago; but I have little doubt that further study of the monuments will prove to him, as it did to me, that they were incorrect.

remembered, are among the nations whom Ramses II. claims to have overthrown.

A. H. SAYCE.

SCIENCE NOTES.

At the Royal Institution the evening discourse next Friday will be given by Prof. A. W. Rücker, on the "Physical Work of von Helmholtz."

The last lecture at the London Institution for the present season will be given on Monday next by Dr. E. E. Klein, who takes for his subject "The Theory and Practice of Preventative Inoculations."

LIEUT.-GEN. C. A. McMAHON has been re-elected President of the Geologists' Association for a second term. At the meeting held on Tuesday of the present week, Mr. L. Fletcher, of the British Museum, was to read a paper on "Meteorites."

PHILOLOGY NOTES.

At the meeting of the Society of Biblical Archaeology, to be held on Tuesday next, the president, Mr. P. Le Page Renouf, will read a paper on "Human Sacrifice and the Theory of Substitution in Egyptian and other Ancient Religions."

A GERMAN scholar has recently made an interesting little contribution to the history of classical texts. In the last number of Floecksen's *Jahrbücher* Dr. Holzapfel has pointed out that in Polybius' account of the battle of Trebia (iii. 71) we ought to read $\Lambda\Omega\Gamma\alpha\Delta\omega\Nu$ for $\Nu\Omega\Lambda\alpha\Delta\omega\Nu$, as the description of the ambushed Carthaginians, and the emendation is supported by the context. But Livy (xxi. 55) certainly read $\Nu\Omega\Lambda\alpha\Delta\omega\Nu$ in his copy of Polybius. If Dr. Holzapfel is right, therefore, the corruption came into existence very soon after the text was published. This conclusion fits in with many other results of recent textual criticism.

THE last number of the *Göttingische Gelehrte Anzeigen* contains a review, by Dr. Wilcken, of Prof. Mahaffy's "Flinders Petrie Papyri." The reviewer praises highly both Mr. Petrie and Mr. Mahaffy, and adds a quantity of detailed suggestions and conjectures relating to the text of the documents. The only point on which he seriously differs from the English editor concerns the status of the soldiers who are mentioned so often in these papyri. Dr. Wilcken thinks that they are not veterans but soldiers in service; and he appeals to other papyri to show that in the Ptolemaic period the troops held lands, probably from the king. Readers of Herodotus (ii. 168) will recollect that a similar arrangement prevailed in pre-Ptolemaic ages. Dr. Wilcken also corrects some dates.

REPORTS OF SOCIETIES.

ELIZABETHAN.—(Wednesday, Feb. 6)

FREDERICK ROGERS, Esq., in the chair.—Mr. Arthur Dillon read a paper on "Shakespeare and the Modern Drama." Mr. Arthur Dillon, in the unavoidable absence of Mr. William Peck, said he would only briefly touch on the main contention which he had at heart: namely, that a dramatist, and especially Shakespeare, writes with certain known conditions to be fulfilled, and certain known difficulties to be overcome, and that, therefore, to alter the conditions and build of his stage must necessarily render much of his work useless and much unintelligible. The Elizabethan Society knew what was to be said on the subject at large; Mr. Dillon therefore would merely cover his central position with outworks as it were. Thus, to hear Mr. Arnold Dolmetsch give a revival of sixteenth century music was to realise what sound was in Shakespeare's imaginative ear when he wrote:

"If music be the food of love, play on," and to realise what was in the actual ear of the Benchers and the guests in hall at the Middle Temple when Shakespeare himself gave "Twelfth Night" there. Therefore music of the sixteenth century calibre we must provide for "Twelfth Night," quite irrespective of whether nineteenth century music be intrinsically more potent. This play opens with an exquisite poem to the alluring Elizabethan music, is full of songs, and ends with a song. It was not written for the stage and popularity, but for dilettanti in hall. It is as full of music as Elizabethan music could well allow a play to be, and yet by the very genius of the music itself it is constrained to be a drama: it could not go a step further and be an operetta; the musician's limitations were the poet's opportunity. In Wagner's work we find "Parsifal" in one place standing stockstill, to the ignoring of poetry and acting, because the passion is sufficiently rendered by the music alone. Capt. Hutton's interesting revival of old swordsmanship was also alluded to: how he illustrated, by the manual help of cadets of the London Rifle Brigade, the sanity (to put it adequately) of allowing Hamlet and Laertes to engage with the weapons to which the challenge has been given. "What's his weapon?"—"Rapier and dagger." "That's two of his weapons." Mr. Dillon regretted that the absence of lantern-slides prevented him from illustrating the gradual change in the position of the stage from that of a bold promontory, standing out within the embrace of the circling galleries, to seeing the play as through a hole in the wall played in the next room. In the former case the player stands out like statuary, in the second he stands before a background which must needs be painted to imitate the imagined surroundings. In conclusion, it was insisted that England owed it to herself, as possessing the greatest of dramatic poets, to treat him with the reverence which abroad is accorded to Molière or Wagner. There can be no middle course: if scenery be used it must be the best that art and money can yield us. The public are right in demanding that it shall be superlatively good, if it is to be used at all: nothing shabby should be associated with the divine verse of Shakespeare. The cost of putting up a theatre on the Elizabethan model would not be large, as theatrical expenses run; while, a theatre once provided, there would be little hindrance to a continual change of bill.—A discussion followed, in which the chairman, Mr. J. Ernest Baker, Mr. Frank Payn, and others took part.

VIKING CLUB (Friday, Feb. 15).

PROF. W. WATSON CHEYNE, president, in the chair.—Mr. W. F. Kirby recited an original poem, "The Nornir," from *Ed-Dimiryah, an Oriental Romance, and other Poems*, after which Mr. E. H. Baverstock read a paper on "Sword and Saga." He commenced by quoting the story from the Arthurian cycle of legends of a damsel girl with a sword who came to King Arthur's court seeking a champion and propounding these questions concerning the sword: How should it be borne? Where did it come from? What is its best quality? The answers given by the knight predestined to achieve that adventure were: that it should be borne valiantly, yet humbly, aloft in the press of battle, but lowly at the altar's foot; that it came from the armourer, for it was no sword at all till it came out of the hands of the smith; and that its best quality was its honesty, for it never takes life without giving death in exchange. The importance given to the sword in this story testified to the spirit in which the "white arm" was formerly regarded. Its history has been divided into five periods, designated: First, the pure carnage epoch; second, the period of impossible feats of arms; third, the feudal age; fourth, the season of fence; fifth, the period of decay—which last extended down to, and included, our own day. It was far from his intention, however, to profess to give a history of the sword in the short time at his disposal. He only proposed to string together a few out of the very voluminous notes he had gathered together relating to the subject. The importance of the weapon in ancient times could hardly be over-estimated. Mahomet, in the Koran, spoke of it as the key of Heaven and Hell; and he had a list of no less than eighty names of swords, each

with its own especial legend. In the stories of old time the sword is endowed with a life of its own. It was the friend and companion of its master; and we read in the Sagas of swords that killed of themselves, or sprang from their sheaths of their own accord. In many ancient ballads the heroes talk to their swords, which are represented as returning an answer. There is another story, which illustrates the regard of the warrior for his sword, in the tale of an old warrior who had become Christian and was visited by his bishop. To him he showed his sword and told the story of the notches in its blade and the deaths that had caused them. The bishop was horrified, and insisted that he should do penance for such frightful deeds of slaughter. The old man agreed, and proposed as a fitting penance that he should no longer wear his beloved sword. Instead, he would hang it up on the wall, where all his friends could see it, and he might still tell them the history of the notches in the blade. In the Hindu mythology Indra, the lightning-god, is the possessor of a supernatural sword; and this weapon has been identified with Odin's sword Gram and with Gunguir, his magic spear. Indeed, it may be taken as the type of all supernatural weapons. Frithjof, the hero of the Saga on which Bishop Tegner founded his famous poem, was the possessor of another typical sword called Angurvadel, younger brother of the lightning, which had a hilt of gold and was inscribed with runes. In times of peace these runes were dull, but they shone brightly like a cock's comb when battle was near. There were many swords with similar properties recorded in ancient legend: for instance, Antares' sword "Dhami," forged from a thunderbolt. Not only did similar legends attach to the sword in various lands, but a resemblance might be traced between the stories relating to the originator of the sword in different countries. We may compare, for example, Tubal Cain in Jewish legend, Vulcan in classic tradition, and Volundr in northern saga. In the East, as elsewhere, a good sword was a possession highly treasured; and he had seen a sword given to an Englishman in India by the chief of a tribe who owed him a debt of gratitude, which had been handed down for fifteen hundred years. Its blade bore an inscription in a dialect no longer known. Volundr, the famous smith who forged Odin's sword, appears as a swordsmith also, under the name of Wieland, in the German legend of the slaying of Amilias. His sword Miming was of such wondrous temper that his adversary did not know he had been wounded, but when told to shake himself he fell in halves. The Saga of Dietrich of Berne was next touched on, and the lecturer pointed out that it was the original of Fouqué's "Magic Ring," and "Thiodolf the Icelandic," works which in the present day are too little valued. Yet, he said, "The Magic Ring," has been styled the only real romance of chivalry in German. It contains much sword-lore, and a very fine description of the forging of a sword, which he quoted. King Arthur's sword, Excalibur, which is said to have been in the possession of Richard Cœur de Lion, and to have been given by him to Tancred, King of Sicily, is another of the swords of marvellous powers with which we meet in the old sagas and romances. The name is said to mean "Chamber of Steel." Arthur in some legends appears as the Wild Huntsman, who in Northern folk-lore is identified with Odin. Dr. Karl Blind, in a paper which appeared in the *Gentleman's Magazine* a few years ago, shows that Odin is a Wind God, hence his appearance as the Wild Huntsman, and that Artus is one of his names in German folk-lore. This suggests a strange affinity between him and the British king. The sword appears in legend as a creative as well as a destroying power. De Gubernatis quotes an Eastern tale, in which a city rises from the desert when a sword is brandished, and Azrael's sword is fabled to give either life or death. Southey, in his *Thalaba*, quotes this legend. Time failed, said the lecturer, for all he would like to touch on: as, for instance, the history of the famous sword Tyrfling, related in the *Hervarar Saga*. Among other attributes of the sword it was said that if a sword were the death of five score men it acquired a lust for slaying, and became thirsty for blood. Many swords, like Gunnar's bill in *Njala* and Sigurd's sword Gram, sang before battle. Sir

Richard Burton had promised the world a Book of the Sword, but in the one volume of it that had appeared he had not got beyond the dry and technical details; so it was little wonder, said Mr. Baverstock, if he himself had only been able to touch the fringe of the subject in an hour's discourse. The lecturer then exhibited some photographs of an old fashion, said to be the weapon with which the Dragon of Wharfedale or Wantley had been slain, by the tenure of which the Conyers family had held their lands of the Bishop and Prince Palatine of Durham down to the time when the last Prince Palatine, Bishop Van Mildert, was replaced by the Ecclesiastical Commissioners. This falchion was exhibited before the Newcastle-on-Tyne Society of Antiquaries in May, 1891, and Mr. Baverstock read a letter which he had written thereon at the request of the secretary to the society.—Mr. W. F. Kirby said he wished to remark on some celebrated swords, and would pass from west to east, commencing with the English story of the Lambton Worm. Sir John Lambton was instructed how to overcome this monster, but was warned that, unless he slew the first living thing which he met afterwards, for nine generations the lords of Lambton should never die in their beds. He ordered his favourite hound to be loosed when he winded his horn to announce his victory; but his father was so overjoyed that he rushed forward before the dog. Sir John slew the dog, hoping thus to avert the doom; but it was nevertheless fulfilled. Possibly, in this and similar stories, the original idea may have been that of a sacrifice to the sword. As regards dragons, much information respecting them might be found in a recent book, Gould's *Mythical Monsters*. In the Esthenian epic, the Kalevipoeg, the hero buys an enormous sword which his father Kalev has bespoken from a Finnish smith, who had been working on it for many years. But the hero slays the smith's son in a fit of drunken fury, and the smith dooms the sword to avenge his fate. The sword is afterwards stolen from the hero by a sorcerer, who drops it into a brook. The Kalevipoeg, being unable to recover the sword, lays an injunction on it to cut off the legs of him who brought it there, meaning the sorcerer. But, when he steps into the brook long afterwards, the understanding of the sword is confused by the smith's curse and it cuts off the hero's legs. The famous sword of Amadis of Gaul was made of the green spine of one of the winged serpents which inhabit the boiling ocean between Tartary and India. Scott's story of the Fire King is so well known that it is only necessary to say that, although Scott mentions that the apostate knight is a semi-historical personage, it is not clear whether the sword in the story is also based on some legend, or was imagined by Scott himself. Among the stories respecting Richard I. was one relating to a trial of skill between himself and Salah Ed-Deen. Richard clove an anvil at a blow, perhaps with a sword stroke, but more probably with a blow of his battle-axe, and Salah Ed-Deen with his scimitar divided a lace veil as it was floating in the air. Among the swords mentioned in the *Thousand and One Nights* we may especially note that of Joodar, obtained from the magic treasure-cave of Es-Semendel, which, if shaken in the face of an army, would rout it; but if its owner said to it, "Slay this army!" a flame would proceed from it which would destroy the whole army. Another was the sword of Sa'ed, with which he cut the Ghoul in twain at one stroke; but he was forbidden to repeat the blow, for then the Ghoul would live and not die, and would destroy himself and his companions.—Mr. A. F. Major, hon. secretary, said that the only fault he had to find with Mr. Baverstock's paper was the title, which was somewhat misleading. It might more fitly have been styled "Sword and Romance," and the Sagas proper had received comparatively little attention. He was not altogether sorry, however, as this gave him an excuse for dwelling on this side of the subject. Prof. Hodge, in his *Older England*, a reprint of lectures delivered at the British Museum, gave a very interesting chapter on the Northern sword, in which he pointed out that its blade was fashioned on the sword-like grass of the North, which is called "blad" in Icelandic, whereas the model of the Greek and Roman sword, in Latin "gladius," was the leaf of the gladiolus. The latter would have

small chance against the Northern form of weapon, still less so the bronze swords of the Britons, copied from the Roman "gladius," which are found lying together in quantities in river-beds and other places, while the Northern war-blade is found by the warrior's side in his tomb. From these facts alone it could be deduced, without any knowledge of history, that a race in these islands using a bronze sword had been overcome by another race using a more powerful weapon of iron or steel, which ultimately possessed the land and was able to bury its dead in peace. The value of a good sword to a warrior was emphasised in the Sagas by many stories of a sword failing to cut. Thus in the *Eyrbyggja Saga*, Steinhof of Ere is described as wearing a sword very beautifully wrought and elaborately decorated. But when a fight occurs we read that "the fair wrought sword bit not, whereas it smote armour, and oft he must straighten it under his foot." The art of tempering a sword was evidently rare, but in the Sagas the failure of a sword to bite is generally attributed to witchcraft. Thus in *Egil's Saga* we are told of his sword *Dragandill* that there was no sword more biting. But in his combat with Atli the Short it would not bite; so Egil grappled with Atli, bit through his throat, and slew him so. Thus, too, in the *Saga of Howard the Halt*, Atli the Little, finding his sword would not bite on Thorgrim, who was said to be a great wizard, slays him in the same way. Of *Gunnlaug Wormtongue* we read that, while he was in England at the Court of King Ethelred, Thororm, a bearserk, picked a quarrel with him. The king was much grieved, because, as he told Gunnlaug, the bearserk's eyes could dull any weapon. However, he gave him a sword, bidding him use it, but before the fight to show another. Thororm asked to see Gunnlaug's sword, and, being shown the second one, said, "I fear not that sword." Gunnlaug, however, slew him with the king's gift. A good sword was, as may be guessed, highly valued, and considered a royal gift. Athelstan, King of England, gave Hacon, his foster son, who afterwards became King of Norway, a sword "of which the hilt and handle were of gold and the blade still better; for with it Hacon cut down a millstone to the centre eye, and the sword thereafter was called *Quernbiter*." King Olaf the Saint gave Sigvat the Skald a gold-hilted sword, and King Olaf Trygvesson gave Hallfred Vandradaskald a sword without a scabbard, bidding him sing a song with the sword in every line. Hallfred did so, complaining in his song that his sword had no scabbard. Then the king gave him the scabbard, and said: "But there is not a sword in every line." "Yea," answers Hallfred, "but there are three swords in one line." Another point that deserves notice is the breaking open of burial barrows for the sake of the sword buried with the dead warrior. There is an instance of this in the short sword which Grettir the Strong won from the barrow of Karr the Old, after a struggle with the barrow-dweller, whose head he cut off and laid by his thigh to lay the ghost in the approved way. Thorfinn, Karr's son, took the sword, but gave it to Grettir on his delivering his house and family from a band of bearserks. When Grettir was finally slain by his enemies, the short sword could not be got from him dead till his hand was chopped off. Thorbiorn Angle, the leader of the slayers, hewed with it at the dead man's head, and the blow broke a great shard out of the blade. Thorbiorn was outlawed, went to Micklegarth or Constantinople, and took service in the Varangian Guard. Thorstein Dromund, Grettir's brother, who did not know him by sight, followed him and also joined the Varangians. At a weapon show, Thorbiorn, in answer to questions, proudly tells the tale of the notch in the blade. Thorstein, being present, waits till the sword reaches him as it passes from hand to hand, then cuts down Thorbiorn, and so avenges his brother. Another weapon famous in story was "Graysteel." We meet with it first in *Gisli's Saga* as a sword belonging to the thrall Kol, said to have been forged by dwarfs, so that it would bite whatever it fell on, nor could its edge be deadened by spells. Gisli borrowed it to fight a duel, much against the thrall's will, who said he would never be willing to restore it. Gisli pledged his word to give it back, and won his battle by its aid. But, as the thrall foretold, he tried to persuade him to sell the sword, and, failing, would not

return it. They quarrelled; Kol buried his axe in Gisli's brain, who smote at his head with Graysteel. The sword would not bite, but so stout was the blow that Kol's skull was shattered, and Graysteel broke asunder. So both perished, but Kol, dying, foretold ill-luck to Gisli's kith and kin from the sword. A spearhead was afterwards forged from it, of which we read again in *Sturlunga Saga*, where it is said that, at the battle of Orlygstad (in 1238, some 275 years later), Sturla, who was a descendant of Gisli, fought with the spear-hilted Graysteel, a great spear of the olden times, wrought with runes, but not well-tempered, for it often bent, and he had to straighten it under his foot. The kennings, or periphrases, used in poetry for the sword are very numerous. From the songs scattered through Grettir's Saga alone Mr. William Morris gives six, and there is another list of eighteen given by Du Chailly in his *Viking Age*.—Miss C. A. Bridgman would be glad to know where the story of Wieland and Amilias, quoted by Mr. Baverstock, could be found. She knew the story of *Völundr*, as given in the Eddas, but had not met with the other version.—Mr. F. T. Norris said that though, as had been remarked, swords were handed down from father to son, yet the earlier plan was to bury the sword with the dead warrior, as was evidenced by the many reports in the Sagas, embellished with magical developments, of entries made into the grave-hills of buried warriors in order to become possessed of their treasured weapons. In many parts of England, too, evidence was forthcoming of similar practices. Here, in the oldest shire, in Kent, the chalk had served to preserve even the skeletons, and in one instance a man and woman were found lying side by side with their skeleton arms interlocked, and by the man's side lay his long sword. These were Saxon burials, and armour-burial was a distinctive characteristic of Saxon as against Roman burials. But many Scandinavian swords with runes had been found in England, and among the objects found in the undoubtedly Scandinavian grave-hill, or "low," at Taplow, which are now in the British Museum (vessels of gold and ivory, drinking-horns, arms, &c.), there was, he believed, a sword with arms. In any case, the British Museum and provincial museums possessed several such swords found in England.—Mr. Baverstock, in reply, said that he had been very much interested in the remarks of Mr. Kirby, especially as he had not yet had an opportunity of studying his recently-published work on "The Hero of Esthonia." He looked forward to tracing in it the sword in Esthonian story. He feared he must plead guilty to the charge of wandering away from his title. His difficulty had been to confine himself within any limits. Many points to which he had merely alluded might have formed of themselves the subject of a paper—for instance, the story of Angantyr and the Sword Tyrning, which occupied the whole of the *Hervarar Saga*. With regard to the source whence he took the story of Wieland and Amilias, he had found it in MM. Depping and Michel's exhaustive monograph on *Völundr*.

HISTORICAL.—(Anniversary Meeting, Thursday, Feb. 21.)

SIR M. E. GRANT DUFF, president, in the chair.—The Hon. G. C. Brodrick and Mr H. E. Malden were elected vice-presidents; and Prof. G. W. Prothero and Mr. C. R. Beazley were elected members of the council. Sir J. Lubbock and Mr. Hyde Clarke were re-elected vice-presidents; and Dr. J. Franck Bright, Col. G. B. Malletson, Mr. G. Hurst, and Signor T. Pagliardini were re-elected members of the council.—The president delivered his annual address, taking for his subject "The Historical Method of Herodotus," which he compared with that of Thucydides and other Greek historians.—A vote of thanks to the president, proposed by Mr. H. E. Malden and seconded by Mr. C. R. Beazley, concluded the proceedings.

FINE ART.

ARCHAEOLOGICAL RESEARCHES IN CRETE.

WHILE on the mission with which I was lately entrusted by the Archaeological School of Rome, I was able to carry on researches in several districts of Crete, especially in the neighbourhood of Canea and Rettimo and in the eastern portion of the island. My object was chiefly to study some of the more vexed topographical questions of the country, and to explore the more important centres of its pre-Hellenic culture. I reaped an abundant harvest of materials for forming a judgment on these points.

I began by examining the remains of the pre-Hellenic necropolis of Cydonia, and was able to ascertain that, contrary to the opinion of Admiral Spratt, the site of the ancient city has been occupied uninterruptedly, and must be identified with that of the present town of Canea. Among the classical monuments here is a female statue of Doric style, which has hitherto passed unnoticed. By its characteristics it is connected with the cycle of works of art represented by the pediments of Olympia. A visit to Aptera enabled me to make a plan of the fine walls of the ancient city, while a tour in the district of Rettimo gave me a good idea of the plan upon which the cities of the interior were built.

Of the discovery of a Mycenaean city at Marathokephala, in the vicinity of Candia, I have already treated in a paper printed in the *Transactions* of the Royal Academy dei Lincei. In this neighbourhood I was able to determine the site of the two ancient harbours of Cnossus: namely, Mation and Heraklion, the former of which occupied the ground where Candia afterwards arose, while the latter must be identified with Amnissos. I next addressed myself to the identification of the sites of the Homeric Lykastos and of Arkadia; and I succeeded in establishing the truth of Bursian's assertion, that the former was near the modern village of Kanli Kastelli. Some imposing archaic fortifications are to be seen under the Byzantine walls of the fortress which occupied the hill. Admiral Spratt placed Lykastos on the hill of Astritzi, some miles to the east; but the ruins there seem too insignificant, and also of a later period. As for Arkadia, it is situated exactly where Spratt placed it: namely, on the heights of Asekephala, or, as they are by some called, Kastriotes; and its ruins extend, as I was the first to ascertain, as far as the summit of the neighbouring hill of Tshifoot Kastelli, now occupied by the remains of a fortress of later date.

After examining the cities of the interior, I betook myself to the eastern districts. In travelling to Goolas, I stopped at a hitherto unexplored locality called Anavlochos, where I found unmistakable traces of a very ancient settlement, the importance of which in Mycenaean times, could not have been much inferior to that of the famous city to which I was directing my steps. An examination of the ruins of Goolas, the most remarkable of the prehistoric cities of Crete, taught me to distinguish several peculiarities in the architecture employed in the island at this early period for public and private buildings. The city occupied a crater-like hollow between two mountainous crests, each of which formed an acropolis extending up the western slope. In one acropolis are to be seen the ruins of a circular tower, while the chief building of the other is an oblong temple of peculiar construction, of which I intend to publish a plan made by Dr. Taramelli, my successor in Cretan exploration. The heights of Goolas slope down towards the sea in the direction

of the modern harbour of Hagios Nikolaos, the centre of the trade of the district of Mirabello at the present day. Here, in ancient times, was the city of Latos *pros Kamara*. My investigations brought to light some important Greek inscriptions, of which one of the chief is the dedication of a shrine of Aphrodite, while another gives the name of a new Cretan tribe, that of the Anaischeis. Others, which are sepulchral, have made us acquainted with the site of the Hellenic and Roman necropolis of Kamara.

But the most important results of my campaign were obtained in the distant and isolated region of the Eteocretans. This forms the extreme eastern portion of Crete: it is a very mountainous region, separated from the rest of the island by an imposing range of lofty peaks, which seems to block all access to the isthmus of Hierapytna. Its chief modern centre is the harbour of Sitia, which gives its name to the whole district. A city of the same name existed in ancient times; and the first mention of it which has been found occurs in a remarkable inscription, which I had the good fortune to discover and copy in a house in the village of Piskokephalo. It comes from the ruins of Praesos, and contains a long treaty concluded in the Macedonian period between the Praesians and the citizens of Sitaea and Stelae, concerning the fisheries and the trade in the purple *murex* on the coast of this part of the island. This document enables us to give credence to a passage of Stephanus of Byzantium, relating to the city of Stelae, placed between Praesos and Rethymna, which some have wished to correct by changing the two last names into Prianaos and Rhython, cities belonging to another and distant region.

The most populous part of the Eteocretan region was that of the so-called *pharangia*, in a very wild district near the sea. The Eteocretans had settled in very early times in the midst of these inaccessible ravines. Spreading from Praesos, their capital, they founded hamlets and fortifications on all the most commanding points. Sitia, the harbour of Praesos, was protected by three fortresses, Trapezous, Fraukochora and Leopetra. Between Praesos and the eastern coast may be observed an almost uninterrupted series of ancient remains, which had not hitherto been examined: Sitanos, a small town with a sanctuary; Tsikalaria, an outpost; and Zakro, a considerable city connected, by means of two other fortresses situated in a narrow valley, with Kato Zakro on the coast. This latter has been described by Admiral Spratt. In the ruins called Aspra Kharakia near Zakro I am inclined to recognise a large temple with out-buildings, perhaps *thesauroi*. These remains exhibit none of the characteristics of an Eteocretan town, nor any signs of defensive works, but resemble the ruins of Malia or Azyma in the district of Mirabello, which were, I think, correctly considered by Spratt as belonging to a temple of Britomartis. As the temple of Zeus Dictaios was, according to the testimony of the Toplu-Monastiri Inscription, on the confines of Itanos and Praesos, I am inclined to regard the buildings at Aspra Kharakia as part of this celebrated temple.

Of special importance are the objects of Eteocretan art, which I collected on my journeys in this district. They consist for the most part of very rude terra-cotta *figurini*, having on the one hand some characteristics of Mycenaean art, while on the other they are connected with Asiatic art, and with Hittite art in particular. This fact, together with historical and philological reasons, and also the peculiar forms of the ancient local names, has led me to the following ethnographical conclusions with regard to the primitive inhabitants of Crete. The Cydon-

ians, Eteocretans, and perhaps the Pelasgians, are three branches of an original pre-Hellenic race from Asia Minor, belonging to a group of pre-Aryan and pre-Semitic peoples: namely, those Aegeo-Asians, who were, as I believe, the depositaries of the so-called Mycenaean culture. They are the same peoples who appear in the history and monuments of Egypt under the various names of Pelesta, Tursha, Kheta, Kepha, &c. Hence I am of opinion that the historico-biblical questions of the identification of Kaphtor with Crete, and of the Philistines as being originally of this island, ought not to be hastily abandoned, in spite of the opposition of the predominant school, which holds that the Mycenaean culture was an Aryan and Hellenic product.

In the public collections already made in Candia, Rettimo, and Hierapetros by means of the local Syllogoi, to which Greek societies owe the preservation of many monuments of ancient art, I found materials of considerable importance, which I am now preparing for publication. Of these the principal is a collection of fragments of native pottery, which, while resembling the Mycenaean type, approaches much nearer the Thera period. These were found in a votive grotto on the southern slopes of Mount Ida, above the village of Kamares, where Dr. Taramelli afterwards made excavations and found further examples.

LUCIO MARIANI.

NOTES ON ART AND ARCHAEOLOGY.

MR. GIFFORD DYER's pastels—most, if not all of them of Venetian subjects—have within the last fortnight given much satisfaction to visitors to the Gallery of the Fine Arts Society; for though not always possessing a strong personal note, and showing little of that mere dexterity which has been lately in vogue, they are executed with such delicate justice and such dainty finish as to have won approval even from those who are wont to consider that the laborious can never be the complete. Mr. Dyer should be encouraged towards other exercises in the same field—in the same medium, rather, for as to the subjects of his work, it would be well were they in future selected from places less familiar to the world than Venice.

MR. GEORGE ALLEN has in preparation a re-issue of Mr. Ruskin's *The Harbours of England*, which has been out of print since 1877, with an introduction by Mr. T. J. Wise. The original steel engravings will be produced in photogravure; and there will also be given a reproduction of the vignette which Turner designed for the wrapper of *The Ports of England*.

PROF. G. BALDWIN BROWN, of Edinburgh, has undertaken to write a History of the Fine Arts for the "Social England" series which Messrs. Sonnenschein are publishing.

AMONG the exhibitions to open next week are: the Royal Society of Painter-Etchers, in Pall Mall East; a collection of water-colour drawings of "Gardens in Many Lands," by Mr. George S. Elgood, at the Fine Art Society's, New Bond-street.

MESSRS. HODDER & STOUTON announce an *édition de luxe* of Mr. J. M. Barrie's *Auld Licht Idylls*, illustrated with eighteen etchings by Mr. William Hole, R.S.A.

MR. CHARLES J. CLARK, of Lincoln's Inn Fields, will publish on March 6 *The Ancient and Holy Wells of Cornwall*, by Mabel and Lilian Quiller-Couch, with numerous illustrations. The work is based partly upon MS. materials left by the late Thomas Couch, of Bodmin, supplemented by personal investigation, which has enabled the authors to add about sixty wells to those previously known.

FROM Monday to Thursday of next week Messrs. Sotheby will be engaged in selling the collection of coins, medals, &c., which the Royal United Service Institution does not intend to transfer to its new home. Military medals proper seem to have been reserved, but the collection includes a large number of both English and foreign medals, as well as a long series of seventeenth-century traders' tokens, and a few fine cinque cento plaquettes. As is usually the case with coins, the catalogue has been carefully compiled, with autotype illustrations.

THE STAGE.

By the death of Mr. E. S. Pigott—a member of the well-known family of the Pigotts of Somerset—society has lost a useful member, and the stage a reasonable guardian of her best interests. The late Licensor of Plays fulfilled for years—for not much less, indeed, than a generation—a thankless but necessary task, erring generally, if he erred at all, rather upon the side of too much license than of too much restriction. But, indeed, the line is difficult to draw, and the late Mr. Pigott drew it on the whole excellently well; and it is only to be wished that the hands of whoever succeeds him may be strengthened, so that the indecencies which are fashionable in books which for the moment pretend to be literature may find no place in the acted drama. Mr. Pigott, though rightly never too squeamish, though tolerant of everything for which reasonable justification might be found, effectively prevented the appearance before the footlights of plays which were the equivalent of the disgusting "poems" and filthy stories which some well-to-do publishers have lately found conducive to the fulness of their coffers, and on which certain new-fangled "reputations" have been conspicuously based. Theoretically, no doubt, the office of Licensor of Plays may appear an anachronism; but the police in other civilised countries fulfil only too late the task which the Licensor discharges at the appropriate moment—before the mischief has been wrought—and though, no doubt, the faddist of our epoch (especially if, as is probable, he be himself afflicted with the mania for the unclean) will lift up his voice for the abolition of the office, it is satisfactory to be aware that he has practically no chance of being listened to.

MUSIC.

RECENT CONCERTS.

THE Exercise composed by Mr. J. Matthew Ennis, B.Mus., for the degree of Doctor of Music was performed in the Theatre of London University on Saturday afternoon. The music had been accepted by the examiners, and the public performance was the last step towards obtaining the coveted honour. The music consisted of a setting of the Forty-sixth Psalm for contralto solo, chorus, and orchestra. A candidate has to satisfy the examiners that he can compose correctly, that he has a knowledge of form, and that he can write a double fugue; also that he can score. Mr. (now Dr.) Ennis is, therefore, a skilful, nay, learned musician, but in his music there were traces of the influence, now of Mendelssohn, now of Wagner, and little or no sign of individuality. Degree exercises have never been remarkable for that quality, and it is not difficult to understand why such should be the case. Let us hope that Dr. Ennis's Exercise will prove a *gradus ad Parnassum*.

Dr. Joachim made his first appearance this season at the Popular Concerts on Monday evening. For many years past he has been in

the habit of selecting one of Beethoven's Quartets, but this time the concert opened with Schubert's Quartet in D minor. The performance, in which Messrs. Ries, Gibson, and P. Ludwig took part, was sympathetic and refined. There were a few high notes in which Dr. Joachim's intonation was not perfect: this small blemish did not, however, interfere with one's enjoyment of the fascinating music. Were it not for this element of fascination, which, indeed, pervades all Schubert's music, the length of this Quartet would prove a drawback; but while it is being listened to time and space are non-existent. Dr. Joachim also played, in conjunction with Mr. Borwick, Brahms's Sonata for pianoforte and violin in D minor. The Adagio is most expressive, and the following *Presto* is characteristic, but the first and last movements scarcely represent the composer at his best. Mr. Borwick played three pieces by Scarlatti and a fourth by way of encore. He seems, by the way, very fond of that composer. Scarlatti's music is bright and crisp, and of its kind almost unique; but he ran so much in one groove that a little of it at a time suffices. Mr. Borwick played the pieces with great finish. A word, too, must be said of the unpretentious, yet effective, manner in which he supported Dr. Joachim in the Sonata.

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MUSIC NOTES.

SIR A. C. MACKENZIE gave his concluding lecture at the Royal Institution on Saturday afternoon on "The Traditional and National in Music," a subject as important as it is interesting. Recently the Rev. Baring Gould, Rev. H. P. Sheppard, Mr. J. A. Fuller-Maitland, and others have devoted their attention to English national music, and Prof. Stanford has deeply at heart the songs of his own country. Then, again, the lecturer himself stands as a champion of the music of the North. Sir Arthur hopes that, by the absorption of the specific qualities of national music, a National School of Composition may in time be evolved. So long as the influence of such music is a natural one, it cannot fail to be of good; but any definite attempt to found a school on such a basis might easily degenerate into mannerism and therefore monotony. All the great composers were fond of folk music, and there are many traces of it in their compositions. Sir Arthur takes rather a desponding tone in speaking of the prospects of a British School of Composition: he considers that interest in it does not exist here at home. It is true that English music does not yet draw the public as it ought, but we believe that interest in it does exist, and one stronger and more intelligent than that of a quarter of a century ago.

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LITERATURE.

The Foundations of Belief. By the Right Hon. Arthur James Balfour. (Longmans.)

IN some respects this volume deserves all the praise and popularity secured to it in advance by the high public position of its author. I shall not be suspected of any inclination to overrate the merits of Mr. Arthur Balfour, my convictions, or, as he perhaps would call them, my prejudices, being almost wholly on the side of that philosophy which he attacks with the most passionate hostility. But justice compels me to say that I know not which most to admire: the dazzling wit of some passages, or the lofty and moving eloquence of others; the immense range and grasp of the thought, or the refinement and tenacity of the dialectic; the concision, or the clearness of the exposition; the sincerity that takes so little pains to mask the weak points of his own position, or the honesty that calls for so little correction in his statement of an opponent's case.

Nevertheless, if Mr. Balfour writes, as we must suppose him to write, not that he may shine, but that he may persuade, I must give it as my opinion that his book will fail of its object: that it will win back no deserters and secure no waverers for the supernaturalist creed. Without philosophical training the arguments cannot be appreciated; with it they can easily be destroyed. It will no doubt make a great impression on the vulgar that so clever and well-informed a man as Mr. Balfour—our future Prime Minister too—should be an orthodox believer. But the cogency of this consideration will be at once neutralised by the equally pertinent reflection that after all the young chief of the Conservative party could hardly present himself in any other light. As for those whose creeds are determined by another sort of evidence, I can only indicate in briefest outline what are the reasons that should prevent them from building on the foundations that are here laid down.

Mr. Balfour presents and develops his own views chiefly in comparison and contrast with the philosophical system which is best known under the various names of Positivism, Agnosticism, and Empiricism, but which he, rightly as I think, prefers to call Naturalism, and, rightly also, describes as holding the doctrine that "we may know 'phenomena' and the laws by which they are connected, but nothing more" (p. 7). Between the teaching—or, more correctly, what he thinks ought to be the teaching—of this system and what he calls "the current teaching," the author draws a

telling contrast, exhibited in a series of antithetical propositions dealing with the first principles of metaphysics, ethics, and aesthetics (pp. 83-5). Though very condensed, it is unfortunately too long for extraction. Briefly, the doctrine of God, Freedom, and Immortality is represented as hopeful and ennobling, the doctrine of mechanical necessity as dismal and degrading. Now, such a presentment of the issue may or may not be justified; and our belief in a series of controverted propositions may or may not depend on their agreeability to our taste. These are questions for further consideration. But first, and before all things, I must deny Mr. Balfour's right to speak of his own Theistic creed as "the current teaching." According to his view, "the universe is the creation of Reason, and all things work together towards a reasonable end." According to the popular theology, it was created by no abstract faculty, but by an arbitrary despot for his own glorification, at the cost of immeasurable and eternal suffering. "Creative reason is interfused with infinite love." "Every human soul is of infinite value." Infinite love would not suffer that on which it set an infinite value to be lost for ever. Yet quite recently the discussion raised by Prof. Mivart proved beyond all doubt that for half Christendom the eternal torment of some souls is a binding dogma; while among the other half there are probably few who venture to reject it. Mr. Balfour does not favour us with his own opinion on the subject. But, seeing that he attaches great importance to the belief in future punishment as serving to complete that harmony between the interests of the individual and those of the community, "partially provided in this life by the prison and the scaffold" (pp. 340-1); and, seeing also that purgatory never seems to have had a deterrent effect on criminals—or, indeed, any effect at all, except to swell the revenues of the priesthood—I should not be surprised to hear that in this respect he was on the side of the devils. Indeed, so acute a thinker can hardly fail to perceive that the business of life could not be carried on without the fear of death, and that this can only be secured either by the certainty of annihilation or by the chance of endless suffering for ourselves or for those we love. Quite apart from moral sanctions, the attraction of an eternal heaven needs to be balanced by the repulsion of an eternal hell; and that is a perfectly safe instinct, which leads believers in immortality to dread Universalism as a step towards its negation.

Mr. Balfour's reference to the scaffold suggests another important consideration. Without expressing any opinion as to the justice or expediency of capital punishment, I must observe that it could not possibly continue in any community where a living belief in the infinite value of the human soul was combined with a living belief in the possibility of its everlasting perdition the moment after death. A criminal *may* repent and be saved in three weeks; but, assuredly, the chances of conversion would be increased by allowing him as much time as the rest of his natural life could afford.

Yet many a Christian state deprives him of this opportunity for the sake of the very finite value attaching to the bodily safety of its other subjects.

The extreme levity with which persons who accept "the current teaching" send human souls into the next world is surpassed by the levity with which they call into existence other souls who, as a writer in the *Cornhill Magazine* once observed, "will in all probability be eternally damned." Both facts go to prove that people's conduct is much less influenced by their opinions on subjects transcending experience than Mr. Balfour and his school imagine.

If the popular beliefs about God and Immortality show themselves to be so self-contradictory and futile, what shall we say about the popular belief in Free-will, on which Mr. Balfour and others set such store? Logically, freedom in the psychological sense can only mean that among the possibilities of action presented to consciousness we are as likely in all instances to choose one as the other. Such a state of things would reduce human life to chaos; and, in fact, nobody believes in it, least of all statesmen who pass Coercion Bills through Parliament with undoubting confidence in their efficacy for the prevention of crime. Practically we are all Determinists. Most of us are so in a very exaggerated and one-sided manner, attributing much greater force than they really possess to particular classes of motives. Mr. Balfour, indeed, holds the exact contrary, insisting that in "moments of balance and deliberation" the "small sect of philosophers" who disbelieve in what he calls freedom "fall into the vulgar error as if they were savages or idealists" (p. 21). Passing over this calm appropriation of the name Idealists to his own school of philosophy, I must observe that, speaking for myself, to choose between two alternatives of action is an operation closely resembling the intellectual operation of deciding between two alternative explanations of a difficult sentence, and seems as much or as little a matter of constraint. I may here call attention to a fact, quite unaccountable on the arbitrarist theory, but easily explicable on the determinist theory. It is always when the motives for and against a given line of conduct are most evenly balanced that we find it hardest to come to a decision, and that we most readily call in the help of another person's judgment; whereas, it is just then that the exercise of a truly free will ought to be easiest, as an astatic needle is most readily turned by the electric current. With reference to the alleged consciousness of freedom there is also a point to which, so far as I know, attention has not hitherto been called. Ever since Aristotle it has been generally admitted that freedom, if it ever existed, can be lost through habit: a man becomes, we say, the slave of his vices. Nevertheless, if I have any reader so unfortunate as to have contracted a bad habit of any kind, I think he will bear me out in saying that, as regards the particular actions which constitute it, his sense of freedom remains unimpaired. But if an illusion is possible in this case, it is possible in all cases. Or

if for illusion we should read misinterpretation of consciousness, the same correction may be made elsewhere.

But why, after all, should Determinism be reckoned among the essential principles of a philosophy that refuses to go beyond phenomena? Epicurus believed in free-will; so also does M. Renouvier. Mr. Balfour himself maintains that the appearance of the external world is such as at first to suggest capricious freedom rather than absolute uniformity. Indeed, he holds that even now the uniformity of nature can only be proved *a priori*. He even goes the length of claiming the savage as a virtual believer in human freedom, on the strength of his attributing physical events to the agency of animated beings. When so accurate a reasoner draws such an inference as this, his case must be desperate indeed. When so good a historian goes on to assume (p. 22) that the idea of constraining law originated with the study of the material world, and was only long afterwards extended to the subjective microcosm, one can only explain such a misconception as resulting from the perverting influence of theological interests. That which Mr. Balfour says would have happened, had primitive men felt their wills to be determined, is what actually did happen. In spite of himself, his extraordinary sagacity has led him right. The hypothetical absurdity is a sober fact. The experience of human relations was actually

"the starting-point and suggestion of a theory of causation which as experience ripened and knowledge grew . . . gradually extended itself to the universe at large. Man . . . had nothing more to do than to apply to the chaotic complex of the macrocosm the principles of rigid and unchanging law by which he had discovered the microcosm to be governed" (p. 23).

This, however, is by the way. What I wish to point out is that controversialists have no right to excite a prejudice in the minds of the vulgar against either Naturalism or Determinism from the circumstance of their being so frequently associated. Mr. Balfour is probably right in thinking that Free-will, as he understands it, has no place in the system of the late Prof. Green. But in that case he loses his other supporter. The "idealist" as well as the "savage" leaves him in the lurch.

From no change of opinion are such disastrous consequences anticipated as from the substitution of Naturalistic for Theistic ethics. The latter, we are told, affirm "an immutable and eternal moral law" (p. 84). It may do so in words, but in practice it affords no more guidance than Naturalism. Our two great religious authorities, the Pope and Mr. Gladstone, cannot agree on such a simple question as the justifiability of boycotting and the Plan of Campaign; and while many Protestants disagree with Mr. Gladstone, many Catholics disagree with the Pope. "Thou shalt do no murder" has a fine ring of immutability about it, but it really only means (for "the current teaching") that killing people is wrong—when it is wrong; for Theistic opinion differs about the justifiability of tyrannicide, and also as to how far down in the social scale tyrants may be found. The

prohibition to bear false witness against thy neighbour leaves the Theistic conscience free to bear false witness for him, and especially for his wife. And the source of this eternal morality is conceived after an equally uncertain and mutable standard. The greatest Christian apologist of the seventeenth century asks with reason:

"Qu'y a-t'il de plus contraire aux regles de nostre miserable justice que de damner eternellement un enfant incapable de volonte pour un peche on il paroist avoir eu si peu de part qu'il est commis six mille ans avant qu'il fust en estre?"

I cannot suspect Mr. Balfour of sharing the horrible creed of Blaise Pascal, simply because our "miserable justice" has so thoroughly conformed divine justice to its own image that such a creed has become impossible for any educated man. A similar remark applies to the doctrine of the Atonement, which in the pages alike of Mr. Gladstone and of Mr. Balfour appears under a form much less opposed to "our miserable justice" than that under which it was presented by "the current teaching" thirty years ago.

Morality implies the existence of certain conditions, such as human life, property, and marriage, which in themselves are neither eternal nor immutable. No more can be meant by those predicates than that, given the same or similar circumstances, the same or similar rules should be applied. But Naturalism would admit this equally with "the current teaching." By interpreting them as means for the attainment of happiness, or of the conditions of happiness, foremost among which stands life itself, the new philosophy has even given ethics a greater stability together with a fresher meaning. Mr. Balfour assumes that "from a purely scientific point of view the sentiment of what is noble and intrinsically worthy, the sentiment of what is ignoble and intrinsically worthless, stand on an equality" (p. 84). Possibly, but did the Naturalists ever pretend that man was a purely scientific being, or desire to make him such? On the practical side we contend that happiness is the most desirable of all ends; on the speculative side we contend that the drift of things is towards its increase. We call those sentiments that make for the happiness of others noble, those that make for their misery ignoble. Assuredly our preferences are limited by natural selection, but they were not created by it any more than they were created by the laws of geometry. They are phenomena of consciousness, and as such inexplicable either by us or by you.

But, we are told, Naturalism furnishes no guarantee for disinterested virtue. We answer, first, by another question: Does your system or any other system supply it? Mr. Balfour refers to future reward and punishments. These are motives that have been tried and found wanting. When people believed in them their principal effect was to enrich the priesthood. Reverence for God, as the author of the moral law, is more vaguely indicated as an effectual motive. Do we reverence Him for His power or for His goodness? In the one

case we are thrown back on fear as the real motive; in the other case we are putting the cart before the horse. Reverence for goodness is a fruit, not a root of morality. Example is, of course, helpful; but in this instance it must be an example of genuine self-sacrifice.

Theology protects herself, first by treating unbelief as a crime; then by insisting that it leads to crime; finally, by predicting that its general prevalence will lead to a vast increase of crime. Pascal was in the first stage; the apologists of the last century in the second; Mr. Balfour and many others are in the third. It is contemptuously granted that "a good many excellent people" may hold the Naturalistic creed; but it is denied that such "shining examples of virtue"—say as Darwin and Littré—would be possible were that creed universal. Such persons are only good because they live in a society nurtured on "the current teaching." "Their spiritual life is parasitic." They resemble those animals which can dispense with perfect organs of prehension and assimilation because they live on the prepared juices of other animals that possess them in a fully developed form (pp. 82, 83). Thirty years ago I heard precisely the same witty, though unsavoury, comparison used to explain the relation between the Protestant sects and the Roman Catholic Church. They were the parasites, it was the host. It may be remarked that Froude took the opposite view. He held that Catholicism owed its whole vitality to its converts. So the Naturalists might urge that theology has merely captured human virtue and made it draw a cartload of incredible dogma. But, after all, "*comparaison n'est pas raison*." The duties of life are not made easier for Agnostics than for other people—rather the contrary, indeed. All the advantages of social institutions, public opinion, example, and so forth, exist for them only to the same extent to which they exist for Theists, while they have by hypothesis one motive the less to be good. Again, Mr. Balfour truly speaks of a parasite-infested animal as the "luckless host." Presumably his health suffers by the uncompensated subtraction of nutriment. Now, during the last three centuries there has been a steady increase in the number of Naturalists. Has the body politic suffered from their presence? Is it not rather true that their untiring and, in part, disinterested efforts have rid or helped to rid it of various foul diseases, such as witch-hunts, persecution, slavery, the use of torture in criminal proceedings (some readers may recall a significant passage in the *Ring and the Book*), and the atrocities of the penal code.

After the good comes the beautiful. Mr. Balfour uses his great knowledge both of music and of fashionable life to prove that there is no fixed standard of taste, while by a remarkable paradox it is always assumed that through all the vicissitudes of admiration some objects are beautiful and others ugly in themselves. Granting all this—and for the purposes of the present argument I am not concerned to deny it—it would seem to follow simply that our aesthetic perceptions are exclusively subjective, and that

Naturalism can only be called on to analyse them, and to account for the variability of their excitation. Very good work has been done in that direction by Prof. Bain in the *Emotions and the Will*, by Taine in *L'Idéal dans l'Art*, by Edmund Gurney in *The Power of Sound*. It seems to result from these and other inquiries that beauty means the power to excite certain permanent and highly pleasurable emotions intimately connected with our more developed moral and intellectual life. Mr. Balfour seems to think this a degrading view, perhaps because it involves the admission of a certain illusion. But his own theory involves as much. According to it, "we must believe that somewhere and for some Being there shines an eternal splendour of beauty, of which in Nature we see, each of us from our own standpoint, only passing gleams and stray reflections" (p. 65). Elsewhere this is modified into the faith that "in the thrill of some deep emotion we have for an instant caught a far-off reflection of Divine beauty" (p. 326). This essentially incoherent mysticism, which at one time makes God the aesthetic object, and at another time the aesthetic subject, but always makes our actual perceptions an illusion, is at any rate no part of the current teaching; nor does one understand how its maintenance can be necessary to our continued creation or appreciation of beauty. All that Mr. Balfour says of taste in general applies equally to the sense of humour, which from Homer to Mr. Jerome, and from California to Japan, varies even more violently than the fashions in music or in dress. Now, although Kingsley credited God with a great sense of humour, he would probably have rejected as a grotesque impiety the idea of eternal laughter at an eternal joke. For the rest, we are not told whether the parasitic theory holds good here also: whether Lucretius and Horace, Mr. Swinburne and Mr. Morris, must be supposed to have drawn their inspiration from the religion of the Roman populace and of the British Philistine.

"Then we shall lose our precious liberty!" is the exclamation of the imprisoned debtor in Goldsmith's story when he hears that a French invasion is expected. Mr. Balfour fears that we shall lose our precious reason if the Naturalistic invasion succeeds. Curiously enough, another orthodox apologist, Mr. Kidd, values religion chiefly as an agent for suppressing reason. What he cares about is the danger to our most holy competition should Christianity be abandoned. But there is really no ground for alarm. The survival of the fittest cannot endanger reason, nor reason the survival of the fittest. "On the Naturalistic theory" reason is what Mr. Balfour denies it to be, "the final result of a great process, the roof and crown of things" (p. 72). It brings the consciousness of the individual into harmony with the consciousness of the race, and the consciousness of the race into harmony with the whole of nature. Doubtless reason has but a small proportionate share in the regulation of our animal life; doubtless also voluntary actions performed for self-protection tend to become automatic, and so far unconscious. But this only sets free the fund of conscious energy for other

adaptations, and of possible adaptations there seems to be no end. At any rate, the super-organic environment gives us an unflinching guarantee. Without reason no language, without language no society, without society no humanity.

Naturalism assumes consciousness without pretending to account for its origin. It also assumes an object related to consciousness and itself consisting of groups of relations to which the processes of consciousness are bound to conform themselves under pain of extinction. Mr. Balfour has no right to quarrel with these assumptions, for his own Theism posits as the foundation of existence reason and love—that is to say, certain related things. He attacks the philosophy which assumes nothing just as vigorously as he attacks Naturalism; and rightly, for it is equally hostile to his own creed. I need not follow him in his sceptical criticism of the Naturalistic theories of external perception, for it is irrelevant to the fundamental issue. "The ordered system of phenomena asks for a cause" (p. 302). This is assuming all that Naturalism assumes, and something more. But, he continues, "our knowledge of that system is inexplicable, unless we assume for it a rational author." Such an assumption only throws back the difficulty one step. How does the Author know His world? It also imports fresh difficulties in the shape of a consciousness without a nervous system, and movement without antecedent mechanical energy.

Mr. Balfour's disquisitions on the relations between authority and reason have been much admired; but I can find nothing in them beyond what Mr. Lecky and others have already said in a clearer, if less epigrammatic, style. If any philosophers pretend that reason is all on the side of Naturalism and authority all on the side of Theism, they are justly to be condemned. But, so far as I am acquainted with the writings of the representative Naturalists, they have no wish to apply the closure to discussions on the foundations of belief, however wearied they may be by the warmed-up fallacies of conservative theologians.

On one point only does Mr. Balfour do injustice to the persuasiveness of his own argument. He does not hope to find many readers among the Roman Catholics. Surely this is an excess of modesty. I can confidently recommend his book to those believers as bringing water to their mill.

ALFRED W. BENN.

Josiah Wedgwood. By Samuel Smiles. (John Murray.)

THE late Charles Pearson, in his *National Life and Character*, quotes as one of the last instances of the decadence of English energy "the imperfect welcome accorded to mechanical invention." The end of the eighteenth century and the beginning of the nineteenth gave us Arkwright and Hargreaves, Watt and Bramall, Brinsley and Stephenson, Wedgwood, Maudsley and Davy. What names can we of the later half of the nineteenth century furnish that can compare with these? The falling off in inventive fer-

tility is clear enough, but the reasons are not so clear. Mr. Pearson seems to think that it was due to the instinctive feeling in England that "if an invention were really valuable it would have been hit upon before." Possibly this may have something to do with the growing sterility of the English inventor, but the causes appear to lie deeper. As John Stuart Mill has told us, the business of life is better performed when those who have an immediate interest in it are left to take their own course, uncontrolled either by the mandate of the law or of any public functionary. In other words, nothing is more productive of originality than unlimited competition; nothing more destructive than Socialism. This necessarily must be so, as Socialists aim at a millennium which will exclude ambition and want, the mothers of invention. These reflections occur to us on reading the life of one who "converted a rude and inconsiderable manufacture into an elegant art and an important branch of national commerce."

In 1743, when Charles Wesley visited South Staffordshire, he barely escaped with his life; in 1760 John Wesley received an equally rough reception at Burslem. The Midland counties were then even more uncivilised than Cornwall, and "still in the dark ages." Burslem was "a poor struggling little village of thatched houses." Hanley, Shilton, Lane, and Stoke were yet more backward. The condition of the roads was terrible. They were merely trackways marked by upright stones. Arthur Young, in his tour in the North of England in 1768, describes them as "most execrable" and "infernal." With roads that were foundrous, trade and wages were naturally stagnant. Burslem was famous for its milk-pans and butter-pots, but Dr. Smiles tells us that only about a hundred persons were occupied in their production.

"Now there are about ten thousand workmen employed in manufacturing useful and ornamental wares, and, besides the home consumption, an annual export takes place to the amount of £200,000."

The man who was destined to work this transformation and to leave Staffordshire one of the industrial centres of England was born at Burslem in 1730.

Wedgwood's grandfather employed in 1715 three workmen to whom he paid four shillings a week, and three others to whom he paid six shillings a week. His father eked out the small profits of a potter by keeping an inn—which in all ages has been a remunerative business. Josiah was nine years old when his father died. In 1744 he was apprenticed to his eldest brother; and in the following year the Pretender marched with his Highlanders into North Staffordshire, and breakfasted uninvited at Justice Marshall's. The Justice must have resembled Squire Western in his brutality, if not in his politics, as Dr. Smiles (quoting from Ward's *History of Stoke-upon-Trent*) tells us that Justice Marshall, having afterwards caught a Highlander, had him flayed, and sent his hide to be tanned for a drum-head! No wonder, if such were the magistrates of the county, that John Wesley complained of the streets of Burslem being

filled with "Ephesian wild beasts." But the noble old man lived to see the seed which Josiah Wedgwood sowed bear good fruit. In 1781 John Wesley again visited Burslem, and this was his verdict:

"I returned to Burslem. How is the whole face of the country improved in about twenty years! Inhabitants have continuously flowed in from every side. Hence the wilderness is literally become a fruitful field. Houses, villages, towns have sprung up, and the country is not more improved than the people."

It would be impossible within our limits even to specify Wedgwood's improvements in pottery. Mr. Gladstone's Address at Burslem in 1863 still remains the *locus classicus* for a due appreciation of his noble aims. Dr. Smiles quotes a suggestive passage from Marryat's *History of Pottery*, to the effect that, although British earthenware was excluded by high duties or absolute prohibition from all the states of Europe, five-sixths of Wedgwood's wares were exported. So ineffectual are custom houses to keep out goods for which there is a wide demand. Wedgwood succeeded completely in giving to hard pottery the vivid colours and brilliant glaze which, until that period, had been seen only upon porcelain. But if Wedgwood had never learnt the art and mystery of throwing and handling, he would still have influenced for good his generation. Like Bernard Palissy, he was a great man as well as a great potter. With good reason did Dr. Darwin say that he knew no instance of a man "raising himself to such opulence and distinction who excited so little envy." This was due partly to his unassuming disposition, but also to his generosity and patriotism. In the matter of public improvements he was the aider and abettor of the Duke of Bridgewater and Brindley; in philanthropy and benevolence of Miss Anna Seward and Thomas Clarkson. He was too busy a man to be a party politician; but he was far too much of a patriot to show that indifference to public calamities which is so striking a feature in the works of his contemporary, White, of Selborne. He refers to the quarrel between England and her Colonies as a "most wicked and preposterous war with our brethren and best friends." In a characteristic letter to "his partner Bentley (too long to quote) he "rejoices most sincerely" that "America was free." "If our drubbing keeps pace with our deserts, the Lord have mercy upon us." He was a strong supporter of parliamentary reform, and wrote that he would willingly devote his time—the most precious thing he had—or anything else by which he could serve so noble a cause. He subscribed most liberally to the struggling Poles, for the relief of the British loyalists in America, and of the French *émigrés* in England. He was one of the first employers in this country to start a free library and sick fund for the benefit of his work people. He offered £1,000 towards the opening of a national gallery of sculpture, and he has a special claim to the title of the discoverer of Flaxman. In conjunction with his friends, Boulton and Darwin, he provided the funds

which enabled Dr. Priestley to carry on his "fine vein of experiments."

In conclusion, this suggestive and thoughtful biography can be highly recommended. Without attaching undue importance to the well-known epigram of Lord Beaconsfield, it may safely be said that, as a general rule, it is a more pleasant task to write a book than to review it. That Dr. Smiles need never blot out a line he has published is almost a truism; still, perhaps few but reviewers know what high praise this is. In his work there is an entire absence of malice, self-praise, and carelessness. The word "thorough" seems stamped on every page he writes. There have been other Lives of Josiah Wedgwood, but this is by far the best. Dr. Smiles has unearthed a saying of Novalis, who, in comparing the works of Goethe with those of Wedgwood, wrote:

"Goethe is truly a practical poet. He is in his works what the Englishman is in his wares, perfectly simple, neat, fit, and durable. He has played in the German world of literature the same part that Wedgwood has played in the English world of art."

After praise such as this any further words would be superfluous.

J. G. C. MINCHIN.

An Inquiry into the Sources of the History of the Jews in Spain. By Joseph Jacobs. (David Nutt.)

MR. JACOBS is already favourably known to students of Spanish by *The Art of Worldly Wisdom*, translated from the Spanish of Balthasar Gracian, in the "Golden Treasury" series. But the present work is of higher character, and of far greater value to the historian. It is one of those books which we feel it almost an impertinence to criticise, so grateful are we to the author for its contents. In the press of publications of all kinds, when it is impossible to read fully and to judge of all that gather round even one's special pursuit, works like this of Mr. Jacobs are peculiarly acceptable: they save us so much time, they serve as a guide through the labyrinth of printed matter, they enable us to get at the special documents and MSS. which we need for our particular purpose.

We can well believe Mr. Jacobs when he writes in his dedicatory letter: "The volume you have now before you is, in the main, the result of twenty-eight working days, and I can never hope to put more work into the same space of time." We are astonished that any man could have done so much in so short a period. For in this short space of time Mr. Jacobs managed to turn over and catalogue all the notices relating to the Jews in the archives of Aragon, at Barcelona, comprising 1126 entries, in those of Alcalá de Henares, 100 entries, in the Escorial, in the Biblioteca Nacional of Madrid, in Simancas, in Pamplona, which gave 300 entries; while a friend examined for him the archives of Manresa. He also prints in full a few of the most interesting documents. He gives us, too, a list of the Jewish writers in Spain, and of the places where they lived, and a bibliography of the Spanish Jewish History,

in which we have the full headings of the chapters of such works as Graetz, *Geschichte der Juden*; of Amador de los Rios, *Historia social, política y religiosa de los Judíos de España y Portugal*; references to everything concerning the Jews in such collections as the *Boletín* of the Academy of History, the Cortes of Leon and Castille, the documents printed by Fernandez y Gonzalez in his *Los Mudejares de Castilla*, in the *Diccionario de Yanguas*, and many others.

But, to prevent disappointment, it is necessary to pay attention to the exact wording of the title: "An Inquiry into the Sources of the History of the Jews in Spain." The work does not deal with the whole history of the Spanish Jews, nor with the whole of Spanish-Jewish literature. Though so much longer and larger a work, it does not at all supersede Kayserling's *Biblioteca Española Portuguesa Judaica*. As a rule, it mentions only the Jews who lived, or, at least, sojourned a while, in Spain; it does not touch on the many works in Spanish written by Jews outside Spain. There is no mention of the Ferrara Bible, and its several editions, of the Jewish liturgical works, and others, printed in Spanish at Amsterdam and London and elsewhere. Nothing is said of the Spanish-speaking Eastern Jews from Wallachia to Jerusalem, or of their productions. The history of the Spanish Jews, too, is hardly complete without that of Bayonne and Bordeaux. I do not mention this in the least to detract from Mr. Jacobs's work, but only to mark out clearly the limits within which he has voluntarily confined himself. As said above, every one engaged in researches into the history of the Jews in Spain will be most deeply grateful for the help afforded by this work. It does not pretend to be exhaustive; a vast number of the municipal and other archives in Spain are still unexamined for this purpose; the various *Fueros* would give many more entries. There are errors of the press, and other slips, but far fewer than we should have expected. But Mr. Jacobs has shown the way to complete and to rectify all this. A few things have appeared since the preparation of this work. The Augustinians of the Escorial have begun, since May last, a series of articles in the *Ciudad de Dios* on the disputation at Tortosa in 1413 (Jacobs, No. 1253). In a work of this kind there is sure to be room for difference of opinion on some minor points. Our author speaks (p. 30) of "the unrelenting resolution of the Catholic monarchs." The decrees of persecution and of expulsion necessarily ran in the name of the Spanish sovereigns; but these monarchs were more often the protectors than the persecutors of "Mios Judios." It was the pressure of the clergy and of popular opinion which eventually forced them to persecute. Nowhere is this more plainly seen than in a comparison of the earlier and later decrees of Ferdinand and Isabella. We cannot always accept the calculations of the value of money; the "libra" of Navarre was more nearly equivalent to the French "livre" than to the English £. £70 and £72 for a mule in 1386 can hardly be right, when we find 90 and 80 florins as the price in 1390. The

Jew Mount (p. 29) may be a plausible derivation of Montjuich, near Barcelona; but it seems to have been known as "Mons Jovis" by classical geographers in Roman times.

Readers will understand that small matters of this kind do not affect the high value of this work. It is indispensable to every student of the history of the Jews in Spain. It is not exhaustive, because Mr. Jacobs had no time to make it so: we can only look at with wonder and admiration, and accept with gratitude, what he accomplished in Spain in the few days at his disposal.

WENTWORTH WEBSTER.

WELSH FOLK AND FAIRY TALES.

Welsh Fairy Tales, and Other Stories.

Tales from Welsh Wales. By P. H. Emerson. (David Nutt.)

HERE is another Wales and another kind of fairy tale than we have hitherto known. Mr. Emerson is a bold adventurer in rather difficult fields; and he comes out of his adventure with a result that is, it must be admitted, decidedly original. His attempt is the more remarkable because he was severely handicapped from the outset. He writes, in fact, as one who is practically a foreigner, with a fine contempt for the folk whose tales he elects to tell, and for the tongue in which they themselves usually elect to tell them. But this only tends to make his account the more individual, unsophisticated, and sincere, which, we take it, are positive advantages in a collector of folk-lore pure and simple.

Now, if it had been a Celtic tale-teller who had chanced on the folk-tale of "Ellen's Luck" (which Mr. Emerson tells with such convincing boldness of statement), he would have preserved a dozen little idiosyncratic touches, in which the Welsh rural tale-teller so excels. And not only that: he would probably have cast about until he had carried back the story to the much more ancient one of "Elphin's Luck," and seen in this dreadful Ellen of Mr. Emerson only a degenerate descendant of the primitive Elphin, whose weir became a drain, whose mystic flotsam—a penny. But that is the Celtic tendency, from which Mr. Emerson is never for a moment in danger. As it is, take his version, for it is a monument of its kind:

"Ellen was a good girl, and beautiful to look upon. One Sunday she was walking by an open gutter in a town in North Wales when she found a copper. After that day Ellen walked every Sunday afternoon by the same drain, and always found a copper. She was a careful girl, and used to hoard her money. One day her old mother found her pile of pennies, and wished to know where she got them. Ellen told her, but though she walked by the gutter for many a Sunday after, she never found another copper."

Was anything less Celtic, less Welsh, ever read?

That is very characteristic of Mr. Emerson's method—in his fairy tales, at least; and even in his second volume, in which he deals more freely with his materials, he preserves very much the same attitude. But there, he has the advantages of a great wealth of character and incident; and, for

the most part, a kind of character and incident with which he is already in touch, and where the *lingua franca* common to British sailors saves him from the difficulty that the Welsh vernacular presents elsewhere. In such sea stories and sailors' yarns as "The Wreck of the *Royal Charter*," "William Jenson, Smuggler," "The Legend of Senmon House," and "Dick Canoe," there is a wonderful wealth of material, left very much in the rough: transcripts from life of the oral traditions of a seafaring folk thrown upon paper, rather than shaped and turned as the tale-teller's art requires. But it is much that Mr. Emerson has gathered them up as he has, seeing with his own eyes, telling them in his own way. So far as they go, they certainly make one feel it as a reproach that it should be left to an outsider to deal, however foreignly and perversely, with things that I am afraid my fellow countrymen to-day are apt to neglect and think of no account. These tales make one long, indeed, for a Welsh Robert Louis Stevenson, or, at any rate, for some sympathetic tale-teller who could add somewhat of Celtic charm to Mr. Emerson's bluff and contemptuous matter-of-fact. Is it too much to expect that there should be an art of tale-telling still possible in the country of the *Mabinogion*? Were such an art pursued to-day as it ought to be, we should know of another "Welsh Wales" than that which Mr. Emerson deserves every credit for sincerely trying to discover for himself.

ERNEST RHYS.

NEW NOVELS.

The Ralstons. By F. Marion Crawford. In 2 vols. (Macmillans.)

A Little Journey in the World. By Charles Dudley Warner. (New York: Harpers.)

Neighbours of Ours. By Henry W. Nevison. (Bristol: Arrowsmith.)

Episodes. By G. S. Street. (Heinemann.)

The Phantom Death, and Other Stories. By W. Clark Russell. (Chatto & Windus.)

The Worst Woman in London, and Other Stories. By F. C. Philips. (Downey.)

Studies in Miniature. By a Titular Vicar. (Digby, Long & Co.)

SOME time ago a literary appraiser, with an air of great authority, gave in order of merit the names of the five most distinguished contemporary English novelists, and he professed himself unable to find a sixth who could fitly be placed even immediately below them. The appraiser did not seem to be very exigent; for he included among his five great ones two writers of short stories, who in their two or three longer narratives are certainly not seen at their best; and for the name of Mr. Marion Crawford there were some who with great astonishment looked in vain. The only possible explanation not painfully uncomplimentary to the self-appointed distributor of literary rank is found in the fact that Mr. Crawford is, strictly speaking, an American rather than an English writer; since on no other ground could the author of

A Roman Singer, *Marzio's Crucifix*, and *A Cigarette-Maker's Romance* be thus excluded from the companionship of the authors of *When a Man's Single* and *The Light that Failed*. It may be admitted that, prior to a somewhat recent date, Mr. Crawford's most conspicuous successes had been achieved in the romance of the long-ago and the far-away rather than in the novel of familiar contemporary situations. Even *Dr. Claudius*, good as it is, seems to me below his high-water mark, and *The Three Fates* and *Marian Darche* were interesting experiments rather than satisfying achievements. In *Katherine Lauderdale*, however, he seemed to have again found himself; and *The Ralstons*, which is the second instalment of the New York family chronicle, stands below none of its predecessors in certain fine qualities of conception and workmanship. There is always a certain ineptitude in any comparison between imaginative romance and imaginative realism; but I can remember nothing in the most characteristic of Mr. Crawford's earlier books which in truthfulness of realisation and vividness of rendering can be considered finer than the prolonged duel between Katherine and her father, when she has discovered the well-kept secret of his life, and has learned the nature of the scheme of which she was to have been the victim. Katherine herself is even more interesting here than in the novel to which she gives a name: not because the treatment is finer or stronger, but because her character is more fully developed, and is placed in surroundings which allow the display of all her potentialities. The much more complex personality of Alexander Lauderdale the younger—the man whose consuming greed breaks through all barriers of habit and yet is restrained by a purely arbitrary morality—is an admirable creation, with that union of breadth and subtlety which is the rarest, as it is one of the most delightful, combinations in either pictorial or literary portraiture. I hope I have made it clear that *The Ralstons* is a book to be read, and read more than once; but for perfect satisfaction its perusal should follow the perusal of *Katherine Lauderdale*.

Mr. Charles Dudley Warner's *A Little Journey in the World* is very clever, with a dash of cynicism in its cleverness, frequently witty, and always up-to-date with the American variety of up-to-dateness; but there are readers who will sigh for the vanished days of *My Summer in a Garden* and *Back-Log Studies*. The world is too much with us in these later pages, and one heaves a sigh for the unworldly rural simplicities of long ago. There is not very much story in the new book, which is for the most part a depressing, though decidedly brilliant, picture of the seamy side of American commercial and fashionable life; but such a story as Mr. Warner gives us does not conduce to gaiety. It is the story of a girl who is originally fine-natured and unworldly enough to reject the heir to an English peerage because though she respects him she does not love him, whereas she does love the young business man Henderson. She marries Henderson; she learns to know him for what he is—an un-

scrupulous, relentless, successful commercial gambler; she makes a pitifully ineffectual attempt at rebellion; she subsides into a still more pitiful acquiescence; and when she has attained to perfect satisfaction with the environment which has degraded her, she dies. It is a devitalising book, in which the old Mr. Dudley Warner has given place to a sort of new Mr. Henry James. The change seems a little uncanny, and some of us lack Margaret Seabree's faculty of adaptation to new surroundings.

Neighbours of Ours stands in the same relation to ordinary prose as that in which Mr. Chevalier's clever coxter songs stand to ordinary verse. The sketches of London slum life to which the book is devoted are put into the mouth of a vivacious and observant street boy; and Mr. Nevison, who can paint a portrait and tell a story with considerable skill, seems to have a tolerably intimate knowledge of the people with whom he deals. He has a good amount of Dickens-like geniality and *bon-homie*; but his poor folk are much less touched up, much more like the real thing, than are the poor folk of Dickens; and, therefore, they gain in flesh-and-blood humanity just as much as they lose in superficial attractiveness. *Neighbours of Ours* is as unpretentious as it well could be; but its quiet humour and pathos make it very attractive.

I must confess—though I know the confession reveals me as hopelessly old-fashioned—that the greater number of Mr. Street's *Episodes* strike me as being too essentially episodic to be really interesting. The old theory of narration was that a story should be told with a beginning, a middle, and an end, all definitely set down in black and white. The new theory is that for artistic ends the three are too many by two—that it is only necessary to tell one of them (say the middle), giving in the telling certain suggestive hints which shall enable the reader to imagine the beginning and the end for himself. But upon this suggestiveness the success of the literary treatment of the episode altogether depends, and from many of Mr. Street's *Episodes* it is altogether absent. From most, I say, not from all, for there are, perhaps, half a dozen of these narrative studies which fulfil this requirement admirably; but too many of them are mere fragments, whereas a work of art, whatsoever else it may be, should be an organism. Impressionism is all very well when we get our impression; but that we must have. We have it perfectly in three or four of these studies; more or less imperfectly in several others; but in most it eludes us, and the result is dissatisfaction.

The authors of the next two volumes follow the fearless old fashion of narrative. In mere theme Mr. F. C. Philips is more noticeable "modern" than Mr. Clark Russell; but both have their story, and they are determined to tell it, not to hint at it. They are both very straightforward, and these are days in which straightforwardness, once so common, has some of the charm of rarity. Considering that Mr. Clark Russell confines himself exclusively to stories of the sea, the range of his in-

vention in the mere matter of incident seems to the landsman something amazing; and in his short stories the invention is almost more conspicuous than in the novels, for the simple reason that it is more concentrated. In the more gruesome stories—and one or two of the tales, including the title-story, are very gruesome indeed—it may be too much concentrated for people suffering from emotional hyper-aesthesia; but to tolerably robust readers they will only prove pleasantly exciting. And one thing is certain about Mr. Clark Russell; whatever the story he has to tell, he cannot write a page without imparting to it the briny savour of the sea. His storms are impressive, his bright breezes are exhilarating, but his rendering of a dead ocean calm is as unique as the thing itself. It is a master's work.

As a volume of pure entertainment, which is light and bright without being in the least irritatingly unsubstantial, I can commend *The Worst Woman in London* "absolutely," as the auctioneers say, "without reserve." Mr. Philips can do many things well; he can do one thing most excellently well, and that one thing is the invention and telling of short stories, as those things used to be in the days before they had ceased to be stories and had become episodes. What were the iniquities of "the worst woman in London"—they must surely have been many and grievous!—no one will ever know, for the phrase is only the title of an undescribed novel, which the novelist's wife manages to "boom" with ingenuity and resourcefulness which, if I may coin a phrase, do equal honour to her head and her heart. In that painstaking, conscientious way of working which, it may not be generally known, is the way of all reviewers, I had made notes of the stories which seemed to me specially worthy of commendation for their cleverness or humour, or both; but when I found that my labours were approximating to a transcription of the entire table of contents, it was evident that the plan must be abandoned, and that I must even content myself with crude indiscriminating eulogy of a most pleasantly time-killing book.

It is not easy to understand why anyone should think it worth while either to write or to publish such hopelessly commonplace stories as the four which fill the volume *Studies in Miniature*. They are not even strikingly bad, save as any story must be bad which is utterly dull; they simply lack distinctive quality of any kind. It is hardly worth while to say more about them.

JAMES ASHCROFT NOBLE.

SOME BOOKS ON ANCIENT HISTORY.

WE congratulate students of ancient history upon the fact of another important German work being made more generally accessible. The *History of Greece from its Commencement to the Close of the Independence of the Greek Nation*, by Adolf Holm, is a book whose very high qualities have been recognised before this in the ACADEMY; and Messrs. Macmillan, who publish an English version of it, deserve our thanks for their enterprise. The whole work will appear in four volumes (we hope that the four will include an index, for no index has yet appeared to the original work), and the

first volume goes down to about the end of the sixth century. Several corrections and additions by the author are incorporated in the text. It was, indeed, a mischievous trick of fate to bring to light Aristotle's treatise on the *Constitution of Athens* just when all known material had been got so well together and into such good shape by Holm; but he has had time since to readjust his views to the teaching of the new authority, and we find that it takes with him an important but not excessive place. We are less clear as to the merits of the translation than as to those of the history itself. The translation reads well, which is a great point, and the anonymous translators have a competent knowledge of German; but, unless we are mistaken, they are not specially familiar with Greek history. "The Athenian temple in Lindus" is a curious mistake for "den Athenetempel in Lindos."

The Political Institutions of the Ancient Greeks. By B. E. Hammond. (Cambridge: University Press.) Mr. Hammond had a happy idea in sitting down to write a simple, non-contentious natural history of the forms of government known to the Greeks. Something of the kind may, it is true, be found in Holm's *Griechische Geschichte*, and also in that excellent old book, Thirlwall's *History of Greece*. But in both of these places the analysis of institutions is necessarily woven up with a good deal of general history on the one hand, and, on the other, information about the social state. To have the political point of view taken singly, and to have what it gives us shown lucidly and connectedly, is a very great advantage. The seven chapters of Mr. Hammond's book fall into four natural divisions: (1) An introductory chapter on the Aryan races seems just a trifle old-fashioned, too much like a famous Oxford Essay of many years ago. (2) The Spartans have a chapter to themselves because they "were unlike in their history, their institutions, and the aims of their policy, not only to all other Greek communities, but perhaps to every other community that has ever existed." (3) The different kinds of governments which successively appeared in the Greek states from their infancy to their overthrow by Macedonia are described in a roughly chronological order; and (4) the principles underlying these governments are cleared up by an examination of the classification of politics which Aristotle gave us in his treatise on Politics. (Here it would have been well, perhaps, to add the convenient term *timocracy* from another of Aristotle's writings.) Thus a good deal of ground is covered; but to make the survey complete for the Greek period, something should have been said of the forms which revived monarchy took after Alexander's time in places so different as Syracuse, Pergamus, and Antioch. The present chapters are but the first instalment of a book on Comparative Politics, and to this we look forward with interest. We note in passing that there is some looseness of statement in saying that the Dorians "formed themselves into the four peoples of the Spartans, the Messenians, the Corinthians, and the Argives"; and that pp. 70, 71 rather lose sight of the war policy so often noticeable in Greek tyrants, and positively ascribed to them by Plato and Aristotle.

Entwicklungsgeschichte des römischen Rechts. Von R. von Ihering. (Leipzig: Breitkopf & Härtel; Dancker & Humblot.) Two short essays, fragments of a larger work, have been published from the papers of the late Rudolph von Ihering by Herr von Ehrenberg. (1) "On the Right Way of Composing a History of the Development of Law." The style of this little treatise, which is quite complete in itself, seems to indicate that its ideas were fresh ideas, fermenting in the mind of the author.

Yet the actual result is somewhat commonplace. He insists—rightly enough, of course—on the value of the subjective element in all historical composition. Without it progress in history were impossible. We may or may not acquire new facts, but we unquestionably do get new views with time, and therein lies our chance of advance. The work to which this essay is but an introduction was to have exhibited this "Subjective Moment." The history of Roman law, as the author saw it, ought now to pass from a purely descriptive to a causal stage, and bring to light the springs which worked within (at other times he seems to say the external influences). He wished to see not only the face of the clock but also its works. The theory, too, of the unconscious growth of early Roman law from the mind or heart of the people must be given up. Pre-historic law was made and was altered, exactly as historic law has been, from the conscious attempt to meet the pressure of new circumstances. The circumstances, as understood by Von Ihering, seem to have been all palpable evils; we can find no recognition of the immense place filled in savage life by the supposed will and needs of gods or spirits. This is one more example of the difficulty of getting researchers in different departments to become aware of each other's work. (2) "On the Constitution of the Roman Household." This essay carries the idea of causation back past the history of Roman law into the earliest age of the Roman people. The section on the position of women assigns to them a more favourable and less constrained place than modern inquirers have generally been able to find.

De Alexandri Magni Epistularum Commercio. Scripsit E. Pridik. (Berlin: Speyer & Peters; London: Williams & Norgate.) A warlike pamphlet in one respect, for there is a special list given in large type of *Sententie Controversae*, so that no author whose path is crossed by Herr Pridik can fail to know it; but otherwise a smooth and easy-flowing composition, in good Latin, and with a drift plain to see and follow. Ever since Bentley published his famous dissertation, *via et ratione splendidissima*, all letters which have come down to us from antiquity have been looked on with suspicion. Those ascribed to Alexander the Great (chiefly fragmentary or reaching us only in analysis and *oratio obliqua*) are very differently estimated by different inquirers; and yet on them depends much of the value of Plutarch's Life of Alexander. The texts of all, such as they are, are now printed for us at length by Herr Pridik. Their fragmentary state prevents our arriving at any idea of the king's style, such as might have helped us to pronounce on doubtful cases, and will not even let us use as a test the scrap of information given by Plutarch that, after the defeat of Darius, Alexander used the expression *χαλπερ* in the superscription of no letters except those to Phokion. But Herr Pridik takes his stand on the unquestioned fact that letters to kings or towns in the age of Alexander were regularly preserved in archives or even graven on stone (as, for instance, the letter of Alexander to the people of Priene); and he follows the middle course of maintaining, after separate examination of each document, that the greater part of them are genuine, although there are some forgeries. Collections there were of genuine letters, for otherwise no one would have made collections of forged ones; and, so far as we can see, what Plutarch used was, in the main, genuine. The small number of private letters to and from Alexander (for the editor includes both sides of the correspondence) cannot, we fear, be looked on with the same degree of confidence. There is no doubt that the letter of Calanus to Alexander, preserved by Philo, is a

forgery. But we do not often feel so sure: there is seldom enough evidence for rejecting or accepting; and if we go with Herr Pridik on the whole, it is because the attacking evidence is weak, not because the rebutting evidence is strong.

De l'Origine des Cultes Arcadiens. Par V. Bérard. (Paris: Thorin.) We have here one of the many excellent fruits borne by the École Française at Athens. M. Bérard, who has himself conducted explorations in Arcadia, and has there learned to value his Pausanias, comes forward with a bold theory of the origin of the ancient religious usages for which that writer is our chief authority. The philological method and the "Aryan hypothesis" have had their day, and found their most complete exponent (at least, as regards Arcadia) in Immerwahr. Now the pendulum has swung: myths are the product, not the source, of ritual; and the cults of Arcadia seem to M. Bérard to contain little which is not of Semitic origin. All the religions which have held sway in Greece in historical times, from the Orphic to the Mohammedan, have come from the East: is it not likely that the same is true of the pre-historic religion of Central Peloponnese? It is more than likely, M. Bérard thinks, for (1) old Arcadian ritual is similar to and explicable by Semitic usages; (2) there are many points of close parallel between the cults of Arcadia and those of Boeotia, where there certainly was a Phœnician settlement; (3) the Phœnicians might well find their way into Western Arcadia (the eastern part shows less Semitism) because that district offered the land-route between Phœnician Laconia and Phœnician Elis, and also supplied asbestos, timber, beasts, and slaves; (4) a certain number of place-names are of Semitic origin. Now, on the land-route in question, no place was better suited for a factory-fortress than Mount Lycaeus. Here, then, rose Lycosoura, and here was Zeus worshipped after a very remarkable fashion. All that Pausanias tells us about his ritual may be matched or explained by oriental usages, and Lycaean Zeus was but one more Baal, adored, as usual, on the high places. But the Phœnician Baal always belonged to a Trinity? Well, the wife and son of the god are not missing in Arcadia. They are found clearly enough, if under many forms and names; their rights, symbols, and invocations, unintelligible if looked at as Greek, become full of meaning when ranged along with Semitic analogies. Hermes, in particular, was "God the Son" to the Arcadians; but M. Bérard himself suggests that his case is least complete as to this third person of the Trinity. Still, his view is curiously in accord with that reached by Willisch on a different method and about a different part of Peloponnese: "All the old gods of Corinth spring from a divine Trinity—from a God the Father, Poseidon; a God the Son, Helios; and the goddess of heaven, whom all North Greece adores under the different names of Artemis, Hera, Aphrodite, or Demeter." M. Bérard is quite prepared to extend his theory to Corinth, or to any other part of continental Greece. Semitic influences were exercised on Pelasgian peoples, and interrupted by the coming of Hellenes; but the Hellenes came from the north, past coasts and harbours, where they, too, were in touch with Phœnicians; and there is no reason why their religious usages, and perhaps their beliefs, should not also have been due, though less intimately, to Semitic teaching. But at all events the Hellenes did surround the Arcadian Pelasgians; and their different turn of mind, inquiring and rationalistic, worshipping *φιλοσόφως* no less than *δολως* (Plut. *de Is. et Os. i.*), dispelled the mystery of Semitism, stumbled at its inconsistencies, broke up its Trinity or

Trinities, and produced the anthropomorphic pantheon of later Arcadia. The influence of imported art, and the foreign service of Arcadian mercenaries, completed the change. The whole story is a strange tale of transformations, and who shall say that it is yet finished? M. Bérard at least sees that his facts and theories lead him a long way, and do not end with Baal and the horse-headed Demeter. But the reader who finds it difficult to stand up against the cumulative force of the discussion, will probably object that nothing is left to the Pelasgians or the Greeks for their own outfit in religion. Pan and Selene are all the gods that the Pelasgians originally worshipped, and Pan was once the Sun, though the competition of Baal-Zeus reduced him to *Pan ovium custos*. The Hellenes brought with them to Greece only "a quite rudimentary religion." In fact, what we used to call Greek mythology goes out altogether; and the lover of the Pelasgian and the Greek must either transfer his affection to the East or amuse himself with charms and sympathetic magic, instead of stories of the gods and heroes. Of these humble usages, which link Arcadia with Cambodia or Brazil, the author has little to say. He does mention the charm for producing rain on Mount Lycaeus; the mysterious beating of the god Pan with squills, which happened when the votaries were dissatisfied, he passes over.

Untersuchungen zur Geschichte der Gracchen. Von E. Meyer. (Halle: Niemeyer.) The few pages which Herr Meyer has given to this subject deal rather with our sources for the history of the Gracchi than with the Gracchi themselves. He examines with great care and minuteness the different versions of that history which we possess, or of which we have traces. The fragments of letters of Cornelia preserved in Nepos represent, he thinks, only a later rhetorical exercise. Their Latinity is too late in style, and their contents are at least improbable. Of important historians or biographers who built on such early material as they could find, three must be mentioned—Posidonius, Appian, and Plutarch. The first has left many traces, though his work is lost. He took the standpoint of Africanus, of the victorious aristocracy. As to Appian and Plutarch, they made considerable use of one and the same source for the later Roman history; but we have no present means of deciding who that common authority was. It is clear, however, that he differed from Posidonius in having great sympathy with the Gracchi, though his sympathy did not exclude blame. In these balanced feelings Appian followed him; but Plutarch, more personally interested in the Gracchi, turned away from him in dealing with them; and used some source much more favourable to them. This source was known to, if not followed by, Livy. The result of the whole examination is not very favourable to the care or judgment of Appian and Plutarch; but it shows that, while there is great variety in detail, there is substantial agreement on the broad features of the Gracchan movement. We stand, in short, upon firm ground of history.

Ancient Rome and its Neighbourhood: an Illustrated Handbook to the Ruins in the City and Campagna. By R. Burn. (Bell.) This will be a very useful little handbook for visitors to the Eternal City. The illustrations are lavish, and the size of the book is pocketable. Mr. Burn must be congratulated on the quantity of matter which he has packed into so little space. There is (1) an account of the geology of the city and Campagna, illustrated by an excellent little map in colours. This carries with it (2) some description of the building materials of the ancient city. (3) An analysis of the orders of architecture employed by the

Romans—somewhat meagre. (4) The ruins themselves, illustrated and described. The information is full, and the instructions for finding the less noticeable objects are generally precise. We do not, however, see any mention of the very striking remains of an ancient station for firemen on the right bank of the Tiber or of the little ruin near the *Thermae Antoninianas*, which is supposed to represent a shrine of the *Lares*. The only fault to be found with the illustrations is that one or two of them depict an old and not the present state of things. It is hard to pardon an author or a publisher who perpetuates the indiscretion of the "Ass's Ears" on the Pantheon, seeing that they were removed many years ago. The text contains the new discoveries as to the date of the building; why should the illustration keep up a bygone and a disfiguring detail? The view of the *Porta S. Giovanni* probably dates back to the period of papal sovereignty, and that of the *Forum Romanum* at p. 40 is also out of date. On p. 17 (line 1) a misplaced comma enriches Rome with a new temple, and on p. 114 (line 2) the word *ruins* invites conjectural emendation. It must be a misprint, and our guess is *rima*.

NOTES AND NEWS.

MESSRS. MACMILLAN & Co. announce for early publication the first volume of *A History of English Poetry*, by Mr. W. J. Courthope, the author of "A Paradise of Birds" and the editor of Pope. It is probable that the work will extend to four, if not to five, volumes in all.

THE next volume in the series of "English Men of Action" will be *Dundonald*, written by the Hon. J. W. Fortescue.

MR. GEORGE ALLEN has in the press a new edition of Marmontel's *Moral Tales*, edited by Mr. George Saintsbury, with about forty-five illustrations by Chris Hammond.

MESSRS. SWAN SONNENSCHNEIN & Co. announce a re-issue of Dyce's edition of Shakspeare, in ten volumes; and, in their "Dilettante Library," *Leigh Hunt*, by Mr. R. Brimley Johnson, illustrated with a portrait.

MR. HENRY NORMAN's long-promised book on *The Peoples and Politics of the Far East* will be published by Mr. T. Fisher Unwin on March 25. It consists of travels and studies in the British, French, Spanish, and Portuguese colonies, and also in Siberia, China, Japan, Korea, Siam, and Malaya. It will have a coloured frontispiece from a drawing by a Chinese artist, more than six hundred illustrations from photographs by the author, and four maps.

MESSRS. DIGBY, LONG & Co. will publish shortly *A History of the Great Western Railway Company*, from its inception to the present day, by Mr. G. A. Sekon. It deals specially with the work of Brunel, and with the "battle of the gauges." Much of the information has been derived from official documents, and the whole has been personally revised by the chairman of the directors, Mr. F. G. Saunders. It will form a volume of nearly four hundred pages, with numerous illustrations.

MESSRS. WILLIAM BLACKWOOD & SONS announce for immediate publication the *Life of General Sir Edward Hamley*, by Mr. Alexander Innes Shand. It will be in two volumes, with photogravure portraits and other illustrations.

THE third volume of *Social England*, covering the period from the accession of Henry VIII. to the death of Elizabeth, is now nearly ready, and will be published by Messrs. Cassell & Co. in the course of the spring. Among the chapters it contains, we may mention: "The

Suppression of the Monasteries," by Father Gasquet; "The New Learning," by Mr. J. Bass Mullinger; "Tudor Literature" and "Elizabethan Society," by Mr. George Saintsbury; "The Art of War," by Mr. C. Oman; "Discovery and Exploration," by Mr. C. Raymond Beazley; and "Agricultural Development," by Mr. R. E. Prothero. There will also be two special sections, treating of Scotch history and Irish history from the earliest times.

MESSRS. CASSELL also announce a posthumous volume (vol. xi.) of Prof. Henry Morley's *English Writers*, dealing with Shakspeare and his Time under James I. It has been completed by one of Prof. Morley's pupils, Mr. W. Hall Griffin.

THE Marquis of Lorne, who was recently appointed to the office of Governor of Windsor Castle, has written a little guide to the Castle, which will be published shortly by Messrs. Cassell & Co., with abundant illustrations.

MESSRS. MACMILLAN & Co. have arranged to issue in their "Eversley" series a uniform edition of the undermentioned works by the late Sir John Seeley. They will be issued monthly, beginning May 3, in the following order: *The Expansion of England: Two Courses of Lectures; Lectures and Essays; Ecce Homo: a Survey of the Life and Work of Jesus Christ; Natural Religion.*

MR. T. FISHER UNWIN will publish next week, in the "Cameo" series—a translation from the Spanish, by Mr. James Graham, of Don José Echegaray's famous play "El Hijo di Juan," with a memoir of the author and an etched portrait; in the "New Irish Library"—*The Story of Early Gaelic Literature to the Close of the Danish Period*, by Dr. Douglas Hyde; and in the "Mermaid" series—the third volume of *The Best Plays of Ben Jonson*, including "Volpone."

MESSRS. A. & C. BLACK, who have begun the re-issue, in four monthly volumes, of Mr. H. E. Watts's translation of *Don Quixote*, will continue this in July with a *Life of Cervantes* by the same author, wholly recast and almost entirely re-written. This will have for frontispiece a reproduction of the bust supposed to represent Cervantes in Cacheco's picture at Seville; and also an exhaustive bibliography of Cervantes and his translators.

MESSRS. METHUEN will publish some time in May a new volume of miscellaneous poems by Mr. Eric Mackay, author of "Love Letters of a Violinist," which is now entering its eleventh edition.

MR. A. P. MARSDEN will publish, on March 11, an historical biography, entitled *Ivan the Terrible: his Life and Times*, by Mr. Austen Pember. It forms a volume of about 250 pages, illustrated with a reproduction of the status of Ivan at Moscow.

MR. S. R. CROCKETT's new book, *Bog-Myrtle and Peat*, which was promised for publication on March 1, has been delayed owing to the author's indisposition, but it will certainly appear before the end of this month.

Religio Clerici, and Other Poems, by Alfred Starkey, is the title of a new volume of verse to be published next week by Mr. Elliot Stock.

MESSRS. A. D. INNES & Co. announce for this week new editions of *Humours of Glenbruar*, by Mr. Fergus Mackenzie; and of *A Son of the Forge*, by Nunquam—a novel of military life.

READERS of Mr. F. Marion Crawford's novel "Casa Braccio," now appearing in the *Century*, will be interested to know that the story, as printed so far, is true, except that the scene of the actual occurrence was in South America

instead of in Italy. The nun, who really escaped from a Carmelite convent with a Scotch surgeon, was the niece of a bishop. A skeleton was placed in her bed, when it was fired, instead of a body as in Mr. Crawford's story. After much suffering the surgeon and his wife reached the sea coast, and were taken aboard an English vessel, whence they sailed to Scotland and lived for many years in Edinburgh. The part of Mr. Crawford's story still to appear, portraying the punishment visited upon the pair for their sin, is imaginary.

MR. T. FISHER UNWIN's announcements for the spring season include the following works of fiction: *A Late Springtime*, by Miss Lily Perks; *Holdenhurst Hall*, by Mr. W. Bloomfield; *Almayer's Folly*: a romance of an Eastern River, by Mr. Joseph Conrad; *Sinners Twain*, by Mr. Mackie; *Her Celestial Husband*, by Mr. Daniel Woodroffe in the "Pseudonym Library"; *Under the Chilterns*, by Rosemary; *Cause and Effect*, by Elinor Meirion; and *Krishna Kanta's Will*: a novel of native life, by a Hindu; and in the "Autonym Library," *Two Strangers*, by Mrs. Oliphant; and *Miserrima*, by Mr. G. W. T. Omond; also a new series of half-crown novels, beginning with *A Gender in Satin*, by Rita; *The Making of Mary*, by Miss M. McIlwraith; and *Diana's Hunting*, by Mr. R. Buchanan; and in the "Children's Library," *Pax and Carlino*, by Mr. Ernst Beckmann.

DON RAFAEL ALTAMIRA has brought out a new and much enlarged edition of *La Enseñanza de la Historia*. The methods of the professorial teaching of history in Germany, France, England, Belgium, and the United States are carefully described and brought down to date. So also the list of materials and sources for the history of Spain are cited to the middle of 1894, making the work a most useful guide for the student of Spanish history.

WE have received the prospectus of the *Revista critica de Historia y Literatura Españolas*, to be published monthly in Madrid. It is intended as a means of making known to foreigners what is being done in Spain, and to Spaniards what is being written on Spanish history and literature in foreign countries. The editor of the historical section is Señor D. Rafael Altamira, the literary section Señor D. Luiz Ruiz y Contreras, who are supported by an excellent staff of native contributors. The list of foreign writers is also good; but Holland, Belgium, and Austria are not sufficiently represented. A critical review of this international character is much needed for Spanish students. The first number will appear on March 10. The subscription for the Postal Union is 15 pesetas.

ORIGINAL VERSE.

WINTER'S EVICTION.

"WINTER must go," soft the west wind is singing,
No longer his minion North-Easter shall blow,
The swallow, Spring's herald, her edict is bringing—
"Winter must go."

His strongholds, frost fencèd, has Phoebus laid low,
His fetters that held her Earth now is far flinging,
The streams, long his prisoners, his impotence show,
And safe 'neath the briar the first primrose is clinging,
The dull banks are bright with the celandine's glow,
While clear from the hillside the sheep-bell is ringing—
"Winter must go."

DORA CAVE.

MAGAZINES AND REVIEWS.

THE *Expositor* for March contains a learned paper by a new writer (Mr. A. Cowley) on the Samaritan Doctrine of the Messiah (or, of the so-called Jaheb). Dr. Fairbairn discourses eloquently on the problem of the Person of Christ, especially in its relation to evolution. Dean Chadwick as eloquently expounds the "not speaking from Himself" ascribed to "the Spirit of the Truth." Prof. Warfield, whom we have not lately met with in this magazine, considers St. Paul's use of the argument from experience. Prof. Ramsay continues his instructive review of Prof. Blass's new philological edition of Acts. And, lastly, Prof. Dods returns to the old subject of the Baptist's Message to Jesus, and summarises the results of a "programme" by Dr. Beyschlag directed against the generally prevalent theory that St. Paul ascribes a certain reality to the idol-gods. "No," says Dr. Beyschlag, "the demons exist only according to the Apostle, *e persuasione gentium*."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BAMBERGER, L. Gesammelte Schriften. 3. Bd. Politische Schriften von 1948-1963. Berlin: Rosenbaum. 5 M.
BÉDIER, J. Les Fabliaux. 2^e Edition. Paris: Bouillon. 12 fr. 50.
BERNAYS, M. Schriften zur Kritik u. Literaturgeschichte. 1. Bd. Stuttgart: Göschen. 9 M.
BRADA, Notes sur Londres. Paris: Calmann Lévy. 8 fr. 50.
DE LA RIVE, Théodore. De Genève à Rome. Paris: Plon. 3 fr. 5.
DOUMIC, René. La Vie et les Mœurs au jour le jour. Paris: Didier. 8 fr. 50.
FRANCE, Anatole. Le Puits de Sainte Claire. Paris: Calmann Lévy. 3 fr. 50.
KÖRTE, A. Die sidonischen Sarkophage d. kaiserl. ottomanischen Museums zu Constantinopel. Constantinopel: Keil. 1 M.
LECLERCQ, Jules. A travers l'Afrique australe. Paris: Plon. 4 fr.
LONCHAYE, Histoire de la littérature française au XVIII^e Siècle. 2^e Partie. Paris: Retaux. 5 fr.
MÜNCHENBERGER, G. F. A. u. S. Bismarck. Zur Kenntnis u. Würdigung der mittelalterlichen Alläre Deutschlands. 9. Lfg. Frankfurt-a.-M.: Foeser. 6 M.
BANK, E. Das Eisenbahntariffwesen in seiner Beziehung zu Volkswirtschaft u. Verwaltung. Wien: Hölder. 18 M.
ROUSSELIÈRE, l'abbé de la. Une tragédie antique sur la Passion. Paris: Retaux. 8 fr.
SAMMUNO v. Abbildungen türkischer, arabischer, persischer, centralasiatischer u. indischer Metallobjekte. Frankfurt-a.-M.: Barr. 72 M.
SCHLAGER, G. Studien üb. das Tagelied. Ein Beitrag zur Literaturgeschichte d. Mittelalters. Jena: Pöhl. 1 M. 80.
VACHON, Marius. Les Arts et les Industries du papier en France 1871-1891. Paris: May et Motteroz. 20 fr.

HISTORY, LAW, ETC.

- FERRI, Enrico. L'omicidio nell' antropologia criminale. Paris: Pedone. 30 fr.
FRIEDRICH, M. Prussia scholastica: Die Ost- u. Westpreussen auf d. n. mittelalt. Universitäten. 1. Hft. Leipzig: Spitzgasse. 6 M.
RAMBAUD, A. Russes et Prussiens: guerre de sept ans. Paris: Berger-Levrault. 10 fr.
SCHACHENBERG, L. Hundert Jahre oldenburgischer Kirchengeschichte (1873-1887). 1. Bd. Oldenburg: Stallung. 9 M.
SEPP, J. Religionsgeschichte v. Oberbayern in der Heidenzeit, Periode der Reformation u. Epoche der Klosterauflösung. München: Hubler. 5 M.
ZEITSCHRIFT, archaische. Neue Folge. 5. Bd. München: Ackermann. 12 M.

PHYSICAL SCIENCE, ETC.

- ARNOT, A. Les Aurores polaires. Paris: Alcan. 6 fr.
EISLER, R. Kritische Untersuchung d. Begriffes der Welt-harmonie u. seiner Anwendungen auf Leibniz. Berlin: Calvary. 1 M. 25.
FORTSCHRITTE, die der Physik im J. 1894. 45. Jahrg. 1. Abth. Physik der Materie. Red. v. R. Börnstein. Braunschweig: Vieweg. 22 M. 50.
JACARD, A. Le Pétrole, le Bitume et l'Asphalte, au point de vue géologique. Paris: Alcan. 8 fr.
LUDWIG, F. Lehrbuch der Biologie der Pflanzen. Stuttgart: Enke. 14 M.
MITTEILUNGEN, botanische, aus den Tropen. 7. Hft. Brasilische Pflanzungen. Von A. Müller. Jena: Fischer. 11 M.
NEUBUCHER v. Schriften u. Karten, üb. Meteorologie u. Erdmagnetismus. Hrg. v. G. Hellmann. Nr. 4. Berlin: Ascher. 5 M.
REGESTA diplomatica historica Thuringiae. 1. Halbbd. (c. 500-1120). Hrg. v. O. Dobenecker. Jena: Fischer. 15 M.

PHILOLOGY, ETC.

- CLERMONT-GANNEAU, C. Etudes d'archéologie orientale. Tome 1^{er}, 2^e Partie. Paris: Bouillon. 8 fr.
GOMPEZ, H. Tertullianus. Wien: Hölder. 1 M. 60.
HOLTHAUSEN, F. Lehrbuch der altisländischen Sprache. I. Altisländisches Elementarbuch. Weimar: Felber. 4 M.
PLAUTI Amphitryo. Edidit L. Havet. Paris: Bouillon. 8 fr.
STUDIIEN, semitische. 4. u. 5. Hft. Die neu-aramäischen Handschriften der Königl. Bibliothek zu Berlin, in Auswahl hrg., übers. u. erläutert v. M. Lidzbarski. I. Th. Weimar: Felber. 20 M.

CORRESPONDENCE.

"THE WOMAN WHO DID."

Hind Head, Haslemere: March 2, 1895.

THE ACADEMY is a journal of literary and scientific criticism. I should be loth to obtrude upon it the discussion of social or political differences, but when a reviewer attributes to an author opinions diametrically opposite to those which he really holds it becomes necessary to remove the erroneous impression.

In your last issue, Mr. Percy Addleshaw quotes some sentences from my book, and then adds—"That means, if it means anything, that a man should at all hazards take to himself a wife and beget a child, even if he cannot afford to find them bread." Now this is actually one of the two existing theories on the subject to combat which my whole book was written. I maintain that the natural gratification of romantic affection between two young people does not necessarily imply either "setting up house" or the production of a family. I consider that the supposed necessity for "setting up house," with its needful concomitants of long engagements or long indecision, is answerable for the terrible evils of prostitution and enforced celibacy. I hold that the means of support which suffice for two young people individually will still suffice for them in spite of a natural union. And I suggest that if once we understand and assimilate these ideas the supposed economic problem automatically solves itself.

Mr. Addleshaw calls me an idealist. I am nothing of the sort. I am a man of science, and I have faced the questions whose existence he has only just discovered. I have devoted thirty years of close study to these intricate problems; is it likely I can be upset by a scholar's mate like Mr. Percy Addleshaw's, who has apparently devoted to them three-quarters of an hour?

May I add that Mr. Addleshaw gives himself away by his final remark that woman's place is "to serve, love, and obey"? Yes, indeed; to serve as harlot, or to obey as wife. No wonder Mr. Addleshaw describes himself as "old-fashioned." His belated quotation from that odious assertion of the brute supremacy of man's physical force, *The Taming of the Shrew*, sufficiently shows that Mr. Addleshaw is just as much behind his own age as my Herminia was in front of it.

GRANT ALLEN.

THE SEPTUAGINT VERSUS THE HEBREW TEXT OF THE BIBLE.

IX.

Athenaeum Club.

In a previous letter I tried to analyse the Book of Joshua, from the point of view of the superiority of the Septuagint to the Hebrew text. I overlooked a notable instance of the superiority of the Septuagint noticed by Dr. Driver. He mentions that in verse 12 of chapter xxiii., "twelve" should certainly be read for "two," as in the Septuagint.

The Book of Judges supplies fewer important cases of divergence between the two texts than most of the other Books, and it accordingly affords less room for criticism. There can be little doubt that in the original Septuagint, as in the original Hebrew, the Book of

Ruth was an integral part of Judges, and that it was separated from it by the Jamnia Rabbins when they were under the necessity of equating the number of the Books in their new Canon with the number of letters in their alphabet, as I mentioned in a previous letter.

We will now turn shortly to the Book of Judges. The length of Ehud's dagger, as mentioned in Judges iii. 16, is given as a cubit in the Hebrew, and much more probably as a span in the Greek, which is confirmed by the Syriac and the Vulgate.

In verse 8 of chapter iv. the Septuagint has the phrase in the following form:

"If thou wilt go with me, I will go; but if thou wilt not go with me, I will not go; because I know not the day in which the Lord will send His angels to give me success."

Houbigant and Rosen both give reasons for supposing that the words in italics, which are no longer in the Hebrew, were once there.

Chapter xiv., verse 15: the Septuagint has "the fourth day" instead of "the seventh day," as in the Hebrew, which, as has been remarked, is more consistent with the context.

In chapter xvi., verses 13 and 14, the Septuagint has a clause not now in the Hebrew, which is necessary to complete the verse. I give the clause in italics:

"And he said unto her, If thou weavest the seven locks of my head with the web, and fastestest it with a pin into the wall, then shall I be weak and be as another man. And it came to pass, when he slept, that Delilah took the seven locks of his head and wove them with the web, and she fastened it with a pin," &c.

In Judges xxviii., xix., xx., and xxi. there is a long account of the progress of the tribe of Dan northward, of the lewdness of the Gibeathites, of the murder of a Levite's concubine, and of a terrible war against the Benjamites for justifying the same; and this is described as having happened before there was any king in Israel, and when every man did that which was right in his own eyes, that is, after the death of Joshua, and before the rise of the Judges. This shows that the story has been misplaced; and Josephus, who doubtless had the Old Septuagint before him, inserts the story between the tenth and eleventh verses of the second chapter. The same seems to be true, says Whiston, of the story of Micah and the Levite, now placed in the seventeenth chapter. In this case, however, Josephus does not assist us, as he does not refer to it. The story of Ruth also belongs to the time after Sampson, where it is actually introduced by Josephus.

The statement in Judges xviii. 1, in both the Hebrew and Greek copies—that the Danites had not, up to then, an inheritance to dwell in—is contradicted by the statement in Joshua xix. 40-48, where their addition of Laish is also named, and the fact that they were straitened there by the Amorites. Again, in chapter i. v. 18, we are told in the Hebrew that Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. This statement is directly contrary to the story as elsewhere told, whence we learn that the Philistines were in possession of both Ekron and Gaza.

The Septuagint, on the contrary, tells us the true account, which is that Judah did not conquer these cities at this time. Josephus, no doubt with the original Septuagint before him, reports both the above stories in the following terms (*Antiquities*, v. 2): "Judah and Simeon took Askelon and Azotus, but Gaza and Ekron escaped them; and," he continues, "the tribe of Dan was not more fortunate at this time, for the Israelites were unused to arms and devoted to husbandry. The Canaanites, there-

fore, got their forces together, not in self-protection, but in order to strengthen their position by the slaughter of the Hebrews. Getting together, therefore, their footsoldiers and chariots, they drew over to them those of Askelon and Ekron, which were cities of Judah, as also the greater part of the cities of the plain, so that the Danites were forced into the mountainous parts, not having the least footing in the plains." In the Septuagint narrative of Joshua xix. 48, a passage which is not contained in the Hebrew, this story is thus confirmed. "And the children of Dan did not straiten the Amorites, which straitened them in the hill. And the Amorites did not permit them [to descend into the valley, and they straitened them by cutting off from them part of their border."

In chapter xxi. 11 of Judges the Septuagint adds, "but the virgins ye shall preserve alive," which is confirmed by Jerome.

Ruth, chapter i. 14. After the words "Orpah kissed her mother-in-law," the Septuagint adds, "and returned to her own people," which is supported by Jerome, and the Syriac and Arabic versions, and seems necessary to the sense.

Let us now pass on to the so-called Books of Samuel, which are remarkable among the Books of the Old Testament for the divergence in their texts between the Hebrew and the Greek, and also for a general concurrence among critics that the Hebrew text is very corrupt, and the Greek much to be preferred. Here is the opinion of Nöldeke, which I am constrained to quote from Derenburg's and Soury's excellent translations which I alone have by me.

"Il est regrettable que le texte hébreu soit très corrompu. Il fourmille de fautes de copistes plus ou moins graves qui le rendent parfois obscur," &c.

I will next quote a sentence from Reuss. He says:—

"Im einzelnen ist der Text der B.B. Samuels zureichend verwahrt auf uns gekommen, wenn auch nicht alle Abweichungen der lxx. sofort als bessere Lesarten dürfen betrachtet werden." (*Gesch. des alt. Test.*, p. 321.)

Robertson Smith is equally plain-spoken. He not only shows that the Greek contains the better readings, but that the text has been purposely tampered with for polemical purposes. In these Books the extent of this is so great that I can only give a few examples, and I will freely quote from his *Old Testament in the Jewish Church*.

In 1 Samuel xx. v. 19, the Hebrew text makes Jonathan direct David to be in hiding by the stone Ezel; and at verse 41, when the plan agreed on has been carried out, David at a given signal emerges "from beside the Negeb," the Negeb being a district of Judah, distant from the city of Saul, near which these events took place. The Septuagint, says Robertson Smith, makes the whole thing clear. At v. 19, the Greek reads "besides yonder Ergab," and at verse 41, "David arose from the Ergab." Ergab is the transcription in Greek of a Hebrew word meaning a heap of stones or cairn, which does not occur elsewhere, except as a proper name (Argob). The meaning of the word was not understood by the translators, who faithfully transcribed it, and thus enable us to interpret the passage.

Again, in 1 Samuel xiv. 18, the Hebrew text has the words, "And Saul said to Ahiah, Bring hither the ark of God. For the ark of God was on that day and [not as E. V. with] the children of Israel." But the ark was then at Gibeah of Kirjath-jearim (1 Samuel vii. 1 and 2 Samuel vi. 3), quite a different place from Gibeah of Benjamin, and its priest was not Ahiah, but Eleazar ben Abinadab. Besides, Saul's object was to seek an oracle; and this

was done, not by means of the ark, but by the sacred lot connected with the ephod of the priest (1 Sam. xxiii. 6, 9). What a medley of difficulties and contradictions we have here. The whole of them disappear on turning to the Septuagint, where we read: "And Saul said to Ahiah, Bring hither the ephod, for he bare the ephod on that day before Israel."

The next passage referred to by Robertson Smith is 2 Samuel iv. 5, 6, and 7. The Hebrew reads:

"[The assassins] came to the house of Ishbosheth in the hottest part of the day, while he was taking his mid-day siesta. And hither they came into the midst of the house fetching wheat, and smote him in the flank, and Rechab and Baanah his brother escaped, and they came into the house as he lay on his bed . . . and smote him and slew him, etc."

Robertson Smith says of this:

"In the Hebrew there is a meaningless repetition in verse 7 of what has already been fully explained in the two preceding verses. The Septuagint text gives a clear and progressive narrative, and one which no 'capricious translator' could have derived out of his own head. Here it is: 'They came to the house of Ishbosheth in the hottest part of the day, while he was taking his mid-day siesta. And, lo! the woman who kept the door of the house was cleaning wheat, and she slumbered and slept, and the brothers Rechab and Baanah got through unobserved, and came into the house as Ishbosheth lay on his bed,' &c."

Again, take 2 Samuel xvii. 2, a reading which Robertson Smith says was long ago appealed to by Dathe as one which no man familiar with the style of the translator could credit him with inventing. The passage refers to Ahitophel's advice to Absalom. In the Hebrew it reads:

"I will bring back all the people to thee. Like the return of the whole is the man whom thou seekest. All the people shall have peace."

In the Septuagint it reads:

"I will make all the people turn to thee as a bride turneth to her husband. Thou seekest the life of but one man, and all the people shall have peace."

Let us now turn to the famous story of David and Goliath. Here again I follow Robertson Smith, whom I prefer to quote because of his wide authority among those whose duty it is to give us a critical edition of the Septuagint as soon as may be. I should, however, mention that a more critical and minute discussion of the whole passage to which Robertson Smith seems largely indebted may be found in Stade's *Geschichte des Volkes Israel* (i., 37, 40).

"The story," says Robertson Smith, "as it appears in our English Bible, presents inextricable difficulties. In the previous chapters we are told how David is introduced to the court of Saul, and becomes a favourite with the king. Then suddenly we have the account of a campaign, and we learn, without any explanation, that David, although he was Saul's armour-bearer, did not follow him to the field. He returns to his father Jesse, and is sent by Jesse to his elder brothers in the camp, who treat him with a degree of petulance not likely to be displayed even by elder brothers to a youth who already stood well at court. But, in fact, it appears from the end of the chapter that David is utterly unknown at court. Neither Saul nor Abner seems ever to have seen him before. Everyone has been puzzled by these apparent contradictions. But in the Septuagint, verses 12 to 31, and then the verses from the 55th onwards to the 5th of the next chapter, are omitted; and when these are removed, we get a perfectly consistent and natural account. We find David in the camp and in attendance on Saul, just as we should expect. He volunteers to fight Goliath, is victorious in the contest, and returns to his natural place in attendance on Saul's person. . . . When we take the verses which are found in the Hebrew

and not in the Septuagint, and put them together, we find they are fragments of an independent account of the affair, according to which David never had been at court, but was a mere shepherd-boy, having been sent by his father to the camp with provisions for his brethren, volunteered to fight the Philistine. He thus leaped into sudden fame, was retained at court, and Jonathan, with impulsive generosity, at once received him as his dearest friend. . . . It is not credible," says Dr. Smith, "that, if the Septuagint translators had set themselves arbitrarily to cut down a narrative originally homogeneous, the verses which they omit would have palpably hung together as bits of a different and self-consistent account of the whole story. On the contrary, we are forced to conclude that the text of the Septuagint is complete in itself, and that the additions of the Hebrew are fragments of another account, a popular and less accurate version of the story, which must once have been current in a separate book. . . . At first sight this conclusion may appear startling. We do not like to think that the English or the Hebrew Bible can contain an interpolated narrative of inferior authenticity. . . . To shut our eyes to the evidence of the Septuagint, or to refuse to weigh it by the ordinary methods of sound common sense, would be an act of timidity, not of reverence; and it is well to learn by so plain an example that He who gave us the Scriptures has suffered them to contain some difficulties which cannot be solved without the application of critical processes."

These are the guarded words of a champion of the Hebrew text, and it is for this reason I quote them.

Let us take another example—namely, 1 Samuel xviii. 8; xix. 1. Dr. Smith has quoted the long paragraph at full length, to which my readers may turn. His comment on it, which is too long for quotation, contains the following sentences:—

"The words and verses printed in italics are omitted in the Septuagint. Read without them, the progress of the narrative is perspicuous and consistent. . . . The additions of the Hebrew text destroy the psychological truth of the narrative. . . . Here, then, we have another case where all probability is in favour of the Greek text."

I have quoted very considerably from Robertson Smith, so that those who have not read his book may see how far he went in depreciating the Hebrew text of the Books of Samuel, although he himself was a champion of the Masoretic text generally. His remarks gain immensely in importance, however, when it is seen, as we have tried to show in these letters, that what is true of the Books of Samuel is true more or less of every Book of the Old Testament. Meanwhile, Sunday after Sunday country parsons without books, and town parsons without leisure, have to go on trying to reconcile Biblical difficulties in their sermons. Many of these pitfalls exist only because those whose duty it is to supply them with the purest text of the Bible that can be got, and who have to train and teach the next generation of parsons, persist in drawing their inspiration from the polluted stream which flows from the Jewish schools at Jamnia. The sophistication of this stream was largely the handiwork of a set of men who were having a life-and-death struggle with the early Christians, and who, in order to discredit their teaching, did not hesitate to tamper with their own rule of faith, and who, in addition, had views about accuracy and about scientific criticism which will not bear examination.

HENRY H. HOWORTH.

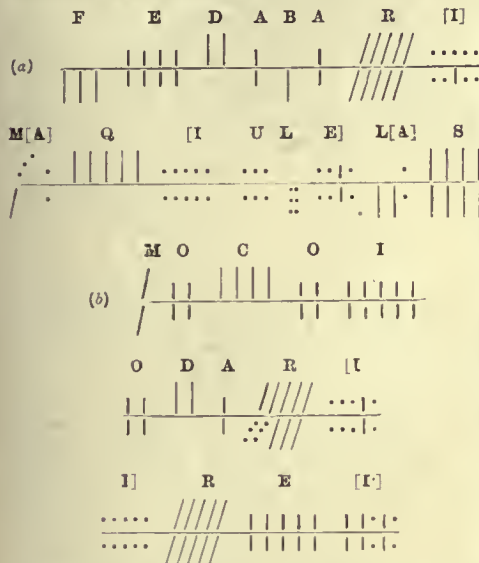
OGHAM INSCRIPTIONS IN IRELAND.

Rathormac: Feb. 11, 1895.

No. 3 Kilgrovan Inscription and an inscription on a headstone in Sheskinan graveyard, nine miles from Kilgrovan, having much in

common and much supplementary of one another, may profitably be discussed together.

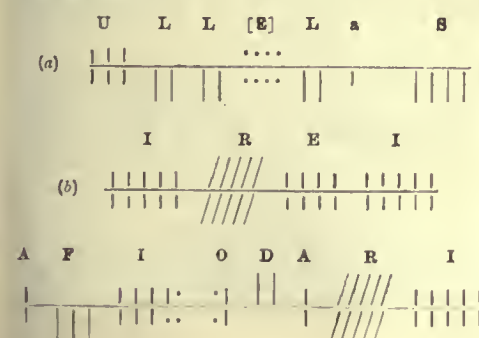
The front arrises of this Sheskinan Stone are occupied by a line of inscription running from left to right, 4 ft. 3 in.; and the back arrises by one from right to left, 4 ft. 5 in.



FEDABAR[I] M[A]Q[I] [ULE]L[A]S MOCOI ODAR[I] [I]RE[I]. [The gravestone] of Fedbar, son of Ailill, son of Odhar Ireo (Odhar junior).

In this inscription the word MOCOI is perfect; FEDABARI wants merely five and ODARI four I notches; the half M and the Q are evident remains of a MAQI; a notch, and I, or possibly IA, would fit the 9½ in. space between the fourth I notch of ODARI and the first R groove of [I]REI; the last and third last I notches of [I]REI are missing; and only a vowel notch, and an L and a S, with barely room for an A between them, are left of ULELAS or ALLELAS, but the 14 in. space between the Q of M[A]Q[I] and the third E notch is just sufficient for the missing I, UL or ALL, and two E notches. What is wanting to ODARI and IREI, and nearly all wanting to ULELAS, on the Sheskinan Stone may be supplied from the Kilgrovan Stone No. 3.

Kilgrovan Stone No. 3 is a top fragment of a slaty sandstone flag, that has suffered from exposure, cattle-rubbing, and wilful or unintentional violence. It and its companion stones are now to be railed in by Mr. William Beresford, occupant and owner of the Killeen farm at Kilgrovan. This stone's back is scaly, its top is crushed and splintered, and its front has lost a flake one or two feet long and wide, and varying seemingly up to an inch and a half in depth along the inscribed arris. The inscription begins on the front right-hand arris, 3 ft. 7 in. from the top; breaks off 6 in. from the top; is resumed on the back left-hand arris, 4 ft. 4 in. from the top; goes along the top 6 in., and down the back right-hand arris 1 ft. 11 in.; and so has a total length of about twelve feet.



UL[E]LAS IREI AFI ODARI. The gravestone of Ailill Ireo, grandson of Odhar (or of Ailill junior, grandson of Odhar).

Here are three of the names, and perhaps one of the persons, found on the Sheskinan Stone. In ULELAS are seen all the U, all the first L, the right half of the first groove and the middle and right thirds of the second groove of the second L, all of the third L at least to the present arris, a part apparently of A, and all of S to the present arris. An E would fit the seven inches of broken arris between the second and the third L. All is plain, except an unaccountable interval of seven inches between the A and the S, an interval five inches too long. After the four hoary S grooves there is now a fresh groove, where, in 1884, I noticed a triangular prominence. By Mr. Brash the S was read as a G, as if the grooves sprang from the back inscribed arris, while really they spring from the front inscribed arris, and distinctly end in a line, from two to one and a half inches short of the back arris. The loss of the original arris and front surface from E upwards leaves us without direct evidence of the presence or absence originally of anything Ogmic between A and S, or after S. To judge, however, from -LAS and IREI at Sheskinan, nothing radically or grammatically important originally intervened between the A and the S of ULELAS at Kilgrovan; and no MAQI or AFI there separated ULELAS (ULLELLAS?) from IREI.

In IREI, through scaling to the right and a hole cut to the left, the last two R grooves are short; but still they extend too far left for D grooves, and too far right and left for O notches. Mr. Brash must have had before him a faulty rubbing when he made OU out of the notches of the final I of IREI. On the stone itself, the narrow third notch is exactly midway between the second and the fourth, and there all five are evidently one character.

In AFI the F grooves ought never have been mistaken by Mr. Macalister for N grooves, nor by me for mere scaling, such as are Mr. Macalister's first two N grooves. The third F groove is smooth and hoary throughout its whole length, and the first groove at its right end; and thus flanked, the second groove, though now rough and fresh from scaling, ought not to be ignored. In AFI the vowel notches are evident, and fairly perfect—except the last, which is wholly absent; the second last, of which but little remains; and the fourth last, out of which a fresh narrow scrape issues to the right, and an old wide cutting issues to the left where it bifurcates towards the top and the front. These three together—the cutting, the notch, and the scrape—look like an M groove, and by me, in 1893, were taken for the second M of a cramped MAQI MOCOI, which to me then seemed necessary to bridge the interval between IREI and DARI. Of the other grooves required for a MAQI MOCOI, I thought I had made out some by sight and the rest by touch. When, however, to make sure before writing this letter, I lately revisited Kilgrovan, I had after the first day to renounce these shadowy grooves, because they did not show in rubbings, and demanded at the hardest side of the stone an unwarrantable depth of reduction of the surface by weathering; and on the second day, viewing the arris from the right, I plainly saw an AFI in the same bold characters as in the rest of the inscription; just as I had surmised, the night before, from an old rubbing.

The word ODARI would here be perfect but for the loss of its first O notch, which notch and the last notch of AFI occupied, I suppose, opposite ends of the top of the stone, with a three and a half inch space between them, just such a space as separates IREI from AFI. The second O notch is perfect, or nearly perfect, and ought not be grouped with the D grooves by Mr. Macalister, as it is not parallel, but at an angle

of 35° or 40° to them. At first sight, the first I notch, and a well-gauged groove to the left of it, together read as H; but together they do not form quite a straight line; the groove is distinctly deeper than the notch, and does not glide into it, but end abruptly on reaching it; the notch in shape is perfect or nearly perfect, and, unlike the arris end of a consonantal groove, the notch extends to the right of the arris to the fullest extent required in a vowel notch; and, besides, only a notch corresponds to it in the Sheskinan ODARI, and only a vowel notch here or there makes sense.

Probably the nominatives of genitives FEDABARI and ODARI did not end in a vowel, but were FEDABAR and ODAR like nominative CATABAR at Ballyquin, and nominative *vir* in Latin. The Middle Irish form of FEDABARI would be gen. mas. *Fedbar*, a form which I have not yet found; but nom. fem. *Fedbar* is an Irish female saint's name in the Book of Leinster, 353^b, 354^a; and at November 6 in the Martyrology of Donegal.

As an adjective Middle Irish *odar*, Modern Irish *odhar*, means "sallow," "sickly complexioned." I have heard it applied to the colour of freshly split sunburnt potatoes, but the woman uttering it could not translate it by any word but "discoloured." The Book of Leinster has the proper names: Odor, 388^e; Odran, 353^a, &c.; Odorchon, 339^b; Conodar, 368^s; and Odornatan, 168^a. The Four Masters have numerous entries regarding the Fermanagh Maguires, whose name is composed of Mag for *Mac*, and uire for *Uidhir*, the gen. mas. sg. of *Odhar*.

ULELAS (ULLELLAS?) and ULELAS seem to be forms of a very usual ancient Irish name, found written: either nom. Ailil and Ailill, gen. Ailella; or nom. Oilill, gen. Oilella. In Irish, the short broad vowels are often interchanged, especially when inflected. *Oll*, *ull*, and *all* mean "great"; and *ela* means a "swan."

As a proper name, IREI may be derived from IARI in MAQI-IARI at Ballintaggart, the M'Iair or M'Ier of the Book of Leinster, the M'Iair of the Book of Ballymote. Apparently for IREI the Book of Leinster has nom. Iri (204^b), nom. Hir, gen. Ier (324^a); nom. and gen. Ir (12^b, &c.). Nom. and acc. Irireo, gen. Iairreo (22^b), the name of a sovereign of Ireland some few centuries before the Christian era, may be divided into Iri and *reo*, "a stripe," or into Ir and Ireo or *ireo*. Ir and Ireo would be together, for distinction and emphasis, a Middle Irish and an Archaic Irish nominative of a name, whose Archaic Irish genitive would be Irei. Ir and ireo would be that name's Middle Irish form followed by an archaic adjective, meaning "posterior."

At St. Sheskinan's and at Kilgrovan IREI seems to be an adjective, meaning "remoter from the stirps," and used as *óg* in Modern Irish pedigrees, and "junior" in English pedigrees. *Iar* means "the end," &c.; *iarum* "afterwards"; *iar* "after"; *iarum-ua* "pro-nepos," "great-grandson"; and *ire* "ulterior," "remoter," "posterior." In that view ULELAS IREI AFI ODARI means "the gravestone of Ailill, junior, grandson of Odhar"; and FEDABARI MAQI ULELAS MOCOI ODARI IREI means "the gravestone of Fedbar, son of Ailill, son of Odhar, junior"; and thus Fedbar and Ailill, junior, may have been, and probably were, brothers, whose father was an Ailill, and whose grandfather was an Odhar Mag Uidhir sixteen hundred years ago and upwards.

EDMOND BARRY.

LUTHER'S BIBLE TRANSLATION.

London: February 23, 1895.

Mr. Pearson is not quite logical: he declines to argue the case with me until I have "studied the matter at first-hand"; and, at the same

time, he refers me to a number of articles which appeared years ago in the *Athenaeum* and the *ACADEMY*. My critic will permit me to follow his first advice, and give him a sample or two of that work for which he has asked.

"Luther had only a schoolboy knowledge of Greek in 1519," Mr. Pearson says; "his was not a translation from the original Greek, but practically a reproduction, with no very great variations, of the existing German Vulgate." In support of this contention he quotes part of the story of the Samaritan woman, which he has taken at random, to give readers of the *ACADEMY*, who have not studied the subject themselves, an idea of the relationship between the two translations. In a passage of such simplicity, it is inevitable that two translators, however independent of one another, should have very much in common. But though their resemblances prove little or nothing, their differences may suggest a great deal. Let us see.

In the very first line the German Vulgate had "Ein weyb kam," according to the Latin, "Venit mulier"; while Luther has "Da kompt eyn weyb," according to the Greek, *Ἐρχεται γυνή*, where the present tense could not be mistaken. The difference of tense is retained all through.

Again, the German Vulgate had "Darumb das weib von Samaria sprach (Dicit ergo mulier . . .)"; while Luther has "spricht nu das Samaritisch weib" (*λέγει οὖν αὐτῇ*), rendering neatly the Greek *οὖν* by German *nun*.

The German Vulgate had "In welcherweisz ayscht du zetrincken von mir (Quomodo tu . . . bibere a me poscis)"; while Luther has "wie bittestu von mir trincken" (*πῶς σὺ . . . παρ' ἐμοῦ πίνειν αἰτεῖς*).

The German Vulgate had "villeicht hettest du geayscht . . . er het dir gegeben" (from "petiesse . . . dedisset"); while Luther again corrects the tense, "du beatest yhn . . . er gebe dir" (from Greek *ἤρπασ . . . ἔδωκεν*).

It is a pity Mr. Pearson cut his quotation so short, for he deprived his readers of some instructive parallels. The German Vulgate (1518) had "Wann auch der vater suochet solich die yn anbeeten" ("Nam et Pater tales quaerit qui adoret eum"), perverting the sense of the passage; where Luther puts correctly "denn der vater will auch habē die yhn also anbeten" (*ὁ πατὴρ τοιαύτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν*).

"Gott ist der gaist" of the German Vulgate appears in Luther "Gott ist ein geyst": the absence of the article in the Greek *πνεῦμα ὁ θεός*, preserved him from making the mistake.

Will Mr. Pearson explain how it is that the principal faults of the old translation can be traced to the Latin, and the principal differences in Luther to the Greek text? Will any unprejudiced reader deny that the two translations, whatever their superficial likeness, rest on an entirely different basis?

Now for the diction. The clumsy phrase (containing the provincial *ayschen*), "In welcherweisz ayscht du zetrincken von mir," appears in Luther simplified, "wie bittestu von myr trincken." The heavy sentence, "so du bist ein Jud. die ich bin ein weyb Samaritan" (an exact rendering of "quae sum mulier Samaritana"), appears well-turned, "so du eyn Jude bist, und ich eyn Samaritisch weyb." The awkward wording, "ein brunn des springenden wassers in daz ewig leben" ("fons aquae salientis in vitam aeternam"), appears in Luther's exquisite setting, "eyn brunn des wassers, das ynn das ewige leben quillet."

It is difficult to explain harmony to unmusical ears, or the art of painting to eyes that are colour-blind; but to a cultured mind it should be evident that Luther has given to his sentences ease and lightness by simple touches here and there, which by their very simplicity betray a masterhand. The passage taken by Mr. Pearson at random must give readers of

the *ACADEMY* a very inadequate idea of the real difference between the Reformer and his predecessors. I will quote another passage, which is in my opinion a fair example. To do justice to the Vulgate, I have used the edition of 1518, the nearest in point of time to the September Bibel.

GERMAN VULGATE, 1518

St. Luke II. (ev. 10-14).

"Unnd der engel sprach zu yn. Nicht wollt euch fürchten. Aber sehet. Ich verkünde euch ain grosse freude, die da wirdet allem volck. Wann heut ist euch geboren der behalter. der da ist Christus. der herr in der stat david. Und disea wirdt euch ain zeichen. Ir vindet das kind gebunden in tuch und gelegt in die kripp. Unn von stund an was bey dem engel ain menig der ritterschafft des hymlichen hoves lobent gott uñ sagent. Gelobet sey gott in den höhen unnd fride auff der erden. den menschen die da sind guttes willens.

LUTHER.

"unnd der engel sprach zu yhn / fürcht euch nicht / Sehet / Ich verkündige grosse freude / die allem volck widerfahren wirt / denn euch ist heute der heyland geporn / welcher ist Christus der herre / ynn der stadt David / unnd das habt zum zeichen / yhr werdet finden das kind ynn windel gewickelt / unn ynn eyner krippen liegen / Unnd alsbald war dabey dem engel / die mengo der hymlichen heerscharen / die lobeten Gott / uñ sprachen / Preys sey Gott ynn der hohe / unnd frid auff erden / uñ den menschen eyn wolgefallen."

Compare the editions of the German Vulgate (for instance, the edition of 1466 with that of 1518), and barely a word is altered; compare both with Luther, and his work shows freedom and originality in every line.

Mr. Pearson declines to believe,

"even if all the Lutheran theologians in Germany assert, also at second-hand, that Luther was a translator from the Greek. The world is too full of people who perpetually cite authority, and will not investigate for themselves."

These are noble words, breathing something of Luther's own free spirit; but they are not quite accurate. Were Jacob Grimm and Wilhelm Scherer, whom I quoted among others, Lutheran theologians? Have not they, and even the theologians, had access to the German Bible which was before the Reformation? Has Mr. Pearson alone handled its volumes? A closer and more careful examination of the different texts may perhaps induce him to respect a little more the work that others have done before him, and to refrain from such sweeping assertions.

C. H. MERK.

LORD BYRON AND "THE VAMPIRE."

London: March 2, 1895.

Notwithstanding the fact that the Letter of Byron which I sent you has been published in France, as stated by your correspondent, I am not sorry it has appeared for the first time before the general public.

The document may possibly be a marvelously clever forgery; but it certainly has not been cut out of a book, as suggested by your correspondent. I am sure my friend Mr. Hewson will not object to submit it to the examination of anyone competent to decide upon the matter.

GEORGE NEWCOMEN.

"SALET" AND "SALAD."

In explaining that the word "ballad" got corrupted into "ballet" in the expression, "A hole in the ballet," Mr. George Newcomen cites the similar case of "salet" for "salad," for which he adduces the authority of "a vegetable hawk in the city of Limerick." He might have gone back to Jack Cade, or at least to the words put into the rebel's mouth by Shakspeare,

who makes him pun upon "sallet" as a helmet, and "sallet" as a comestible, in a way that only his desperate circumstances and desperate character can excuse:

"Wherefore, on a brick wall have I climbed into this garden, to see if I can eat grass, or pick a sallet another while, which is not amiss to cool a man's stomach this hot weather. And, I think, this word sallet was born to do me good: for, many a time, but for a sallet, my brain-pan had been cleft with a brown bil; and, many a time, when I have been dry, and bravely marching, it hath served me instead of a quart-pot to drink in. And now the word sallet must serve me to feed on."

(*King Henry VI*, part 2, act iv., sc. 10)

JAMES GAIRDNER.

A SUGGESTED DERIVATION FOR "YORKER."

London: March 4, 1895.

Mr. Andrew Lang's reference to a "yorker" in the *ACADEMY* of last week induces me to submit for his consideration a possible etymology of this obscure word.

Of its history little is recorded, but it seems to have been introduced some twenty years ago, presumably from the North. Indeed, we are not sure whether the verb to "york" be not older than the noun "yorker." If so, may not "york," the verb, be identified with "yerk," which itself is probably an allotropic form of "jerk"—not that we would cast any imputation upon the legitimacy of a "yorker."

For "yerk," in default—at the moment—of access to dictionaries, I am content to adduce three classical quotations:—

1. From Shakspeare's *Henry V.*:

"and their wounded steeds
Fret fetlock deep in gore, and with wild rage
Yerk out their armed heels at their dead masters,
Killing them twice."

2. From *Othello*:

"I had thought to have yerk'd him here under the ribs."

3. From Scott's notes to the *Lay of the Last Minstrel* (which I regret to observe Mr. Lang has omitted from the Dryburgh Edition):

"If I cannot sew," retorted [Watt] Tainlin, discharging a shaft which nalled the captain's thigh to his saddle—"if I cannot sew I can yerk."

From the two last passages, in particular, might be constructed a not inept image of that which one of our own poets has thus sung:

"Thou wast not meant to play, infernal ball!"

J. S. C.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, March 10, 4 p.m. Sunday Lecture: "Perpetual Motion," by Mr. Douglas Carnegie.

7.30 p.m. Ethical: "The Teaching of Mazzini," by Mr. J. A. Hobson.

MONDAY, March 11, 8 p.m. Library Association: "Remarkable Bibles," by Dr. William Wright.

8.30 p.m. Geographical: "Three Years' Travelling and Fighting in the Congo Free State," by Mr. S. L. Hinde.

TUESDAY, March 12, 3 p.m. Royal Institution: "The Internal Framework of Plants and Animals," IX., by Prof. C. Stewart.

4 p.m. Asiatic: "Some Buddhist Beliefs," by Mr. R. Sewell.

8 p.m. Civil Engineers: "The Kidderpur Docks, Calcutta," by Mr. William Duff Bruce; "Notes on the Movement of the Walls of the Kidderpur Docks," by Mr. James Henry Apjohn.

8 p.m. Colonial Institute.

8.30 p.m. Anthropological.

WEDNESDAY, March 13, 8 p.m. Society of Arts: "The Meat Supply of the United Kingdom," by E. Montague Nelson.

THURSDAY, March 14, 8 p.m. Royal Institution: "Three Periods of Seventeenth Century History, II., The Commonwealth," by Dr. S. R. Gardiner.

4.30 p.m. Society of Arts: "Art Tuition," by Prof. Hubert Herkimer.

8 p.m. Electrical Engineers: "The Electrolysis of Gold," by Mr. N. S. Keith.

8.30 p.m. Antiquaries.

FRIDAY, March 15, 8.30 p.m. Viking Club: "The History of the Inhabitants of Orkney," by Dr. J. G. Garson.

9 p.m. Royal Institution: "The Rarer Metals and their Alloys," by Prof. Roberts-Austen.

SATURDAY, March 16, 3 p.m. Royal Institution: "Waves and Vibrations," III., by Lord Rayleigh.

SCIENCE.

MATHEMATICAL BOOKS.

American Journal of Mathematics. Vol. XVI. No. 4. (Baltimore: John Hopkins Press.) "La Transformation des Courbes Algébriques," by E. Goursat (pp. 291-298), states two generalisations of a theorem of Luröth's (*Math. Annalen*, ix. p. 163), one of which is seen to be true from the theory of Abelian integrals, the other here discussed is more algebraical in its character. The rest of the number (pp. 299-396) is taken up with a memoir by Mr. C. Chree, entitled "Isotropic Elastic Solids of nearly Spherical Form." This is divided into three sections and seventy-two paragraphs. As the whole is headed "Part I.—Equilibrium," it looks as if there is more to follow. The table of contents very clearly indicates the nature of the investigation. This for an accurately spherical surface is one of no small difficulty:—"For even a slight departure from the spherical form the increase of difficulty is so considerable, that, so far as I know, the only problem of the class successfully treated hitherto is that of a nearly spherical solid exposed to gravitational force, but free of all surface forces."

Mr. Chree claims novelty for his method, and thinks that it will be serviceable in other branches of applied mathematics.

American Journal of Mathematics. Vol. XVII. No. 1. (Baltimore.) "Une Transformation de Mouvements," by P. Appell (pp. 1-5). This short note discusses a problem by M. Elliot (*Comptes Rendus*, 1893), and a kindred problem by M. Mestcharsky (*Bulletin des Sciences Math.*, 1894), as particular cases of a certain transformation of movements. A like transformation is suggested at the end of the note. An extract from a letter of M. Hermite to Dr. Craig (pp. 6-10) gives the result of an investigation of the asymptotic value of $\log(a)$, where a is a large number. "The First and Second Logarithmic Derivatives of Hyper-elliptic σ functions," by Oskar Bolza (pp. 11-36), extends some elliptic function theorems to hyperelliptic functions. "La Définition de la Limite d'une Fonction: Exercice de Logique Mathématique" (pp. 37-68) is a closely reasoned article by Prof. Plond, the method of which is influenced by the following extract from Condillac (cited by the author):

"Tout l'art de raisonner se réduit à bien faire la langue de chaque science. Plus vous abrégerez votre discours, plus vos idées se rapprocheront; et plus elles seront rapprochées, plus il vous sera facile de les saisir sous tous leurs rapports."

Dr. McClintock's "Theorems in the Calculus of Enlargement" (pp. 69-80) is a continuation of his essay in vol. ii. (pp. 101-161). The paper was read at the last August meeting of the American Mathematical Society. A. S. Chersin, in his note on Foucault's Pendulum (pp. 81-88), considers the motion when account is taken of oscillations of any finite amplitude and of the rotation of the earth about its axis. The mathematician "illustrated" is M. E. Pickard.

On the Use of Detached Co-efficients in Elementary Algebra. By J. D. Paul, R.N. (Cambridge, Deighton, Bell & Co.) The author's object is to compare the elementary operations in algebra with those corresponding to them in arithmetic, to demonstrate how the algebraical work may be conveniently done in certain simple cases by using the co-efficients detached, and to encourage symmetry of work in dealing with more complicated expression. We have read this pamphlet and picked up one or two plums, for the writer has put his case clearly and carefully. It is necessary to read the first two or three pages, as in these are explained terms which the writer introduces and freely uses.

Integral Calculus for Beginners, with an introduction to the study of Differential Equations. By Joseph Edwards. (Macmillans.) This, like the same author's allied work on the differential calculus, is admirably adapted to the end he sets before him—viz., to form a sound introduction to the study of the integral calculus suitable for a student beginning the subject. It contains a clearly reasoned out *first* course of reading, adapted to readers who intend to go on to applied mathematics, hence it is that Mr. Edwards provides a sketch of the methods of solving elementary differential equations, to the inclusion of such forms as are to be met with in works on analytical statics, dynamics of a particle, and the elementary parts of rigid dynamics. Though we have done little more than test an exercise here and there, these are so numerous that it would take some time to try them all. We have read the text carefully and have not detected any critical errors, but have greatly enjoyed the renewal of an old love in this modern guise, for we have the hyperbolic functions *et id genus omne* in sufficient force for the class of readers catered for. On p. 152, ex. 20, we note that it is not stated what it means, doubtless in the original examination paper it was defined. The little book has our best wishes for success.

The Elementary Properties of the Elliptic Functions. With examples by A. C. Dixon. (Macmillans.) The audience for such a work as this is necessarily a limited one. Prof. Dixon indicates it thus: "The object is to supply the wants of those students who, for reasons connected with examinations or otherwise, wish to have a knowledge of the elements of Elliptic Functions, not including the Theory of Transformations and the Theta Functions." The author owns his obligations to Prof. Cayley's work and also to Dr. Glaisher's lectures. Though a small book, it goes into the subject in sufficient detail for the student, and in an appendix there is a note on the history of the notation of the subject. Here also there are several figures illustrating the graphical representation of Elliptic Functions. There are numerous examples from examination papers.

OBITUARY.

SIR HENRY RAWLINSON.

By the death of Sir Henry Rawlinson we have lost one of the half-dozen Englishmen of this century whom the world will always reckon among its great men. More than any other single scholar he contributed to the grandest philological achievement of our time—the decipherment of the cuneiform inscriptions; and all of his life that could be spared from official duties was devoted to the elucidation of this supreme discovery. Of late, his vigorous health had failed him; and he succumbed to an attack of influenza on March 5, in the eighty-fifth year of his age.

Henry Rawlinson was born in 1810, at the little village of Chadlington, in Oxfordshire, being the elder brother of George Rawlinson, for many years Camden professor of ancient history at Oxford, and now canon of Canterbury Cathedral, whom he assisted in his standard work on Herodotus. His only education was obtained from a private school at Ealing; and at the early age of sixteen he sailed for India, with a cadetship in the Bombay Native Infantry. But he was destined to pass but a very small portion of his active life in India. In 1833 he was sent to Persia, to assist in organising the army of the Shah; and henceforth he belonged to that race of military "politicals" who found employment in the disturbed state of the North-West frontier. The prototype of these "politicals" was Sir John Malcolm; the boldest of them was

the ill-starred Alexander Burnes. Among Rawlinson's immediate contemporaries were Eldred Pottinger, Darcy Todd, and James Abbott, of whom the last survives him. Two more of about the same generation were Henry Lawrence and James Outram. At the time of the First Afghan War Rawlinson was fortunate to find himself the chief political officer with General Nott, whose policy of retiring from Kandahar through Kabul he strenuously supported. For his services on this occasion he obtained a military C.B., and the doubtful honour of the Star of the Durani Empire. In 1843 he was appointed consul at Baghdad, and there he remained, with the higher title of consul-general, until he finally retired from active service in 1856. His brief mission as envoy to the court of Teheran, and the few years that he sat in Parliament as a Liberal, may be passed over. Except for these interludes, he was a member of the Indian Council from 1856 almost continuously until his death.

It was in the thirties, during his early service in Persia, that Rawlinson's interest was first aroused in the cuneiform inscriptions. At that time Grotefend had indeed found the key, but no one was able to make proper use of it. The scholars of Europe had tentatively interpreted some dozen words, and had settled two or three grammatical inflexions. Many were on the right track, and even if Rawlinson had not decisively led the way, it is probable that others would soon have gained the prize: either the humble India Office clerk, Norris, or the Irishman, Hincks, who both afterwards contributed so largely to extending the results of Rawlinson's discovery. It was Rawlinson's glory, and his alone, to have transcribed with his own hand the famous trilingual inscription of more than one thousand lines on the rock of Behistun; and, with the help of Burnouf's studies in Zend, to have translated that portion of the inscription which is written in the language of Old Persia. The decipherment of the other two languages, Median and Babylonian, was the gradual work of other scholars. But to Rawlinson belongs the credit of having, in his official position at Baghdad, encouraged Layard to undertake the excavations which have enriched the British Museum with cuneiform tablets innumerable. And it was Rawlinson again who, with the collaboration of Norris and afterwards of George Smith, edited those magnificent folios (known to Orientalists as *W. A. I.*), which to this day represent almost the whole of the published literature.

Rawlinson's classical paper on the Behistun inscription—worthy to rank with that of Darwin on natural selection—appeared in the *Journal* of the Royal Asiatic Society for 1846. His other principal work on the subject is *A Commentary on the Cuneiform Inscriptions of Babylonia and Assyria* (1850). He was an active member of the Geographical Society, and he wrote in 1874 *England and Russia in the East*. Of the honours conferred upon him, it is sufficient to mention the Prussian Order of Merit, the foreign membership of the Académie des Inscriptions, and the trusteeship of the British Museum.

J. S. C.

CORRESPONDENCE.

NIMROD, A KASSITE KING.

Oxford: March 4, 1895.

It is only fair to Prof. Sayce that some one should mention that the identification of the Hebrew Nimrod, the son of Cush, or, rather, Kosh (*i.e.*, Kash), with Nazi-Maruttaš (or Murudas), which the professor adopts from Dr. Hilprecht (*ACADEMY*, March 2, 1895, p. 195), was already prepared for by an acute

hypothesis in his own *Criticism and the Monuments* (p. 101).

"We may conjecture," Prof. Sayce there says, "that Nimrod was the first of [the Kassite kings] who planted his power so firmly in Palestine as to be remembered in the proverbial lore of the country, and to have introduced the Babylonian culture, of which the Tel el-Amarna Tablets have given us such abundant evidence."

I have not yet seen Hilprecht's evidently important work, *Assyriaca*, which even the Bodleian Library does not possess. So far as I can form an opinion from Prof. Sayce's notice, Dr. Hilprecht's identification seems highly probable; and I only wish it could be proved that this Kassite king did "imitate the example of his predecessors in invading the West." But I venture to mention one drawback to the persuasiveness of the hypothesis—viz., that Nazi-Maruttas was defeated at Kar-Istar-akarsal by Ramman-nirari I., King of Assyria, upon which followed a rectification of the frontiers (see Sayce's translation of "Synchronous History of Assyria and Babylonia," *Records of the Past*, iii. 30, where, however, the name is read less correctly). Need we claim complete accuracy for the statements in Gen. x. 11, 12? I think not. It is as the first well-known tyrant and conqueror that Nimrod is mentioned (*gibbôr*), Gen. x. 8. The Hebrew editor illustrates this in v. 9 by an insertion referring to a fragment of a still current proverb or song, "Like Nimrod, a divinely mighty hunter" (that is, one whom God Himself would recognise). Verse 10 continues v. 8, and gives statements not literally correct. Did the editor give the original meaning of the proverb or song-fragment correctly? May not Herder, after all, be correct, and the hunting referred to be that of the conqueror who leads back many captives (*cf.* Jer. xvi. 16, Hab. i. 14, 15)? That the Babylonian kings were also hunters of wild animals is, of course, undisputed. But why should a single Kassite hunter (*ex hyp.*) be singled out in the old song for admiration? If "hunter" is to be taken literally, one must really perhaps fall back upon Izdubar-Gilgames, the legendary hunter-king of Erech.

T. K. CHEYNE.

BABISM.

I have personal and intimate knowledge of the present leaders of the Babist movement in Persia, the four sons of the late Mirza Hussien, who are political prisoners in Akka, though the Shah within the last twelve months has repealed the penal laws against the sect, and is now very friendly.

These princes have a large library of books written by their father on the peculiar doctrines of the sect, which aim at nothing less than the reconciliation of Buddhism, Christianity, and Mahomedanism. The father in his will directed his sons to transmit to all the sovereigns of Europe copies of certain of his works, accompanied by an autograph letter.

The late Czar of Russia, since Mirza Hussien's decease, sent to the sons and obtained copies of several of the principal works and had them translated into Russian.

The princes are very anxious to carry out the wish of their late father, and to have copies of the works presented to Her Majesty the Queen; and also to obtain, unofficially, the countenance of the British Foreign Office to enable them to reach the other sovereigns with a similar object. They have furnished me with summaries of the principal works in Arabic and Persian, with the object of having them translated and published in Britain and the United States of America.

H. COTTRELL.

SCIENCE NOTES.

THE anniversary meeting of the Chemical Society will be held at Burlington House in the afternoon of Wednesday, March 27; and in the evening of the same day the fellows will dine together at the Hôtel Métropole. The council propose Dr. A. G. Vernon Harcourt as president, in succession to Prof. Armstrong; and Prof. Roberts-Austen and Prof. Japp as new vice-presidents.

Mr. J. ETHERIDGE, junior, formerly on the staff of the British Museum in the department of palaeontology, has been appointed curator of the Australian Museum at Sydney, in succession to Dr. E. P. Ramsay, who retires by reason of ill-health.

THE evening discourse at the Royal Institution on Friday next will be delivered by Prof. Roberts-Austen, of the Mint, on "The Rarer Metals and their Alloys."

AT the meeting of the Viking Club to be held in the King's Weigh House Rooms, Oxford-street, on Friday next, Dr. J. G. Garson, of the Anthropological Institute, will give a lecture, illustrated with lantern slides, on "The History of the Inhabitants of Orkney."

AT the general monthly meeting of the Royal Institution, held last Monday, thanks were returned to Sir William J. Farrer and Mr. John Douglas Fletcher for their donations to the fund for the promotion of experimental research at low temperatures; and to Mr. Hugh Spottiswoode for a portrait of his father, the late Dr. William Spottiswoode, sometime president of the Royal Society.

THE presidential address delivered by Mr. A. D. Michael at the annual meeting of the Royal Microscopical Society, giving a history of the society, is printed at length in the current number of the society's *Journal*.

PHILOLOGY NOTES.

MESSRS. SWAN SONNENSCHN & Co. have in the press an important work on *The Indian Calendar*, written by Mr. Robert Sewell, of the Madras Civil Service, in collaboration with Mr. Sankara Balkrishna Dikshit. The work contains complete tables for the verification of Hindu and Muhammadan dates for a period of years (A.D. 300 to 1900), and forms the first attempt to carry out in practical form the exact fixation of the astronomical phenomena on which the Hindu calendar depends, and without which no conversion of dates into European reckoning can be safely relied upon. It embraces the whole of India. The calculations have been based on the general tables published by Prof. Jacobi, of Bonn, checked and enlarged by processes invented by Mr. S. Balkrishna Dikshit. The precise position of sun and moon at sunrise on the meridian of Ujjain on the first day of each year of the luni-solar calendar during the period referred to is given, and for the solar calendar the moment of the sun's passing the first point of Aries in each year is entered in time reckoning. Full details for the addition and suppression of months in the intercalary luni-solar years are provided; and where necessary the calculations have been made for true as well as mean intercalations. The solar phenomena have, moreover, been computed by both the *Ārya* and *Sūrya Siddhāntas*. Tables giving the correspondence of months and years in all the Hindu reckonings are provided. There is thus a mass of important information recorded, while a set of auxiliary tables enables the exact moments of the beginnings and endings of *tithis*, *nakshatras*, and *yogas*, to be computed by a simple process. For better ready-reckoning eye-tables have been pro-

vided, which, requiring no calculation whatever, fix the correspondence of dates in both the solar and luni-solar calendars with fair exactness, the deviation being never greater than two days; so that wherever the week-day is given in the document or inscription under consideration, the date can be exactly obtained in the simplest possible manner. The tables are preceded by a complete and exhaustive treatise on the subject. Dr. Schram, of Vienna, has promised to assist the authors by providing them with a table of eclipses visible in India, which will probably be the most reliable yet published.

AT the meeting of the Royal Asiatic Society, to be held on Tuesday next, Mr. Robert Sewell, late of the Madras Civil Service, will read a paper, entitled "Some Buddhist Relics."

REPORTS OF SOCIETIES.

GEOLOGICAL.—(*Annual General Meeting, Friday, Feb. 15.*)

Dr. HENRY WOODWARD, president, in the chair.—After the delivery of the several medals, &c., the president proceeded to read his anniversary address. He first gave obituary notices of several fellows and foreign members deceased since the last annual meeting, including the Chevalier Dr. Josef Szabó (foreign member, 1884); M. Gustava Honoré Cotteau (foreign member, 1891); Prof. George Huntington Williams (foreign correspondent, 1892); William Pengelly (1850); William Topley (1862); Henry Bean Mackeson (1844); the Rev. Edward Hale, Joseph Eickerton Morgan, Lord Swansea, better known as Sir Hussey Vivian (1850); and James Adey Birds. He congratulated the fellows upon the completion of the fiftieth volume of the *Quarterly Journal*, and the preparation of an index for fifty years (now in progress). He referred to the generally satisfactory state of the society's affairs, to the desirability of extending the library, and the inutility of any longer maintaining a museum, the space occupied by which was needed for books. On the subject of finance the president expressed the opinion that sufficient funds had been invested to safeguard the interests of the society. He alluded to the loss sustained by the retirement of Prof. Wiltshire, who had held the office of treasurer for thirteen years. He also commended to the fellows the council's selection of Dr. Blanford to succeed him in that office as likely to be very beneficial to the society. The president advocated the desirability of admitting ladies to the evening meetings, and referred to a number of instances in other societies where a similar privilege had been accorded to them. He then proceeded to give a brief summary of "Some Points in the History of the Crustacea in Palaeozoic Times." Referring largely to the papers and memoirs published during the past thirty years, and more especially to those in the society's *Quarterly Journal*, he described the researches of Salter, Hicks, Woodward, Lapworth, Linnarsson, Holm, Brügger, Schmidt, Peach, and Home, and of C. D. Walcott. Referring to the search for the limbs in Trilobites, he mentioned the discoveries of Billings, Mickleborough, Matthews, Vaillant, C. E. Beecher, and C. D. Walcott, of H. M. Bernard, and others. Under the Phyllopora and Ostracoda he referred to the researches of Packard, Salter, Rupert Jones, Woodward, McCoy, Barrande, and Clarke, dwelling specially on the recent genus *Nebalia*. He alluded, also, to the lifelong labours of Prof. Rupert Jones on the Ostracoda. He hoped next year to complete the new Palaeozoic and the Secondary and Tertiary Crustacea. This portion of the address was illustrated by diagrams of various forms of Palaeozoic Crustacea.

ARISTOTELIAN.—(*Monday, Feb. 18.*)

BERNARD BOSANQUET, Esq., president, in the chair.—Mr. J. N. Muirhead read a paper upon "The Nature of Hypothesis." He criticised Jevons's view, that scientific theory differed essentially from the deductions of mathematics or the intuitions of sense in respect to the ground upon which it rests.

The view in question reposed on a false assumption as to the part played by ideas in what we call percepts, and in the constructions of space and number. The data of sense and the mathematical sciences rest upon conceptions whose only ultimate justification is that they are necessary in order to harmonise our experience. And this also is the ground of scientific theory. In accordance with this view, the truth of an hypothesis was shown to be established, not merely as the most probable by the negative process of excluding an unknown multitude of rival hypotheses, but, as a scientific certainty, by a positive movement consisting on the one hand of "moulding" the assumed conception to the facts, and on the other of "individualising" the facts by means of the conception. When this coalescence of hypothesis and fact had taken place, as in some of the great generalisations of modern science—e.g., the nebular theory of the planetary system, and the theory of natural selection—it was as irrational to suggest that the true explanation might be something quite other than at present acknowledged, as to affirm that the facts themselves might be other than they are universally acknowledged to be. A possibility for which no positive ground could be alleged was not a possibility at all.—The paper was followed by a discussion.

METEOROLOGICAL.—(Wednesday, Feb. 20.)

W. INWARDS, Esq., president, in the chair.—Mr. W. Marriott gave an account of the thunderstorm and squall which burst over London so suddenly on the morning of January 23. It appears that this storm passed across England in a south-south-easterly direction at the rate of about 47 miles an hour, being over Northumberland at 4 a.m., and reaching the English Channel by 11 a.m. Thunder was first heard in the vicinity of Leeds, and accompanied the storm in its progress across the country. One of the most remarkable features of the storm was the sudden increase in the force of the wind; for in London it rose almost at one bound from nearly a calm to a velocity of 36 miles an hour. This sudden increase of wind caused considerable damage; and at Bramley, near Guildford, twenty-eight trees were blown down along a track 1,860 yards in length.—Mr. E. Mawley presented his report on the Phenological Observations for 1894. Between the third week in March and the third week in May plants generally came into blossom in advance of their usual time, and towards the end of April the dates of first flowering differed but little from those recorded at the same period in the very forward spring of 1893. The cuckoo made its appearance even earlier than in the previous year. The year 1894 was a very productive one, and both the hay and corn crops proved unusually heavy; but much of the latter was harvested under very trying conditions as regards weather. The frosts of May 21 and 22 entirely destroyed the previous prospect of a glorious fruit season. Indeed, the only really good crop was that of pears, which were singularly abundant throughout nearly the whole of England.

CLIFTON SHAKESPEARE SOCIETY.—(Saturday, Feb. 23.)

MISS M. CATHARINE SMITH in the chair.—Miss Katherine G. Blake read a paper on "Character in 'Every Man in his Humour.'" The opening of the play discloses that good sense and that wisdom which are born of knowledge of mankind. Knowell rises into nobleness in his perception of the depths of life. The brainless Stephen's innate vulgarity and folly are well brought out. In calling impertinence to aid his lack of wit, he adopts the too common mode of ill-breeding and weakness. In old Knowell's decision in reference to his son we have an exquisite piece of knowledge of human character, in the delineation of which the very first scene of the play shows Ben Jonson to be a master. The two "Gulls" are well differentiated. The banter between Matthew and Bobadill is very excellent fooling. As the play advances the situation becomes grave—absurdity, folly, and deep tragedy all interwoven in its web, yet shot with sunshine in its web. Beneath the rampageous fun and the comical scenes lies deep philosophy of life. For this and for its illustrations of the manners of the period

those who know only this play of the author's might, when making a pilgrimage to Westminster, add their whispered tribute of admiration to "rare Ben Jonson"!

FINE ART.

Masterpieces of Greek Sculpture. By Adolf Furtwängler. English Edition by Eugénie Sellers. (Heinemann.)

LESS than a year ago there appeared in the ACADEMY a criticism of Prof. Furtwängler's *Meisterwerke der Griechischen Plastik*, from the learned pen of Prof. Percy Gardner. The readers of this journal having thus been presented with the most competent professional criticism of the German archaeologist's remarkable work, I feel the more at liberty to speak of the impressions awakened by Miss Sellers's splendid English edition thereof in the mind of the mere unarchaeological outsider. For, after all, books are not written exclusively for the authors of similar books, nor is knowledge effectually imparted only to those who can decide *ex cathedra* whether—for the reasons mentioned in the epigram on the late Master of Balliol or others—it is knowledge. Above all, this is the case when we enter on to the domain of art—of art which, however properly it may be regarded as so much matter for scientific investigation, however properly it may be treated by historical methods and employed as historical evidence, is yet, originally and in the last resort, a matter of perception and sentiment, a product of the human soul, which would never have been produced except because it is enjoyable.

Now, it strikes me, always as an outsider to all archaeological science, but, on the other hand, as a person who has sought pleasure chiefly and constantly in the domain of art, that Prof. Furtwängler's book differs very singularly from whatever archaeological literature of recent times I have happened to peruse, in the very remarkable fact that, like the great book of Winckelmann, it does actually increase enormously the possible pleasure of the unlearned, by bringing them straight into the presence of antique art. The impression I have had (and for this reason I hope the book may be very widely read) is not the impression of having been made to listen to quotations from documents, or to chains of arguments, but of having been for happy hours in a splendid gallery—nay, in some happier land and time, before galleries had been invented, when marble gods and goddesses and bronze heroes and athletes rose in the clear air on pediments or stood free under trees and at cross roads.

That such should be the case would be denied by any person who had merely dipped into the book at random, and it would be denied most probably by the professional archaeologist who was attracted by isolated points of controversy. For there is an immense difference between the total impression left by a book and that left by its constituent passages. Fixing our attention analytically on any separate section of Prof. Furtwängler's book, we may feel that his arguments or his evidence are very possibly at fault: that it is quite possible

that some other archaeologist, or this self-same archaeologist, may reverse a judgment upon some individual statue; we may even feel that the final judgment on that statue is a mere detail, counting for little in our intimacy with the antique at large. But reading section after section, chapter after chapter, the impression must remain that few writers have had so organic a conception of Greek art as a whole, or of separate Greek masters taken each as a living phenomenon, since the time of Winckelmann. This comparison with Winckelmann is no random one. It often happens in the development of an art, and I therefore presume it may happen also in the development of a science, that the man who first draws it out of limbo also sketches out completely its future shape. The absence of detail allows in this early stage a large sweep of intuitive vision such as becomes impossible later on; and the formula of the mature intellectual product is given with marvellous certainty at the very beginning of its existence. Thus the mission of Italian painting is shown with surprising completeness by Giotto, who, just because he is unhampered by detail problems which could arise only later, is able to give us a synthesis realised again only by Michel Angelo, Rafael, and Titian, at a time when detail problems had been in their turn overcome.

Thus it would seem to have been with archaeology. In the middle of the eighteenth century, among people whose artistic ideal was Guido and Guercino, and whose conception of Greece was that of a purely literary country, Winckelmann was able, by putting together a comparatively small amount of written evidence, by examining a comparatively small number of statues, to obtain a conception of Greek art as distinguished from any other art, and of the various types, historical and aesthetic, of Greek art as differentiated among themselves, to which, after nearly a hundred and fifty years of most laborious detail studies, modern archaeology appears to be undoubtedly reverting. The thorough knowledge of a certain number of undoubted originals has cured archaeology of that contempt for copies which obtained when the fact of some statues being originals and others copies was still comparatively new. The intimate study, for instance, of the Olympia Hermes has made people understand that dozens of inferior statues contain an infinitely large proportion of the qualities of Praxiteles. The intimate study of the forms of Periklean art in such originals and copies as can now be sworn to has enabled, for instance, Prof. Furtwängler to recognise an admirable copy of a Phidian Athena in a certain head at Bologna, which the present writer can remember hearing actually dismissed by a purist of twenty years ago as a Renaissance forgery. Similarly, the closer knowledge of the style of the truly fruitful periods of Greek sculpture has justified the popular instinct which recognised the most captivating qualities in the Belvedere Apollo and the Venus de' Medici.

From the historical point of view, this return to the judgments of Winckelmann

and his brilliant contemporary Visconti is due largely to the gradual recognition that the statues which have come down to us are, with very few exceptions, not originals but copies; and being copies, are copies not of second-rate works of periods of decline, but of the most illustrious masterpieces of the periods recognised as those of perfection. Hence, in a curious fashion, we return, by the very fact of being possessed mainly of copies, to much the same position that was occupied by Winckelmann when he supposed, as I think he undoubtedly did, that the world possessed a large number of actual originals. We find ourselves once more before the same statues, once more trying to do justice to the magnificent qualities which increase, instead of diminishing, for our more subtle and more respectful eyes. Nor is this all. Is it not conceivable that the splendid concentration of students on the historical and documentary side of archaeology may be gradually getting rid of the problems thus exclusively considered; and that archaeology may be on the point of passing out of the hands of people who merely read into the hands of people who, above all, *see*? Where art is the subject of study, the moment must come when the problems cease to be such as concern the historian and become those of the artistic morphologist: nay, of the student of the vital laws discernible in this great branch of intellectual life. The questions will then be questions no longer of dates, but of form and of quality, of the biological necessities which explain styles, schools, and masterpieces. That such a transition is coming in archaeological study is evident from Prof. Furtwängler's book. Its genial quality depends not upon the ingenious mustering of facts and deducing of theories, but upon the application, however tacit, to Greek sculpture of the morphological method first formulated with regard to painting by the late Giovanni Morelli.

It is this which makes Furtwängler's book so fascinating. While he is apparently weaving historical hypotheses about dates and places, we feel that he is in reality looking at the statues with that constantly increasing knowledge of what constitutes Myron, Pheidias, Polycleitos, which is a kind of intuition of organic necessities due to the perfect training of an originally exquisite artistic sensitiveness. What if he makes a mistake, if he discover to-morrow that the statue which he gave to Lysippus is really by Skopas, that the torso which he took for an original is really a copy? This merely shows that the method he pursues is the right one, is the method which gives a daily increasing intimacy with the differences and similarities constituting artistic individuality, a daily increasing intuition of those organic harmonies which separate an original from even the finest copy.

Now the Morellian method, as practised by Prof. Furtwängler, is after all only the systematic development of the method unconsciously applied to art by all who are really fitted to deal with it: the instinctive application of loving and reverent attention, the passionate looking at the work of art and learning its most intimate details, to which, a hundred and fifty years ago almost,

we owed the first (and already so complete) discovery of antique art by Winckelmann.

In speaking thus of Prof. Furtwängler, I wish to say also how ready and sympathetic a disciple he has found in his English editor. In the additions made to the German original, and particularly in the identification of the so-called "Aberdeen Head" as an original masterpiece closely connected with the Olympia Hermes, Miss Sellers has shown that she also has the rare inborn gifts, the rare willingness to train eye and sensitiveness, which alone can bring the archaeologist into the real presence of the antique.

The splendid set of photographs illustrating this volume are also a significant indication of the new development of archaeology. It has been said, with justice, that the critical method of Morelli could never have originated without the invention of photography; similarly, without photographs and casts archaeology can never get nearer to its real subject-matter. For archaeology, as Winckelmann instinctively recognised, and, as will doubtless become plainer to us from day to day, is not an historical science, but a science uniting the methods of the naturalist with those of the student of human thought and emotion.

VERNON LEE.

THE ROYAL SOCIETY OF PAINTER-ETCHERS.

THIS year the Painter-Etchers—if they make no new revelation—abandon more than ever the impossible attempt to reconcile popularity with excellence, and prettiness with Style. That a very large proportion indeed of the work which is exhibited has been executed in the true spirit of the frank etcher, or of the original engraver, economical of means, may perhaps be the best thing that may be said for the show; but it is saying a good deal—it vouches for the wholesomeness of aim of most of the exhibitors. Of the very deliberate work of the engraver, the best is doubtless that of Mr. Sherborn. Nothing can hope to vie with him. He is in the direct line of descent from the German "Little Masters." His show of book-plates is not equal to that which he made last year, yet is the little group of a high order. We are not sure that Mr. Charles Holroyd, in the extreme deliberation of his design in such pieces as the first and second of his "Icarus" series, does not come next to Mr. Sherborn; and the classic feeling—the alliance of simplicity with style—which we have always noted in him, is pleasingly evident in "The Temple." The range of Mr. Strang is witnessed to sufficiently by performances so different, both in spirit and in style, as his "Hangman's Daughter" and his portrait of Lord Justice Lindley. His technique is as various as are his themes; and whatever he produces is a thing stamped upon the memory, whether you enjoy it or not. Mr. Frank Short, who, unlike Mr. Strang, is an interpreting engraver, and interprets now in etching, now in mezzotint, is as an original artist less prolific and with manner less pronounced. This year his quaintest, most engaging plate is that which consists mainly in the presentation of a Dutch steam tramcar, beyond whose engine and whose tunnel-like roof is seen a glimpse of the Dutch country, with a windmill rising above the low horizon. Mr. Oliver Hall sends several frank, excellent, and very spirited sketches of rural scenery in the North: now trees, now open country; and Mr. Burridge—a new name—follows, it

seems, in his wake. If Mr. Cameron would but allow himself to dream a little—to "put colour, poetising," in Mr. Browning's phrase—upon the subject of his choice, he would be more interesting than fine judges find him at present, though he could hardly be more thorough. And, perhaps, in a certain measure, that, too, is true of Mr. C. J. Watson. The charming air of mystery, the sense of something beyond the mere recorded fact, gives nearly always added value to the prints of Colonel Goff. His "Apple Tree" and his "Pine Trees at Christchurch" are careful, reticent, dignified studies, to which the credit of being pictures also cannot be denied. Mr. Charlton makes some progress this year; and Mr. Dalgleish has one or two good dry-point figure pieces. Had Mr. Monk studied Meryon's "Morgue," he could not have presented much more appropriately his "Strand Mortuary." Mr. Legros is always dignified, imaginative, and austere—as dignified, as imaginative, as austere to-day as thirty years ago.

NOTES ON ART AND ARCHAEOLOGY.

MR. HARRY QUILTER has promised to deliver the inaugural addresses at the Liverpool Art Gallery and the Royal Birmingham Society of Artists at the opening of their spring exhibitions this year. As the collection of the latter gallery makes a special feature of the works of the late George Pinwell and George Mason, Mr. Quilter would be much obliged by any owners of pictures by these artists who may be willing to lend them for exhibition communicating either with himself at 21, Bryanston-square, or the secretary of the Society, Mr. Jonathan Pratt, New-street, Birmingham. Mr. Quilter would also be very grateful for any biographical information relating to the earlier years and art studies of George Pinwell, upon whose work he is writing a critical essay for the Birmingham catalogue.

THE exhibitions to open next week include: the Royal Institute of Painters in Water-Colours, in Piccadilly; a series of pictures by Mr. J. Denovan Adam, illustrating the months in Scotland from January to December, at the Dowdeswell Galleries; and two collections of water-colour drawings, "Romance and Reality," by Mr. E. F. Bownall, and "The Beauties of Town and Country," by Mr. H. D. Shepard—at the Japanese Gallery—both in New Bond-street.

WE may also mention that the seventeenth spring Exhibition in the Atkinson Art Gallery of the Southport Corporation opened this week.

SUNDAY Clubland—an association which has been formed to provide Sunday evening entertainments of a high class and varied character—will be inaugurated on March 24 by a special private view at the Royal Institute of Painters in Water-Colours. It is intended that the entertainments shall include not only orchestral concerts and dramatic recitations, but also the reading of papers on subjects of general interest.

MR. GEORGE ALLEN has nearly ready for issue a set of eight designs by Mr. Walter Crane, illustrating "The Merry Wives of Windsor," which have been reproduced in facsimile by the dallastype process.

WE quote the following from Reuter's Correspondent at Cairo:—

"As the result of their deliberations at Philae in regard to the measures to be taken for the protection of the temples from injury by the construction of the new Nile reservoir, Mr. W. E. Garstin, Under-Secretary of State for Public Works, and the archaeologists with whom he has been in consultation are unanimously of opinion that

nothing can be finally settled on the point until the mass of debris and the mud-brick erections which cover a large portion of the island are removed and the underlying masonry is laid bare. This masonry will have to be subjected to a scientific examination, in order that a solution of the many vexed questions concerning the age of the Philæ temples, &c., may be arrived at. Mr. Garstin therefore asks the Government to grant sufficient money to carry out the above work, which he says is of the highest importance.

"No fewer than eighty-six plans for the proposed new Egyptological Museum have been sent in, not only from Egypt, but from all the countries in Europe and from America. The premiums will be decided shortly."

MUSIC.

RECENT CONCERTS.

DVORÁK'S Symphony, "From the New World," was admirably performed under the direction of Mr. Henschel at the eighth London Symphony Concert on Thursday evening, February 28. The skilful workmanship and delightful colouring in the work form its strong points; the subject-matter, with exception of that of the Largo—which, by the way, was interpreted with the utmost delicacy—its weak one. Themes based on negro tunes and Indian airs are not the stuff of which symphonies should be made. It was an interesting experiment on the part of the composer; but the result scarcely justifies a second attempt. Dvorák is capable of higher things. The programme concluded with Goldmark's Overture to "Sappho," a recent work, supposed to be intended for, or inspired by, Grillparzer's classical drama of the same name. It is a showy piece of music, but its peculiarities, its skill, passion, and its glowing instrumentation strike one more than the originality of the thematic material. Goldmark owes much to his predecessors. Mme. Angarde played the Scherzo from X. Scharwenka's Pianoforte Concerto in B flat minor in a clear, crisp manner. Why, it may be asked, was only one movement of the work given? Are not the others also deserving of a hearing? The Scherzo is a light, elegant piece, pleasing, but not particularly striking. Mrs. Henschel sang Wagner's "Der Engel" and "Attente," accompanied on the pianoforte by her husband.

M. Siloti gave a pianoforte recital at the Prince's Hall on Monday afternoon. The programme opened with Mendelssohn's "Variations Sériuses," and these were cleverly performed, although the execution was not invariably clean. The piece itself, like Beethoven's C minor Variations, appeals to the pianist rather than to the poet, unless, which is rare, the two happen to be rolled up into one. Beethoven's Sonata in A flat (Op. 110) came next, and although the *Arioso dolente* and some portions of the Fugue were interpreted with feeling, the reading, generally, left a cold impression. The difficult major section of the *Allegro molto* was given with wonderful neatness, but very fast, as if the player were in a dreadful hurry to get it over. There followed a group of short solos by Russian composers with long names—Glazomoff, Rachmaninoff, Arensky, Tschaiikowsky, and Balakireff. M. Siloti may be praised for thus running out of the common groove. Some of the pieces, it is true, were chiefly remarkable for difficulty; but a *Prélude* by Rachmaninoff, and a piece, entitled "Péous," by Arensky, proved characteristic, and, therefore, interesting. Schumann's *Etudes Symphoniques* were also performed. The playing in some of the variations, and especially in the finale was brilliant; but the reading, on the whole, lacked poetry. M. Siloti is an executant of very high order, and

plays with marked intelligence; he excels in music of the modern school.

The pupils of the Royal College of Music gave an interesting "Schubert" concert on Wednesday afternoon. The programme included the D minor Quartet, and the pianoforte Trio in B flat, which latter work was bravely interpreted by the Misses R. Howell, E. Smith, and G. Toms. Some of the composer's best songs and three of the numbers of the Moments Musicaux were also given. The new edition of Schubert's works by Messrs. Breitkopf is nearly completed, and the quantity of vocal music now appearing for the first time shows that the Royal College students may often indulge in Schubert songs without incurring the charge of vain repetition.

J. S. SHEDLOCK.

MUSIC NOTES.

WITH a view to the revival of Irish music, a committee has been formed at Dublin, under the chairmanship of Prof. C. Villiers Stanford, to make arrangements for holding a Feis, or national musical festival, at an early date. The principal objects of the promoters of the movement are: (1) to give the public an opportunity of hearing Irish tunes and melodies interpreted in accordance with the traditional manner; (2) to encourage the publication of Irish airs now preserved in MS. collections, and to secure the notation of such musical fragments as may still be heard in different parts of the country; (3) to render as many of the pieces as possible in the Gaelic language; and (4) to offer such inducements as would give a stimulus to the rise of a new Irish school of composers, who may prove, by their works, that it is possible for Irish musicians to be as truly national in their art as Dvorák and Grieg. The address of the hon. secretaries is 4, College-green, Dublin.

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"the genius of Pheidias had availed to shed, upon the gold and ivory of the physical form, the blandness, the breadth, the smile of the open sky; the mild heat of it still coming and going, in the face of the father of all the children of sunshine and shower; as if one of the great white clouds had composed itself into it, and looked down upon them thus, out of the midsummer noonday."

The writer supposes a sculptor to be presenting the image of Zeus of Dodona,

"who is in the trees and on the currents of the air. . . . Then the very soul of those moving, sonorous creatures would have passed through his hand into the eyes and hair of the image, as they can actually pass into the visible expression of those who have drunk deeply of them; as we may notice, sometimes, in our walks on mountain or shore."

The thought is Wordsworth's, as the name is Blake's, avowedly. So with Dionysus:

"Try to conceive the image of an actual person, in whom, somehow, all those impressions of the vine and its fruit, as the highest type of the life of the green sap, had become incorporate; all the scents and colours of its flower and fruit, and something of its curling foliage; the chances of its growth; the enthusiasm, the easy flow of more choice expression, as its juices mount within one; for the image is eloquent, too, in word, gesture, and glancing of the eyes, which seem to be informed by some soul of the vine within it; so conceive an image into which the beauty, 'born' of the vine, has passed; and you have the idea of Dionysus."

"The spiritual form," then, is interpreted; but why is it the form "of fire and dew"? The answer is contained in three pages of faultless beauty; seek it there, and dream of parching sun and runnels of cool water; and the juice of the grape, and the sap in all green things upon earth.

"The Bacchanals of Euripides" is appended, naturally, to the "Study of Dionysus"; whilst "Hippolytus Veiled" is connected, less closely, through Eleusis, with Demeter. As points of great interest, though subordinate to the legend of Hippolytus himself, we may notice the study of the Attic demes before the age of Theseus; the presentment of Artemis, just at the moment of transition, in her worshipper's belief about her, from the fierce Scythian

deity of the Amazon, his mother, to "the Goddess of the Ambrosial Courts," the object of his own chivalrous devotion; and, thirdly, Aphrodite,

"just then the best-served deity in Athens, with all its new wealth of colour and form, its gold and ivory, the acting, the music, the fantastic women, beneath the shadow of the great walls still rising steadily."

Surely these adornments are strange in the city of Theseus! One misses, in the list of them, the peacocks and apes of Solomon. But what pictures there are of town and country in the essay! Contrast the gloomy splendours of Phaedra's chapel with "the rude stone house" near Eleusis, where her rival dwelt:

"On the ledges of the grey cliffs above, the laurel groves, stem and foliage of motionless bronze, had spread their tents. Travellers bound northwards were glad to repose themselves there, and take directions, or provision for their journey onwards, from the highland people who came down hither to sell their honey, their cheese, and woollen stuff in the tiny market-place. At dawn the great stars seemed to halt awhile, burning as if for sacrifice to some pure deity, on those distant, obscurely named heights, like broken swords, the rim of the world."

In "The Heroic Age of Greek Art" Mr. Pater dwells with manifest delight on the decorative work in many-coloured metals, described by Homer and Hesiod, and shown in actual relics at Tiryns and Mycenae. So, in discussing the sculpture of later times, he points out how important it is not to forget the minor arts associated with it.

"The student must remember that Greek art was throughout a much richer and warmer thing, at once with more shadows, and more of a dim magnificence in its surroundings, than the illustrations of a classical dictionary might induce him to think. Critics of Greek sculpture have often spoken of it as if it had been always work in colourless stone, against an almost colourless background. Its real background . . . was a world of exquisite craftsmanship, touching the minutest details of daily life with splendour and skill."

That gives the keynote of the second part of Mr. Pater's criticism of Greek sculpture, dwelling on the purely visible side of it, omitting now its connexion with myth.

"I have dwelt," he says—"I have dwelt the more emphatically upon the purely sensuous aspects of early Greek art, and on the beauty and charm of its mere material and workmanship, the grace of hand in it, its chryselephantine character, because the direction of all the more general criticism since Lessing has been, somewhat one-sidedly, towards the ideal or abstract element in Greek art, towards what we may call its philosophical aspect."

But in the age of the Aeginetan marbles the Dorian influence grows strong; asceticism, restraint, must have their due. Yet that ascetic element in all Greek life, as well as art, "the saving, Dorian spirit in Hellenism" which Mr. Pater praised so highly in his book on Plato, as well on aesthetic as on ethical grounds, is not made so prominent in these essays, which, though published later, are earlier in date. We hear less of Apollo, more of Hephaestus, the Ionian god, "the 'spiritual form' of the Asiatic element in Greek art." The reaction from intellectualism has led the author to dwell, perhaps, too exclusively on the sensuous

aspects of sculpture, the beauty of material, colour, and metal-work. The balance would probably have been restored, had the series been continued, to include essays on the art of Pheidias. And it must be remembered, on the other hand, that just then the chryselephantine work was in its full splendour, and that the balance is disturbed precisely by the fact that none of that work remains. The historical narrative and the criticisms of particular works of art are admirably lucid and simple, if they are not so rich in the peculiarly felicitous qualities of Mr. Pater's style as the literary chapters which precede them. The whole book is one which every lover of this writer's work will be glad to place beside his *Marius* and his *Plato and Platonism*, whatever opinion he may ultimately form as to his criticism of the ancient world. For myself, I am too grateful, after all, for the gift of so much beauty, to think any state ideal, even Plato's, from which Walter Pater would be an exile.

CAMPBELL DODGSON.

The Recollections of the Very Rev. G. D. Boyle, Dean of Salisbury. (Edward Arnold.)

No one can read these interesting reminiscences without the reflection that Dean Boyle has been a singularly fortunate man, and has deserved his good fortune. It was—who can deny it?—no small bit of luck to have been born a Scotchman; but to have been born just in time to see Sir Walter in the flesh was still greater luck. Indeed, throughout life, circumstances seem to have been always so ordered as to have ensured for this *fortunae filius* a welcome from just the people whom he desired to know, and a fulfilment of most of the hopes which his well-regulated mind had been permitted to entertain.

"Once upon a time," says the Dean, "having lately heard from a college friend, whose father had been Dean of Salisbury, of the charms of the Deanery garden, stretching to the clear water of the Wiltshire Avon, I had laughingly written in a book of 'Likes and Dislikes' a wish to have a river at my garden's end, and to be Dean of Sarum."

The wish was realised in 1880; and in the years that have since elapsed the Dean has had just the opportunity he desired for cementing old friendships, making fresh friends, cultivating his literary tastes, and indulging in the "pleasures of memory." In these he invites the public to share, and we can answer for it that those who accept the invitation will not be disappointed. From the first page to the last there is not a word of unkind criticism or unworthy depreciation in the volume. The friendliness, which has helped the Dean to make and to keep so wide a circle of friends, shows itself in every line, while the pride that he obviously feels in having mixed with many leaders of thought and action is so natural in itself and in its expression that none will find fault with it. His own influence on those whom he has met may have been greater than his modesty would allow him to suppose.

Dean Boyle has, of course, much to say about his Scottish countrymen. Chalmers

Wilson, Henry Cockburn, Lord Rutherford, Alison, Lockhart, and Dean Ramsay were among those who, in the earlier half of the century, made society in Edinburgh famous; and he has something to tell us about all of these, as well as of many others. Of Lord Rutherford his recollections are valuable, for—so far as we know—he has escaped the almost inevitable memoir. Dean Ramsay is presented to us in a very favourable aspect. We had learnt to think of him chiefly as a humorous story-teller. He was more and better than that.

"A talk with Dean Ramsay in his study was great delight. He was a very pleasant companion; and though, perhaps, somewhat timid in expressing his real sentiments, he was, in the best sense of the word, a man of real breadth. He had great influence with many persons of distinction and rank. I know instances of the fearless attitude he maintained when called upon to deliver his mind in family matters, when principle and morality were involved. At one time in my life I was deeply imbued with the views of Pusey and Newman, and began to have grave doubts as to the position of the English Church. A letter of Frederick Denison Maurice's in the *Christian Remembrancer*, at that time a monthly magazine, had attracted me; and I happened to mention it to Dean Ramsay, who strongly recommended me to read Maurice's *Kingdom of Christ*, which he said had been greatly praised by Mr. Gladstone. The character of Gladstone, his extraordinary interest in theology, and his possible political future, were themes on which Dean Ramsay delighted to dilate. Although he had a sincere admiration for his friend, he said that he detected in him a vein of vanity, and on one occasion I heard him utter a remarkable prophecy—it was when Mr. Gladstone quitted Sir Robert Peel's government on the question of Maynooth—that William Gladstone would cause a good deal of trouble to a good many people before his career was over."

As an Oxford man, Dean Boyle has recollections of many contemporaries of more than academical mark. They are too numerous to mention. He does full justice to William Sewall, of Exeter, whose knowledge of Plato should alone entitle him to respect. From Prof. Mozley he learnt much, but confirms the testimony of others as to his incapacity for preaching. Perhaps the two men among Dean Boyle's many friends at this period who most interest us are Clough and Conington. Of the latter he says:

"There was a reality and strength in all his work which made one feel that he was like a great sledge-hammer in the world of literature. When you walked with Conington, you were obliged to feel that your intellect was on the full stretch. He delighted to talk of his favourite authors, and it was marvellous with what accuracy he quoted long passages. Under his influence, for at one time I was his private pupil, I made acquaintance with many books I should otherwise have been ignorant of. During the long period of my intimate friendship with him, I do not think a cross or angry word ever escaped him. . . . As a critic of compositions he was unrivalled. . . . I thought him a better Greek than Latin scholar, but when he was elected to the professorship he made it his object to work his chair in the way most useful to the University. His energy was immense. When once threatened with blindness, he began his well-known translation of Virgil's great poem, in order, as he said, to have resource, if his eyesight failed him."

Many capital criticisms by this great scholar are added; and it may not be generally known that he was candidate for the chair at Edinburgh which Prof. Blackie, whose death we are now mourning, obtained and adorned.

Dean Boyle's circle of friends received some notable additions on his removal to Worcestershire, where his life as a parish priest—first as curate and then as incumbent—was almost wholly spent. He was fortunate in beginning work under such a man as Claughton, who had made Kidderminster a most successful training school for the younger clergy. Association with so good a scholar and so genial a companion as the Vicar was itself an education; and to this must be added the intimacy with the Lytteltons at Hagley, and the Clives at Solihull, of which he has much to record. It is easy to understand that in the Dean's memory these are reckoned as "golden days," and that he dwells upon them with especial fondness. Brought up as a Presbyterian, becoming at an early age an Episcopalian, but yet retaining a warm affection for the Church of his native land, Dean Boyle—even if his temperament had been different—could scarcely have become a High Churchman. Any tendency in that direction which the wonderful influence of Newman might have created was speedily counteracted by an intimacy with Dean Stanley which, begun at Oxford, became closer and closer with advancing years. The sympathy between the two Deans was complete; the admiration of the younger for the elder was unstinted and unqualified. It finds expression on many a page. The last words in this pleasant volume are taken from an unfinished poem of Mrs. Archer Clive; and we are glad to see that the Dean is one of those who have not forgotten her claims to be numbered among the poets of our time. Jeffrey was not an indulgent critic, but from his lips fell the remark, "Three stanzas of *The Grave*, I think, are as fine as anything in Gray's *Elegy*"; and we venture to say such praise is not extravagant.

As years go on the Dean, we hope, will add largely to his store of recollections, and give the world a further opportunity of making acquaintance with them.

CHARLES J. ROBINSON.

Corea or Cho-Sen: the Land of the Morning Calm. By A. Henry Savage Landor. With Illustrations from Drawings made by the Author. (Heinemann.)

MR. LANDOR has given us the book about Korea that at present is most wanted. For information concerning the physical features and political history of the country, we have Oppert, Ross, Dallet, and other writers; while some forecast as to its ultimate suzerainty, when the present war, whose pretext is the condition of Korea, is ended, may be expected from Mr. Henry Norman's forthcoming work. Consequently, the more welcome is information about the social side of Korean life from the point of view of a shrewd and privileged observer. That Mr. Landor is more skilful with the pencil than

the pen may detract from the artistic completeness of his book; but this in no wise affects its value as a straightforward, unvarnished, and often amusing account of the manners and customs of a people in whom recent events have awakened interest.

Leaving Nagasaki in a Japanese steamer on Christmas Day, 1890, that festival being duly observed by consumption of "loast turkey, plan pudding, shelly, boldeau, polt," and other good things, Chemulpo was reached in four days. The "Dai butzu" or "Great God" Hotel is not of a rank to be "double-starred" in future handbooks of Korea—or, to use the native name, Cho-Sen—the varied menu of the s.s. *Higo-Maru* being exchanged for the Barmecide feast of a tin of condensed milk as the single item in a New Year's dinner. However, if food was scant, there was no lack of company; a crowd of Japs, each with his visiting card and salutations of the season, forced an entry into Mr. Landor's presence while he was breaking the ice (for Korea is as cold as Canada) for his morning bath. The New Year is a lively time in Korea. The population breaks out into free fights which last a fortnight; old scores are paid off, and the Lord of Misrule has unchecked sway. But, with the exception of kite-flying, in which pastime old and young alike indulge, the seniors betting thereon with a Derby-like ardour, stone and club fights between teams drawn from villages and guilds, are the national sport in this miscalled Land of the Morning Calm.

The Chosenese are of Mongolian race, with a dash here and there of the Caucasian, chiefly among the upper classes, where white complexions and approximation to "Aryan" type, as Mr. Landor defines it, prevail. Like other travellers, he is struck with the good features of the men.

"Taken altogether, the Korean is a fine-looking fellow; his face is oval-shaped, and generally long when seen full face; but it is slightly concave in profile, the nose being somewhat flat at the bridge between the eyes, and having wide nostrils. The chin is generally small, narrow, and receding, while the lips are, as a rule, heavy; the upper lip turned up and showing the teeth, while the lower one hangs pitifully downwards, denoting, therefore, little or no strength of character. They possess good teeth, and these are beautifully white, which is a blessing for people like them who continually show them. The almond-shaped jet black eyes, veiled by that curious weird look peculiar to Eastern eyes, is probably the redeeming part of their face, and in them is depicted goodness, pride, and softness of heart."

Their appetites are astounding; but as for the women-folk, they must feed on the crumbs which fall from their lords' tables. In everything they have the worst of it, with the exception of being permitted to roam the streets and pay visits after dark. Only on five specified nights of the year are men allowed, under pain of punishment, to walk abroad during the "women's hours." But the privilege accorded to the Korean ladies is of doubtful value, seeing that the streets are perilous at nightfall by the presence of tigers and other beasts of prey, which leap the city walls. Indeed, a drearier life than that of the woman, be she maid,

wife, or concubine, there cannot well be. She is shut up at the age of four or five in a separate part of the house; betrothed as a mere child to a boy whom she has never seen, and may not see till years have passed, when she becomes his appanage and toiling slave. She has no name, being known only as the "daughter of So-and-So," or as the "wife of So-and-So." When she becomes a mother her boys are removed from her care at a very early age, their birth, as in other countries where ancestor-worship has developed into an elaborate cult, being more welcome than that of girls. "Should a woman of the better classes be left a widow, she must wear mourning as long as she lives, and is not allowed to re-marry." Sometimes she performs the ancient rite of the *jamun*, as it is called in Korea, and follows her spouse to the other world; but if she has a son, duty keeps her by his side as one who will pay the family honours to his dead father. Both Confucianism and Buddhism—this last chiefly represented by a parcel of lazy, immoral monks and more reputable nuns—have slender foothold in the country. No bonzes are, under penalty of decapitation, allowed within any Korean city, their unwise interference in politics in time past having proved "an unparalleled nuisance and danger to the constitution." The old Shamanism, which has been the dominant religion of Northern Asia from the dawn of history, is the popular creed of the Koreans. Hence a universal animistic belief, the employment of sorcerers, rain-doctors, and the usual thaumaturgies. The dead being buried on hilltops, it is there that the ghosts congregate.

"No Korean of sound mind or body, however brave or fearless of death in battle, can ever be induced to walk out at night on the mountain slopes, and even in the daytime a great deal of uneasiness is shown by the natives should they have to climb a hill. On such occasions they provide themselves with armfuls of stones, which, as they go up, they throw violently one by one at these imaginary beings; and the hills close to the towns are simply covered with heaps of stones thrown at these mythical dwellers of the mountains."

The *jour des morts* and the *festa dei morti* of France and Southern Italy, which are the lineal descendants of the Roman *feralia*, itself the offspring of a venerable cult of barbarism, have their correspondences in the New Year's Day visit of the Koreans to the burial-places of their dead, with ceremony of prayers and incense, followed by feasting. Pathetic, too, and with a moral to which the Society for Psychical Research might with profit give heed, is the following story with which Mr. Landor concludes his account of the annual function at the tombs:

"A few months previous to my visit to Seoul, a foreigner had visited the king soliciting orders for installations of telephones. The king, much astonished and pleased at the wonderful invention, immediately, at great expense, set about connecting by telephone the tomb of the queen-dowager with the royal palace—a distance of several miles. Needless to say, though many hours a day was spent by his majesty and his suite listening at their end of the telephone, and a watchman kept all night in case the queen-dowager should wake up from her

eternal sleep, not a message, or a sound, or murmur even, was heard, which result caused the telephone to be condemned as a fraud by his Majesty the King of Cho-Sen."

Seoul, the capital, is a city of squalid houses and fetid streets, without a single building of any importance. The hospitality of its foreign residents secured Mr. Landor comfortable quarters; and his repute as an artist, of which the present volume, like its predecessor on *The Hairy Ainu*, affords good evidence, procured him *entrée* to the royal palace and the patronage of the king. Difficulties had met him in his rôle of itinerant portrait painter. On one occasion he had to flee for his life, or, at least, to preserve a whole skin, from an infuriated mother who caught him in the act of sketching her child, the woman, doubtless, being influenced by the common barbaric idea that harm would be wrought the boy through his likeness. Another difficulty arose when one of the royal subjects of his brush was dissatisfied because, being painted in profile, his other eye was invisible. Except that no blood was drawn in this case, the story resembles one told by Catlin. He had sketched one of the Sioux chiefs in profile, and was asked why half the face was left out. Then Shouka, the Dog, taunted the chief, saying, "The white man knows that you are but half a man." Whereupon shots were fired between them, with the result that the part of the face which Catlin had not painted was torn away!

There is a lack of orderly arrangement, with consequent repetitions, in Mr. Landor's pages, seemingly in keeping with the motley scenes through which he conducts us. We wander about the filthy streets of Seoul, watching the white-clothed, unwashed crowd jeering at a dismal procession of condemned men, of starved and livid mien, tied to crosses, and carried on carts beyond the Gate of the Dead, to execution; the mounted officials—a set of corrupt leeches—perched on high saddles on tiny ponies, a footman on each side holding the dignitary in his seat; strings of coolies carrying on wooden frames heaps of the Korean currency—small brass coins of which about three thousand are equivalent to a two-shilling dollar; sentinels mounting guard in baskets filled with rags and cotton-wool; and last, but not least, majesty itself upborne in palanquin; another palanquin exactly its double following or preceding with dummy figure of majesty inside, so that none among the crowd may know in which vehicle the king sits. In taking leave of our agreeable guide, we have only to suggest that should a second edition of the book be called for—a success which it undoubtedly merits—the author will find that its interest will not be lessened, while a certain lack of dignity will be repaired, by the excision of the slangy expressions and feeble puns which here and there disfigure the pages.

EDWARD CLODD.

RUYSBROECK AND MAETERLINCK.

L'Ornement des Noces spirituelles. Traduit du Flamand de Ruysbroeck l'Admirable: et accompagné d'une Introduction. Par Maurice Maeterlinck. (Lacomblez.)

Ruysbroeck and the Mystics. Translated by Jane T. Stoddart. (Hodder & Stoughton.)

THE Flemish monk, Jan van Ruysbroeck, shares with Swedenborg and Jakob Boehme a reputation for spiritual wisdom bordering on madness. There is this difference, however: Ruysbroeck was never constructive, as Swedenborg was; and, again, though an ecstatic, was never seduced by his imagination nor allured by his remotest and strangest fantasies into the actual quagmire of dementia, as happened again and again with the German dreamer, the intermittent wind of whose sanity never did more than rend clear and startling rifts in the cloud-wrack which continuously obscured his mind.

John of Ruysbroeck is so-called because no more of him is known than that he was the monk John who had been born at the little village of Ruysbroeck, between Hal and Brussels. To this day one may see, in the famous Green Valley in the Forest of Soignes, near the Belgian capital, the ruins of the Abbey of Grönendal, which this celebrated monk, mystic, and saint founded in the fourteenth century. Early in life his piety and spiritual illumination marked him out for the service of God. While ever remaining humble and austere simple, in outward aspect as well as in inward verity, he exercised year by year so potent an influence that, from an insignificant parish priest in the church of Sainte Gudule, he became first a hermit of European fame for his sanctity and wisdom, and afterwards the founder of this great abbey. Long before he died, at the patriarchal age of 106, his contemporaries bestowed upon him the cognomen with which his natal name is now invariably associated. The atmosphere of that day was charged with tragic passion as well as passionate tragedy: it was the day, too, of the dreamers who expressed themselves in colour instead of in words—that strange procession of painters who were also rapt visionaries, from the Meister Wilhelm to Jehan de Bruges, the Van Eycks and Hans Memling. Other "passionates" of the spiritual life had caused reverent rumours throughout Christendom, pre-eminently St. Thomas Aquinas and Thomas à Kempis. When Ruysbroeck l'Admirable died, there were those who thought that the man nearest to God, since Christ Himself, had passed away.

No doubt in Belgium and Holland, and to some extent in Germany, M. Maeterlinck's book, published between three and four years ago, has acted as a stimulant to a more thorough study of the life-work of the Brabant mystic. Still, it is unlikely that more than one or two students have the requisite knowledge, patience, sympathy, time, and opportunity for a scrupulous and ordered perusal of the following works, any one of which might discourage even the most ardent occultist: "*Le Livre des Douze Béguines*"; "*Le Miroir du Salut éternel*"; "*Le Livre du Tabernacle spirituel*"; "*La*

Pierre étincelante"; "Le Livre de la Suprême Vérité"; "Le Livre des Sept Degrés de l'Amour spirituel"; "Le Livre des Sept Châteaux"; "Le Livre du Royaume des Aimés"; "Le Livre des Quatre Tentations"; "Le Livre des Douze Vertus"; "Le Livre de la Foi chrétienne"; "L'Ornement des Noces spirituelles." Those enthusiasts, however, who would fain persevere, and are not content with "The Adornment of the Spiritual Marriage," which, with infinite care and skill, M. Maeterlinck has rendered in excellent French, will find revised, simplified, and authentic texts in the reprints of a Flemish society, "De Maetschappij der Vlaemsche Bibliophilen."

I have given the names of Ruysbroeck's works in their French equivalents, as specified by M. Maeterlinck in his scholarly and suggestive essay upon "L'Admirable" and his writings. In this connexion Ruysbroeck's translator has a significant passage:

"Il fallait, pour réaliser un peu, ici comme ailleurs, ces terreurs de l'amour, une langue qui eût la toute-puissance intrinsèque des langues à peu près immémoriales. Or, le flamand la possède et peut-être que plusieurs de ses mots ont encore en eux les images des époques glaciaires [sic]. Il avait donc à son usage un des modes du verbe presque originel, où les mots sont réellement des lampes derrière les idées, tandis que chez nous, les idées doivent éclairer les mots; aussi bien j'incline à croire que toute langue pense toujours plus que l'homme, même de génie, qui l'emploie et qui n'en est que le cœur momentané. . . ."

I am not aware if any other writer has demonstrated the theory of a language having "the intrinsic omnipotence of tongues which are almost immemorial"; but I opine that a scrupulous philologist, even if he allowed that the Flemish dialect possesses this power, would not lightly admit that several of its words contain images dating from the glacial epoch.

The longest, and by some critics considered the most important, of Ruysbroeck's works, is "Dat boec van den Gheesteleken Tabernacule." It is in this book that occurs the most famous passage in the mystic's writings—that passage, at least, most often quoted by mediaeval and later commentators: the interpretation of the spiritual flowers embroidered on the hangings of the tabernacle. Anyone who wishes to read this strange rhapsody, moving and convincing amid all its mysticism, will find it quoted in full in M. Maeterlinck's introduction to *L'Ornement des Noces spirituelles*, along with extracts from the "Interpretations" of the fishes and the several parts of a fish, and of the twelve jewels of the breastplate. It is a matter of regret that M. Maeterlinck did not make a full anthology from the many works of Ruysbroeck, rather than set himself to the rendering of the long, often wearisome, and monotonously repetitive "Adornment of the Spiritual Marriage." He would, thus, have done singular service. He himself admits that "The Book of the Seven Steps of the Ladder of Love" is "one of the most beautiful works of a saint, whose works are all strange and beautiful": a passage from which, if I remember rightly, has been translated by that profound and suggestive writer, Ernest Hello—the passage, I mean,

wherein Ruysbroeck discusses the four melodies of heaven. In all these strange books there is unfolded "the drama of the divine love on the uninhabitable peaks of the spirit": each, emphatically, is "a dark symphony of contemplation."

Let me add, that for those who prefer to read of Ruysbroeck and his work in English, they could not have a more exact and at the same time more sympathetic translation than that of Miss Jane T. Stoddart. Her book, however, is practically nothing more than an English rendering of M. Maeterlinck's essay; for the closing thirty pages consist of selected passages from "L'Ornement des Noces spirituelles," which are neither representative nor in themselves particularly noteworthy.

WILLIAM SHARP.

NEW NOVELS.

Dalefolk. By Alice Rea. In 3 vols. (Hurst & Blackett.)

Into the Highways and Hedges. By F. F. Montrésor. (Hutchinson.)

Madame Sans-Gêne. By Edmond Lepelletier. Translated and edited by J. A. J. de Villiers. (Chatto & Windus.)

The Faded Poppy. By Henry Keane. (Hodder Brothers.)

What Gold cannot Buy. By Mrs. Alexander. (White.)

The Investigations of John Pym. By David Christie Murray. (White.)

The Tree of Life, and Other Stories. By Julius Medley. (Remington.)

THE name of the author of *Dalefolk* is unfamiliar to us, but she certainly deserves to be heard of again. Her novel stands out from the general mass of fiction for its faithful and unexaggerated pictures of Cumberland life. We have no great love for a story that deals with two generations, because it is rather exasperating to get interested in certain characters in the first sixty pages, and then find them killed off and their children taking their place. However, there is a good reason for this in Miss Rea's case, as she shows how a curse is laid upon the family of a Cumberland "statesman" in one generation, and removed in the next. The Rev. Joseph Mosely, the saturnine vicar of Blengdale, is denounced to his bishop through the medium of an anonymous letter. His mind was not very strong or clear before this event, but after it his mental equilibrium becomes seriously disturbed. Slander having associated the name of William Frear, of Miterdale Head, with the anonymous letter, Mosely roundly curses him and all that is his from the pulpit, to the consternation of the whole village and of Frear in particular. If Frear had behaved with a little common sense, the thing might have been put right; but then, where would have been these very interesting three volumes? Instead of having it out at once with the parson, Frear merely says that he will never set foot over his doorstep again. So the curse begins to work, and matters are made worse when the mad

parson falls over Raven's Crag and is killed. Frear had tried to save him, but he gets the credit of his death. Frear soon afterwards dies, and also his wife; and the popular feeling with regard to the curse is intensified by the scheming of a villain who has long been manoeuvring to obtain possession of Miterdale Head. However, just when his plans are at the point of fruition, the whole plot is blown into the air, the name of honest Will Frear is cleared in the eyes of the public, and a happy issue is arrived at by the marriage of his son Hartly with the niece of the man who had really been responsible for the anonymous letter. This story is evidently the production of one who is thoroughly acquainted with the people and scenery she so clearly describes. If the author manifests the same conscientious spirit in succeeding works, she may look to taking an honourable place in fiction.

The story entitled *Into the Highways and Hedges* is strong, and, to a considerable extent, original. The idea of catching a soul on the rebound, like that of Margaret Deane's, by the presentment of a religious ideal, is perhaps not new, but it is elaborated here with exceptional skill. Barnabas Thorpe, as a preacher, is the same type of man as John Burns the political reformer. He lives and feels intensely, and makes others feel that life should be full of earnest purpose. He was a very rough diamond indeed, but if his head was sometimes wrong his heart was right. Sprung from the ranks of the poor, he knew how to sympathise with them, and it gave him more delight to work in the slums than to be received in the mansions of the wealthy. The author observes that he by no means agrees with all Thorpe's opinions; but he justly adds that "the men who fight for their ideals have been, and always will be, the saving element in a world which happily has never yet been left without them." It was because Thorpe seemed perfectly content to lose all that the world in general regard as worth having, that he made such an ineffaceable impression on the soul of Margaret Deane. She left a home of luxury to follow him in his course of self-sacrifice; but she did not love him as a man, though he was her husband, until she understood the depths of his sublime unselfishness. It was when she saw him ready to lay down his own life to shield another that she realised his greatness. A second lover who tries to win Margaret, and who is a great contrast to Thorpe, is likewise a fine study. This book is so admirably conceived and written that Mr. Montrésor's next venture must excite unusual interest.

In *Madame Sans-Gêne* we have a romance of the times of Bonaparte, founded on the play by Sardou and Moreau. As literature it counts for little, but as a story it is both vivid and exciting. It approaches very close sometimes to the vulgar and the questionable, but probably no one who took it up could lay it down till the last page was finished. The jolly, warm-hearted Madame Sans-Gêne is presented to us under three aspects—as washerwoman, *vivandière*, and duchess. Her life had those startling

transformations of which the court of Napoleon furnished many examples; for as the conqueror of Europe could not make the old aristocracy come to him, he was obliged to create his own order of nobility. When the story opens, our heroine becomes the wife of a young sergeant, who, owing to his brilliant deeds in the field, soon blossoms into Marshal Lefebvre and the Duke of Dantzic. Although the Duchess cannot throw off the manners of the wash-tub, and is more than once in danger of emitting "a big, big d—" at the Emperor's splendid court functions, we have a strong liking for her; for she and Lefebvre are almost the only couple who retain the affections of their youth, and conjugal fidelity. It is amusing to read of the Emperor being dunned at the Tuileries for the washing bill which had remained undischarged since his impecunious days as a subaltern. This sketch is full of movement, but we cannot say that the reader would do well in accepting all its piquant details as historical truth.

We desire to speak with moderation, but in our honest opinion *The Faded Poppy* is one of the silliest books it has ever been our lot to read. The author himself calls it "a fragment of Philistine melodrama"; and as there was apparently no excuse why it should ever have been begun, so there is equally no valid reason why it should ever have come to an end. The work is nothing but a series of confused and discursive thoughts on every topic under the sun—from Church ritual to Letty Lind and dancing at the Empire, from Esoteric Buddhism to Shakspeare, Ruskin, Parnell, and John Oliver Hobbes! There is a good deal about magnetic force, and not a little about lunacy. The latter, perhaps, was to be expected, considering the manner in which many of the characters act. We hope that Mr. Keane is young, because that might be a partial excuse for his ill-digested lucubrations; moreover, he would be all the more likely to look back with regret in after years upon this extraordinary literary venture, which, for his sake, we can only wish consigned to immediate oblivion.

Mrs. Alexander's little story, *What Gold Cannot Buy*, is very charming; but the one weak point in it as regards plot is that, when the heroine is introduced into the house of her husband's mother, it is at once too obvious whom she is. This mother is a hard, proud, imperious woman, who has cast off her favourite son because he has married beneath him, as she thinks. The husband goes off on active naval service, and his young wife enters his mother's service as companion, gradually winning that which "gold cannot buy"—her esteem and affection. The studies of character are excellent, and the sketch is simply and naturally written.

Mr. Christie Murray's gifts as a novelist are too good to be wasted on detective stories, even were they of the first order. Having said this, we can admit that the brief sketches collected under the title of *The Investigations of John Pym* are quite up to the mark to which we have been accus-

tomed in similar work by Conan Doyle, Dick Donovan, and others. If the phrase be permissible, Mr. Murray has caught to a nicety the "patter" of the detective storyteller. They are nearly all couched in the same form and style; and when you have read one you have read all, as regards literary workmanship. All the rest consists of the particular nature of the individual crime, and the particular way in which its perpetrator is brought to book. "The Case of Muevos y Sagra" is a creepy story, but it is not the first time that the gigantic Brazilian spider has been used by a villain to aid him in his murderous intents. "The Mystery of the Patent Spur" is, perhaps, the most painfully graphic sketch in the volume.

The name of the author of *The Tree of Life* and the character of his work are in excellent accord, for a wonderful "medley" the book is. All the stories are of an ultra-sensational type. In the first we hear of mysterious "voices"; and there is a crazy old fool who believes in the Tree of Life, the Talisman of Talismans, &c. He astonishes his son by telling him that, as he has been kissed on the lips by a woman, and can therefore never fulfil his occult purposes, he intends to boil him to death in a pot, like a cabbage. This "pleasure," however, he foregoes, and makes him sit down to write out a journal instead. In the second story we have a set of Spanish villains who have sworn to exterminate a certain family. Two people get roasted alive; and a beautiful young girl of high lineage is likewise just about to be sacrificed, when she is miraculously preserved, and in the end marries her rescuer. The third story introduces us to a collection of hardened reprobates, titled and otherwise. Lastly, "The Land of Pearls" relates a story that is quite worthy of the rest, showing how an English family just on the verge of starvation are saved by the arrival of a box of pearls from abroad, which are converted into fabulous wealth. It is difficult to say what flights of imagination Mr. Medley may not attain to if this farrago of ridiculous improbabilities be his first effort.

G. BARNETT SMITH.

CURRENT LITERATURE.

MESSRS. STONE & KEMBALL, of Chicago, have begun the publication of an *édition définitive* of the Works of Edgar Allan Poe, newly collected and edited, with a memoir, critical introduction, and notes, by Edmund Clarence Stedman and George Edward Woodberry, the illustrations by A. E. Sterner. There are to be ten volumes in all, to contain all Poe's "permanent" writings, tales, reviews, and poems. The main object of the editors has been to produce an authoritative text, according to the latest revision of the author in his lifetime. For this purpose, they have had recourse not only to the original issues, but also to the MS. notes in the author's own copies. For the prose, they have been content to print the final form of the text that has Poe's authority, without indicating the divergencies, though they have not been careful to preserve the original punctuation; but for the poems, it is proposed to publish every variant reading, what the editors term "a complete variorum." At present, we have

three volumes before us, containing only a portion of the Tales. The general title is retained, of "Tales of the Grotesque and Arabesque"; but the editors have adopted a sub-classification of their own, and the order is not the familiar one. So far as we have noticed, there is only one actual novelty: a short piece called "The Elk," descriptive of American scenery. We are not told from what source it is taken, though we would not for a moment doubt its authenticity. But, generally, there is something to desire in the matter of bibliographical reference. Perhaps we shall have a complete bibliography of Poe in the last volume—a thing which is much to be desired. Each of these three volumes has a portrait for frontispiece. Two of them are from daguerreotypes, resembling (but not identical with) the photograph in Mr. John H. Ingram's edition. The third, which is engraved from a picture in the possession of Mr. Griswold, shows Poe apparently younger, and without the saturnine aspect. There are also three or four imaginative drawings in each volume, which we cannot regard as altogether successful. Of the two editors, Mr. Stedman contributes a critical introduction to the Tales; while Mr. Woodberry has condensed his Life of Poe into a brief but sufficient memoir. Mr. Woodberry's general attitude, as is well known, is by no means one of unmixed eulogy; and it must be admitted that the correspondence which has recently seen the light tends to confirm the harsh verdict of Poe's earliest biographer, R. W. Griswold. Of Poe's moral character, the less said the better. His work is but one more example of genius, stimulated, if finally crushed, by poverty, misery, and disease. It remains to state that the volumes are admirably printed, on hand-made paper, at the University Press, Cambridge, Mass.

The Troubadours and Courts of Love ("Social Science" Series). By J. F. Rowbotham. (Sonnenschein.) This volume inaugurates a new series, and that auspiciously. It is indeed admirably adapted to its purpose, which is to convey instruction blended with entertainment to ears which are not over sensitive or too fastidious. In part unconsciously, in part on purpose, Mr. Rowbotham writes well down to his audience. When required he pads with the usual stuff about gallant knights and ladies gay, nor does he disdain an occasional "topical" allusion. Of course most of this stuff is poor enough, but somehow it does not jar: he rambles on so confidently, so jauntily, and so good-humouredly that he carries us along without a protest. His remarks are often bombastic or in bad taste, and his style at times meretricious; but his faults are, after all, of the good old conventional kind, and his style is always easy, intelligible, and equable. In short, it has all the elements of popularity. The book will amuse and instruct where a sounder work would be refused a hearing, and we wish it the success it deserves. Mr. Rowbotham's industry and enterprise are prodigious. He has produced successful books on *The History of Music* and on *The Great Composers*, and we believe several epics. In fact he is at present engaged upon an epic which he describes as not only the most important but the "longest" of the present century. Clearly Mr. Rowbotham is something of a literary enthusiast; and one hardly likes, though really one ought, to exhort him to abjure a form of expression which is so unlikely to ensure an audience, and to urge him to confine himself to the sphere for which he is so well fitted. This volume must imply a considerable power of rapid work. It is no mere bookmaking. Granted that much, even of the references, is borrowed straight from standard works, mainly French, the works have evidently been read and care-

fully compared. But beyond them the author has evidently read widely, not only in the old Romance poets themselves, but in cognate subjects. Some of his remarks and notes are sure evidence, especially where they display some individual eccentricity of his own. An immense amount of information has been got into the volume. The author is, however, too versatile and lively to be critically accurate. A story does not lose in his telling, nor does he forego his wonted confidence when he touches on subjects of which he knows little. Thus, in estimating the influence of the First Crusade on the rude Normans and English, he seems not to know that the Normans were not visiting the East for the first time, and that already they had imbibed a tincture of Oriental culture. Again, professing to quote William of Malmesbury, he amplifies and embellishes the anecdotes about William of Poitou, describing quite fully the mock nunnery of courtesans which he founded at Niort. Now Malmesbury does not say he founded one at all, but only that he "talked of" founding one—in short, a mere sacrilegious joke, which after all the Count very likely never uttered. If Mr. Rowbotham embroiders a good deal, it follows that he repeats with gusto the exaggerations and inventions of the old writers: such as the absurd description of the glories of the Caliph's palace (p. 11), where "a sheaf of living quicksilver jetted up in a basin of alabaster, and made a brightness too dazzling for the eye to dwell on." What force known to the Arabs could "jet up" so heavy a metal; and if it did, would there be anything dazzling about it? The old quicksilver lie is very typical. The writers can only have seen mercury in very small quantities. It was precious; its properties were marvellous. So they multiply it at will as an appendage of royalty. Hence the absurd lie gravely repeated down to to-day about the wonderful bed of the Mogul emperor, a silk mattress floating on a tank of quicksilver. The inference was a luxurious springiness and oscillation from the "quickness" or "life" of the "silver." In reality it would depend upon the specific gravity of the great man whether he enjoyed the pleasures of a plank bed, or whether the treacherous metal opened and closed over him for ever. In any case, a few nights of this luxury and the fumes of the mercury would have salivated him into his grave. But these myths die hard. Mr. Rowbotham is, indeed, often inaccurate in his random allusions. Thus he calls Louis VII. the Dauphin of France. In his account of the rise of minstrelsy in England, while properly ascribing much to Eleanor of Guienne, he totally ignores the two queens of Henry I., who were surely the first and greatest patronesses of poetry and music. Again, in throwing doubt on the genuineness of Robert of Normandy's poem on the chestnut groves at Cardiff Castle, he does not ask whether the chestnut was then acclimatised in Wales. We think it was not. These occasional slips are, after all, of no great importance, and are balanced by some very judicious remarks and reflections here and there. Mr. Rowbotham's strongest point, perhaps, is his clear distinction between the terms *troubadour* and *trouvère*, with which we entirely agree. Nor must we forget to praise the extremely clever, ingenious, and often felicitous English versions of troubadour poetry, apparently from Mr. Rowbotham's own pen, especially the "Be m play" of Bertrand de Born, and Arnaud Daniels's sixtine "Lo ferm voler," in which the intense difficulty and intricacy of rhyme is triumphantly grappled with.

WE hasten to give welcome, in however brief a form, to Mr. Henry Nevinson's *Neighbours of Ours* (Bristol: Arrowsmith). It is probably the best book in a series that a local publisher

has made already celebrated; and if we review it in "Current Literature" at all, it is not that we think there is denied to it the chances of an enduring life. Like Mr. Arthur Morrison's *Tales of Mean Streets*—which might have been even better than it is had it owed nothing to the influence of the abrupt methods of Mr. Henley's showy journalism—*Neighbours of Ours* is a book on East-end life. And Mr. Nevinson, like Mr. Morrison, knows his theme: nay, Mr. Nevinson knows his theme from the inside, as intimately as possible, helped thereto not only by experience, but by an imagination sympathetic and quick. He is far less sombre than Mr. Morrison (whom, though we criticise him, we distinctly admire). He has nothing of a *parti-pris*. Realism does not, with him, almost shut out humour. He knows that the poor are helpful, chummy, and that they often know what it is to have a very good time. And if he understands East-end character and circumstance, profoundly, so does he understand Cockney dialect. What a contrast he is in this respect to Mr. Rudyard Kipling, who, when he has introduced the adjective "blooming," and perhaps another uglier one, seems to consider he has done all that could reasonably be expected to bring before us the local colour of the common Cockney talk. Now Mr. Nevinson's characters not only talk Cockney in every line they utter, but *think* Cockney too, and in no other talk but Cockney talk could what they think be expressed. As for the characters, there are several we shall not forget. "Old Parky" is perhaps one of them. An "Aristocrat of Labour" is another. "Little Scotty," with his vocation for the music hall, is as true and as funny as may be. His grandmother, from over the border—austere, yet kind—gives Mr. Nevinson an opportunity, which he takes, of rising once to a fine pathos. And then the fascinating Lina—Lina whom most men found so irresistible—she is a perfectly modern London study! Were it not just a little prolix now and again, we should have no fault to find with this book either as to manner or matter. And it is prolix very seldom. On the whole, *Neighbours of Ours* is rich in observation and thought, full of humanity and humour and admirable tolerance.

The Art of Chess. By James Mason. (Horace Cox.) This book may be considered as supplementary to Mr. Mason's previous work, in which he impressed upon chess learners the impolicy of trusting to mere book knowledge, and the inutility of getting up the openings by rote, as a means of acquiring chess strength. His present volume consists of three parts: on the end game, the middle game, and the openings. The first consists of interesting positions culled from well-known authorities, the majority being examples drawn from the Horwitz and Kling repertory. The valuable portion of the book, which Mr. Mason calls Combination, consists of positions which have all occurred in actual play during the last thirty or forty years, in games won by the leading chess practitioners, and are generally models of the highest art of attack and defence. There are above a hundred and fifty positions selected by Mr. Mason from actual games, given with short explanatory notes on the *modus operandi*, which we are sure no young player could go through without sensible improvement to his chess strength. We think it much to be regretted that Mr. Mason has not in each instance given the names of the players. There are about thirty examples given from Morphy's Games, and, with this exception, the names of the players are seldom recorded. Anderssen's name is attached to a few splendid instances of chess play, of course well known to every experienced player. In looking through the positions, we have come across several with which every

student should be familiar, amongst them being some specimens of Zukertort's genius, to which, however, his name is not attached. As all the illustrations of combination are avowedly taken from actual play, there could be no reason for concealing the names of the players; and it would have added alike to the interest and authenticity of the book if the names of both the players and that of the tournament in which the game was contested had been given in every instance. The idea, however, that Mr. Mason has carried out is an excellent one; and we know of nothing that would be more improving for a young student than to work out thoroughly these fine specimens of play, and prove to his own satisfaction that the win obtained in each instance is absolutely irrefragable. The section on the openings is the least satisfactory part of Mr. Mason's book. It is impossible to give more than the merest sketch of them within sixty pages of large print; but the author is consistent with his own principles, and modestly states that the different lines of play he suggests are not proposed as absolute models, but in order to give the usage, or, in other words, the latest fashion, of the players of the present day. So far as a cursory examination goes, this promise seems to be fairly carried out.

NOTES AND NEWS.

MR. R. D. BLACKMORE has put together some verse-tales for publication this spring. The titles are as follow: "Lita of the Nile"; "Kadisha; or, the First Jealousy"; "Mount Arafah; or, the First Parting"; "Pausias and Glycera; or, the First Flower Painter"; "Buscombe; or, a Michaelmas Goose," &c. The book will be illustrated by Mr. Louis Fairfax-Muckley, and there will also be three illustrations by Mr. James W. R. Linton. Mr. Elkin Mathews is the publisher.

SIR EDWARD BRADDON'S *Thirty Years of Shikar*, which Messrs. Blackwood announce for immediate publication, will have illustrations by Mr. G. D. Giles, and a map of the Oudh and Nepal Terai. A special chapter will deal with sport in Tasmania, of which colony Sir Edward is now Governor.

MESSRS. MACMILLAN & Co. announce *The Great Frozen Land*, being the narrative of a winter journey across the Tundras and a sojourn among the Samyeds, by Mr. Frederick G. Jackson. It has been edited from his journals by Mr. Arthur Montefiore, and will contain illustrations and a map.

MESSRS. G. P. PUTNAM'S SONS announce for early publication a work entitled *The Armenian Crisis—The Massacre of 1894; its Antecedents and Significance*, with a consideration of some of the factors that enter into this phase of the Eastern Question, by Mr. Frederick Davis Greene. The author is an American, who has lived for many years at Constantinople and in the centre of Armenia, during which time he was especially engaged in work to improve the condition of Armenian schools. One especial feature of his book is the presentation of testimony in regard to the late massacre, much of it entirely new, in the shape of reports from American residents, who had opportunity of gathering information at first hand. The volume will contain twenty illustrations from photographs, and a new map of Asiatic Turkey.

MESSRS. CASSELL & Co. will publish shortly the fourth volume of Dr. Robert Brown's *The Story of Africa and its Explorers*, completing the work, with about eight hundred original illustrations.

MESSRS. LONGMANS have in the press a new volume of fishing reminiscences by John Bickerdyke, to be entitled *Days of My Life on Waters*

Fresh and Salt, with a frontispiece in photo-etching and eight full-page illustrations.

The next volume in the series of "Great Writers" will be a *Life of Renan*, written by Mr. Frederic Espinasse.

THE new edition of Balzac's novels which Mr. George Saintsbury is editing for Messrs. J. M. Dent & Co. is to make a beginning immediately with "The Wild Ass's Skin" (*La Peau de Chagrin*). This will be followed at monthly intervals by "The Chouans," "The Country Doctor," and "At the Cat and Racquet," each in one volume. The first volume will contain an etched portrait of Balzac, and a general introduction in which the editor will deal with his subject biographically and critically, while each succeeding story will have a special introduction. The translation will be specially executed under Mr. Saintsbury's supervision; and Messrs. Constable are the printers.

MR. DAVID NUTT will publish, in the course of the summer, *Legends of Florence*, collected and retold by Mr. Charles G. Leland ("Hans Breitmann").

MR. THEODORE WRATISLAW will publish at an early date, through Messrs. Swan Sonnenschein & Co., a play in rhymed verse, under the title of *The Pity of Love*. It deals with the story of Philip von Königsmarck and the Princess Sophia Dorothea of Hanover, the wife of our George I. The action is confined to one day, that in which the gallant soldier met his death at the hands of the Duke of Celle, in requital for his love of his high-born mistress.

CANON BELL will publish immediately, through Mr. Elliot Stock, a volume of essays, entitled: *Some of our English Poets*. The same firm announces *The Divine Surrender*, a mystery play, by Mr. William Wallace.

MR. GEORGE ALLEN announces *Huon of Bordeaux*: a Legend of the Time of Charlemagne, by Mr. Robert Steele, with twenty-four illustrations by Fred Mason.

MR. WALTER SCOTT will shortly publish, in his "Library of Humour," *The Humour of Russia*, translated by Mr. E. L. Voynich, with an introduction by Stepniak, and numerous illustrations by Oliver Paque.

MESSRS. SWAN SONNENSCHN & Co. announce parts ii. and iii. of Mr. E. Belfort Bax's *Social Side of the Reformation*, dealing with the Peasants' War and the rise and fall of the Anabaptists.

MESSRS. HUTCHINSON & Co. will publish immediately Mr. Joseph Hatton's new novel, *The Banishment of Jessop Blythe*, which has been attracting a great deal of attention in the locality where the scene is laid, while appearing in Tillotson's press syndicate. The author has taken his heroine from a strange community of rope-makers, who occupy the cathedral-like entrance to the great cavern of the High Peak.

MR. MAX PEMBERTON'S new story, "The Impregnable City," will shortly be published by Messrs. Cassell & Company. His recent story, "The Sea Wolves," which was issued by the same publishers in the autumn, is already reprinting.

MR. ALEXANDER GARDNER, of Paisley, will publish early in May *Tayside Songs, and other Verses*, by Mr. Robert Ford, illustrated with a portrait of the author. In addition to some of the best poems in the author's former book, *Homespun Lays and Lyrics* (which has been out of print for some time), it will also contain about fifty new pieces.

MESSRS. GINN & Co., of Boston, will publish in April, as the first volume of a new series *Handbooks on the History of Religion*,

The Religions of India, by Edward Washburn Hopkins, Professor of Sanskrit in Bryn Mawr College, giving an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's *Religions of India*, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhist, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West.

MESSRS. W. & R. CHAMBERS have the following books in the press for early publication: *Don*, by the author of "Laddie"; *White Turretts*, by Mrs. Molesworth; *The Brotherhood of the Coast*, by D. Lawson Johnstone; *The Wizard King*, by Mr. David Ker; *Eminent Engineers*: being lives of Watt, Stephenson, Telford, and Brindley.

THE second edition of M. Jusserand's contribution to the *Life of Comte de Cominges, A French Ambassador at the Court of Charles II.*, is about to be published by Mr. T. Fisher Unwin.

THE first volume of the "Century Science" Series will be issued by Messrs. Cassell & Co. in the course of a few days. It will be written by the editor of the series, Sir Henry Roscoe, and will be entitled "John Dalton and the Rise of Modern Chemistry."

MESSRS. CASSELL & Co. have in preparation an entirely new edition of Colonel Burnaby's "Ride to Khiva," which Mr. Gordon Browne will illustrate.

MESSRS. J. M. DENT & Co. announce that the volume which will immediately follow Mr. Raymond's "Tryphena in Love" in their new Iris Library is to be a story by Mr. Guy Boothby, entitled "A Lost Endeavour," illustrated by Mr. Stanley Wood. Then will come an Irish story, "Maureen's Faring," by Miss Jane Barlow; and that will be followed by a volume of Yorkshire stories by a new writer, and a collection of Indian stories by Mrs. F. A. Steel. Other volumes will be translated from the Danish, the German, and the Bosnian.

THE April part of *Chambers's Journal*, which will be ready next week, will include the continuation of Anthony Hope's "Chronicles of Count Antonio," a four-chapter story by Mr. Gilbert Parker, entitled "The Angel of the Four Corners," besides articles on "Humours of the House of Commons," "Our Oldest Colony" (Newfoundland), "Biribi" (an account of French colonial regiments), "Dockisation of the River Avon," and "Snake-Taming," by Dr. Stradling.

ALL Prof. Arber's publications, with the exception of his *Transcript of the Stationers' Registers*, have been taken over by Messrs. Archibald Constable & Co., who in future will be their sole publishers.

A PENSION of £100 a year on the Civil List has been conferred on Mr. William Watson.

THE evening discourse at the Royal Institution on Friday next will be delivered by Sir Wemyss Reid, upon "Emily Brontë."

AT the meeting of the Toynbee Hall Shakespeare Society on March 7 Mrs. C. C. Stopes read a paper on "Macbeth." In the discussion which followed Dr. Furnivall, Dr. Gregory Foster, and the Rev. Ronald Bayne took part.

UNIVERSITY JOTTINGS.

PROF. FRANCIS GOTCH has been elected to the Waynflete chair of physiology at Oxford, vacant by Prof. Burdon Sanderson's appointment to the regius professorship of medicine. Prof. Gotch—who is a B.Sc. of London and an honorary M.A. of Oxford—was for several years demonstrator to Prof. Burdon Sanderson, and now fills the Holt chair of physiology at University College, Liverpool.

THE University of Cambridge has conferred the degree of M.A., *honoris causa*, upon Mr. Henry James Wolstenholme.

THE subject of the Bampton Lectures, which the Rev. T. B. Strong, of Christ Church, is now delivering at Oxford, is "Christian Ethics."

IN Congregation at Oxford, on Tuesday of this week, a new statute was promulgated, in accordance with which, after 1896, only one examination a year will be held in mathematical moderations, as is already the case in all the other honour schools. This examination will be held in Trinity term. At the same time, it is proposed to reduce the total honorarium of each examiner from £40 to £25.

IN the *Oxford University Gazette* there is printed the report of a committee of Council, proposing a scheme for the simplification of the existing system of pass examinations, which will also incidentally diminish the number of examiners. The three principal changes introduced are: (1) The additional subjects in responsions are made identical with the corresponding subjects in the pass final schools, (2) the subjects now offered simultaneously in pass moderations and in the preliminary examination in jurisprudence may henceforth be offered separately, and (3) the subjects in pass moderations may be offered at any time after matriculation. We observe that a candidate for the new honours school in English, who has not already obtained honours in some other school, is required to pass in both Latin and Greek, and also in either logic or mathematics.

THREE public lectures were delivered at Oxford last week: by the Rev. Dr. C. H. H. Wright (Grinfield lecturer on the Septuagint), on "The Times of Antiochus Epiphanes as portrayed in Daniel xi."; by Mr. W. R. Morfill (reader in Slavonic), on "The Malo-Russians and their Literature"; and by Dr. J. Varley Roberts (for the professor of music), on "Madrigals."

AT a meeting held in the Divinity School at Cambridge, on Monday of this week, Prof. Armitage Robinson read a paper on "The Composition of the Early Chapters of Luke's Gospel."

THE following is the speech delivered at Cambridge on March 7 by the Public Orator, Dr. Sandys, in presenting Prof. Charles Rien for the complete degree of M.A., *honoris causa*:

"Viri desideratissimi propter eruditionem multiplicem celeberrimi in loco, laetamur nuper, statuto antiquo in melius mutato, linguae Arabicae professorem nobis dignissimum esse datum. Hodie vero eundem honorem causa artium magistrum creamus, nostroque senatui libenter addimus. Atqui fluminis Rheni in ripa, in Academia Bonnensi, annos abhinc quinquaginta propter eximiam linguarum Orientalium peritiam philosophiae doctor olim nuncupatus est. Ibi de poetarum cujusdam Arabici vita et carminibus commentationem luculenter conscripsit; ibi, cum collega doctissimo consociatus, linguae Sanskriticae thesaurum copiosissimum edidit. Postea in Musco Britannico codicum Orientalium custos nominatus, per annos quadraginta, ut diplomatia Bonnensis nuper honorifice renovati verbis utar, Musci illius codicibus Arabica, Persica, Turcica, summa cum

cura singularique doctrina descriptis, ad vastos litterarum thesauros omnibus aditum patefecit, adeuntes semper consilio atque opera comiter adiuvit.* Satis causae dictum esse opinor, Academici, cur professorem tanta doctrina, tanta comitate praeditum, ad Academiam nostram adeuntem ea qua par est comitate accipiamus. Vir linguarum Orientalium eruditione tam dives, dignus certe est qui Horatii verbis appelletur:

'Intactis opulentic

Thesauris Arabum et divitis Indiae.'"

THE total number of candidates for the preliminary examinations in biology at Oxford is thirty-nine, of whom all but two offer animal morphology or botany. From this, the *Oxford Magazine* infers that all the others will take up physiology for their final subject, and therefore intend to be medical students. It would seem, then, that the medical school at Oxford is at last becoming a reality.

We quote the following from the New York Nation:—

"The announcement that the Yale 'Lit.' prize would not be awarded this year, because not one of the essays handed in was worthy of such recognition, must give something of a shock to the older graduates of that institution, coming, too, so soon after the comments made on Yale's uninterrupted defeats in the debating contests with Harvard. In the early sixties, a freshman on entering Yale had pointed out to him as the college heroes the great debaters of the two old open societies. To-day even those societies are dead, and the freshman has pointed out to him the champion slugger at football, the highest jumper, and the furthest thrower of the hammer. Even the champion oarsman takes a second place in these days of higher athletics."

TRANSLATION.

FOR LORENZO DEAD.

(From the Latin of Politian.)

Who will grant to my head
Water? Or who for mine eyes
Will open a fountain of tears?
So that by night I may weep,
And may weep by day;
Like as the dove, widow'd, is wont,
Or the swan that dieth is wont,
Like as the nightingale:
Crying, Woe is for me!
Grief, ah, my grief!

Our Tree* by the lightning-shock
Lies cast suddenly down;
Our Tree full of renown,
Famed where the Muses are,
And famed where the wood nymphs lie!
O Tree, whose clusterful boughs
Lent peace to the songs of Apollo,
And sweeten'd the sweet of his voice:
Mute are the voices, alas!
And alas! We are deaf that heard.

Who will grant to my head
Water? Or who for mine eyes
Will open a fountain of tears?
So that by night I may weep,
And may weep by day;
Like as the dove, widow'd, is wont,
Or the swan that dieth is wont,
Like as the nightingale:
Crying, Woe is for me!
Grief, ah, my grief!

MAURICE HEWLETT.

OBITUARY.

SIR JOHN MACLEAN, F.S.A.

THE death of Sir John Maclean at Glasbury House, Clifton, on March 6, of influenza, has deprived those of us who are connected with the West country of an enthusiastic antiquary and an attached friend. He was born at

* This is, of course, Lorenzo—the laureus, laurel-tree.

Trehudreth Barton, Blisland, near Bodmin, on September 17, 1811, his father's name being then Lean, but he resumed the prefix of Mac in 1845. Like many other clever youths from this neighbourhood, he obtained a place in the War Office, probably through the interest of the first Lord Vivian, a distinguished soldier whose family seat was near the town of Bodmin. From 1855 to 1861 Maclean was keeper of the records of the Ordnance in the Tower of London, and from 1865 to 1871 he served as deputy chief auditor of the army accounts. At the beginning of that year he retired from official life, and was knighted at Osborne on January 14, 1871. He resided for many years at Pallingswick Lodge, Hammersmith, and, being an ardent Churchman, took an active part in the working of the new parish of St. John's, Hammersmith. For some years after his withdrawal from the War Office he dwelt at Bicknor Court, Coleford, Gloucestershire, and latterly at Glasbury House, Clifton. He married at Helland, near Bodmin, on December 5, 1835, Mary, eldest daughter and co-heiress of Thomas Billing, of Great Lanke, in St. Breward, an adjoining parish. She survives with one daughter.

The first works of Sir John Maclean were connected with the family of Carew. He edited in 1857, from the original MSS., *The Life and Times of Sir Peter Carew*, a volume of much interest for an ecclesiastical student of the Reformation period and for the history of Devonshire. For the Camden Society he edited the "Letters of George, Lord Carew, to Sir Thomas Roe, Ambassador to the Court of the Great Mogul, 1615-17" (1860), and the "Letters of Sir Robert Cecil to Sir George Carew" (1864). His most laborious work was his *History of the Deanery of Trigg Minor*, which came out in parts, and was afterwards published as three volumes. It contained full descriptions of the churches and manors within the limits of the deanery, Bodmin being its most important parish, and was filled with elaborate pedigrees of many of the leading Cornish families. In 1869 he published a limited edition of the *Life of Sir Thomas Seymour, Baron Seymour of Sudeley*, and as only one hundred copies were printed it has now become a scarce volume. Since the date of his removal from London he has edited John Smyth's *Lives of the Berkeleys, 1066-1618*, in three volumes; J. F. Marsh's *Annals of Chepstow Castle for Six Centuries*; and, in conjunction with W. C. Heane, *The Gloucestershire Visitation of 1623*. He was also the author of innumerable articles in *Notes and Queries*, the *Journal of the Royal Institution of Cornwall*, the *Archaeological Journal*, the *Transactions of the Bristol and Gloucestershire Archaeological Society*, and in several other periodicals. His work was always of admirable quality, and he will be much missed.

W. P. C.

THE REV. C. W. BOASE.

Oxford: March 11, 1895.

MAY I say a few words in the ACADEMY of our dear old friend, Mr. C. W. Boase, of Exeter College, whose death follows so quickly and sadly upon that of Mr. Robinson, of New College.

In him we lose one who was, perhaps, the best representative of the fast disappearing and older order of life-fellows. Taking his degree in 1850, he had resided for nearly half a century within the walls of his college, of which there was never a more loyal son; for he made it one of the few objects of his literary ambition to publish its records. But, though he wrote but little, he was one of the most learned of men: a Hebraist of no mean quality, an excellent classical scholar, and an historian of the very first order. The late Prof. Freeman has acknowledged his indebtedness to

him in this last field of learning; and for some years he had been Reader in modern history, only resigning the post a few months ago, when he felt his health giving way. Indeed, when one comes to speak of him as a man, and not as a scholar, it is impossible to communicate to the outside world the impression which he made on all who knew him—gentle and kind beyond belief to everyone who sought his aid, speaking ill of no one, abstaining from controversy, seeing the best side of all men and all causes. Such was his learning that there was no field in which his well-balanced, luminous judgments were not aidful, even to specialists; and his great modesty was even more remarkable than his learning.

For years he was to be seen every afternoon pacing the dry stretch of gravel walk in the University Park. I shall always look back to my conversations with him when I joined him on these occasions. No one could talk as he could, pouring out, in his gentle, kindly manner, anecdote after anecdote, learning on learning. And now that familiar figure and voice is lost to us; yet I trust not all his quiet enthusiasm for goodness and truth. Alas! that he could not have been spared to us another ten years. In this age of bustling and ostentation, how must we miss such an example of profound and unassuming culture, of lifelong devotion to academic duties, understood in the highest, noblest sense!

F. C. CONYBEARE.

DR. GOTTLIEB WEIL.

WE regret to have also to record the death of Dr. Gottlieb Weil, which took place the week before last, at Milford, Surrey. Dr. Weil studied at Heidelberg, where he took his degree. He was long connected with the University of Cambridge as teacher of the German language and literature. Among his pupils there were Colenso and Lightfoot. In 1857 he was appointed to Queen's College, Harley-street; he held also for a considerable time masterships at Wellington College and at the Charterhouse. A scholar of considerable culture and attainments, he devoted himself to teaching rather than to writing, and many of his former pupils hold his memory in grateful recollection. He passed away in his eighty-fourth year.

C. M.

MAGAZINES AND REVIEWS.

IN the March number of the *Antiquary*, some of the articles may be of service to the student, but there is not one which will furnish attraction to the general reader. Mr. E. Wyndham-Hulme has a third section of his paper on "English Glass-Making in the Sixteenth and Seventeenth Centuries." Venetian workmen appear to have fled to England and the Netherlands about the middle of the sixteenth century; but it was some time before the better kind of glass became a home product in this country. It seems that we owe to Jacob Verzellini—or Vessalini, as he is sometimes called—the introduction of the manufacture as a profitable business. He was born at Venice in 1522, and died at Down, in Kent, in 1606. Brasses to the memory of himself and his wife, Elizabeth Vanburen, an Antwerp lady, are still to be seen in the parish church. In 1574 Verzellini received a patent for making glass, the more important parts of which have been reproduced by Mr. Hulme. Mr. J. Lewis André gives a good account of East Ruston Church, Norfolk. The rood screen still exists. The panels on the northern side contain fifteenth century paintings of the four Evangelists. On the south side are given the four Doctors of the Church. We are glad to hear that these paintings are still "fairly perfect." Three of the Evangelists are represented with their

usual emblems; but Saint Matthew, instead of being, as is commonly the case, attended by an angel, is portrayed with wings. The Rev. P. H. Ditchfield ought to have made his paper on the town of Rapallo longer than it is. Few Englishmen know much of Italy beyond the great towns and the other notable things which are brought under their knowledge by the guide-books.

ADVANCED STUDY AND RESEARCH AT CAMBRIDGE.

WHILE Oxford has finally adopted, with some amendments, a statute for establishing new degrees for research, Cambridge was to discuss on Wednesday of this week a revised scheme drawn up by a special syndicate. We print below a series of eleven resolutions, embodying the chief features of that scheme. It will be observed that it differs from the Oxford scheme in two important respects: it offers to advanced students the ordinary B.A. degree, and it admits them under certain conditions to the Tripos examinations. The period of residence—namely, two years—is the same in both cases.

"I.—That it is desirable to admit to the university under the title of Advanced Students graduates of other universities who have attained the age of twenty-one years, and whose qualifications for entering on a course of advanced study or research have been approved.

"II.—That the degree committees of the special boards of studies should be empowered to authorise in exceptional cases the admission as Advanced Students of persons who are not graduates of another university, provided they give evidence of special qualifications.

"III.—That every person admitted as an Advanced Student should forthwith matriculate in the usual manner as a member of the university.

"IV.—That Advanced Students should be entitled under certain special conditions to proceed to a degree in the university.

"V.—That the first degree to which Advanced Students should be entitled to proceed should be the degree of B.A., and that they should thereafter be entitled to proceed under the usual conditions to the degree of M.A. and to other degrees in the university.

"VI.—That Advanced Students should be entitled to be admitted under special conditions to certain of the Tripos examinations.

"VII.—That an Advanced Student should be entitled to proceed to his first degree if he have (1) kept by residence at least six terms, and (2) attained a specified standard in a Tripos examination to which he has been admitted.

"VIII.—That a Certificate of Research should be granted by the university to an Advanced Student who shall have (1) pursued under supervision a course of research in the university, and (2) submitted a dissertation which shall have been adjudged to be of distinction as an original contribution to learning or as a record of original research.

"IX.—That an Advanced Student should be entitled to proceed to his first degree if he have (1) kept by residence at least six terms, and (2) obtained a Certificate of Research.

"X.—That a Certificate of Research should be granted by the university to any graduate of the university who shall have (1) pursued under supervision a course of research, and (2) submitted a dissertation which shall have been adjudged to be of distinction as an original contribution to learning or as a record of original research.

"XI.—That the duty of making arrangements for the supervision of Advanced Students or graduates engaged in courses of research, and the duty of awarding the Certificates of Research, should be entrusted to the degree committee of that special board with which the course of research is in each case most nearly connected."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BERTON, Jean. Notes d'un étudiant français en Allemagne. Paris: Calmann Lévy. 3 fr. 50.
CYON, E. de. M. Witte et les Finances russes d'après des documents officiels et inédits. Paris: typ. Chamrot & Reouard. 5 fr.
JACQUOT, A. Notes sur Claude Deruet, peintre et graveur lorrain (1559–1660). Paris: Rouam. 10 fr.
KUNOWSKI, A. von u. F. von. Die Kurzschrift als Wissenschaft u. Kunst. Einleitung. 1. Th. Leipzig: Klinkhardt. 3 M. 10.
MOURAY, Gabriel. Passé le Déroit: la vie et l'art en Angleterre. Paris: Ollendorff. 3 fr. 50.
NOR, Michel. Pages d'Orient. Paris: Plon. 3 fr. 50.
SCHELLE et GRIMAUD. Lavoisier: statistique agricole et projets de réforme. Paris: Guillaumin. 2 fr. 50.
USALVY, Ch. de. Petit dictionnaire des marques et monogrammes des biscuits de porcelaine. Paris: Rouam. 10 fr.
WEISSENHOF, P. Die sozialwissenschaftlichen Ideen Saint-Simon's. Basel: Müller. 2 M. 10.

THEOLOGY, ETC.

- TEXTA U. UNTRASSUCHEN zur Geschichte der altchristlichen Literatur. 12. Bd. 4. Hft. Urkunden aus dem antimonastischen Kampf d. Abendlands. Eine Quellenkrit. Untersucht. v. E. Rolff. — Zur Abercius-Inschrift v. A. Harnack. Leipzig: Hinrichs. 6 M. 50.

HISTORY, ETC.

- BROG, le Vicomte de. La Vie en France sous le premier Empire. Paris: Plon. 7 fr. 50.
CLEVAL, l'Abbé A. Les Ecoles de Chartres au moyen-âge. Paris: Picard. 7 fr. 50.
DANNEIL, F. Beitrag zur Geschichte d. magdeburgischen Bauernstandes. 1. Th. 3. Hft. Halle: Kaemmerer. 50 Pf.
EIFFLER, K. Das Vermessungswesen der Markgemeinden. Straßburg: Heitz. 2 M. 80.
GATRO, A. Die Abtei Murbach in Elsass. Nach Quellen bearb. Straßburg: Le Roux. 15 M.
LAVY, L. u. H. LUCENRACH. Das Forum Romanum der Kaiserzeit. München: Oldenbourg. 1 M.
LOBSTEN, J. Segmar u. Bernhard v. Kremsmünster. Studien zu den Geschichtsquellen v. Kremsmünster im 18. u. 14. Jahrh. Leipzig: Freytag. 2 M.
PLATTNER, W. Die Entstehung d. Freistaates der drei Bünde u. sein Verhältnis zur alten Eidgenossenschaft. Davos: Richter. 8 M. 50.
SAINT-ARNAUD, le Maréchal de, en Crimée: journal du Dr. Cabrol. Paris: Tresee. 7 fr. 50.
THIRIAUX, H. Napoléon III. avant l'Empire: la genèse de la restauration de l'Empire. T. 1. Paris: Plon. 8 fr.
USLAR-GLEICHEN, E. Frhr. v. Geschichte der Grafen v. Winzenburg. Nach den Quellen bearb. Hannover: Meyer. 8 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- BRÄUNER, W. u. O. FISCHER. Der Gang des Menschen. 1. Thl. Versuche am unbelasteten u. belasteten Menschen. Leipzig: Hirzel. 12 M.
FAUTH, Ph. Astronomische Beobachtungen u. Resultate aus den J. 1890 u. 1891, erhalten auf seiner Privatsternwarte in Kaiserslautern. I. Kaiserslautern: Gotthold. 15 M.
HEIDER, K. Beiträge zur Embryologie v. Salpa fusiformis Cav. Frankfurt-a-M.: Diesterweg. 12 M.
LINDENBERG, O. Die Zweckmässigkeit der psychischen Vorgänge als Wirkung der Vorstellungshemmung. Berlin: C. Duncker. 1 M. 50.
ROSE, J. Metaphysik. Leipzig: Friedrich. 18 M.
RUPRECHTSBERGER, M. Die biologische Literatur üb. die Käfer Europas v. 1890 an. Berlin: Friedländer. 10 M.
SPIELER, J. S. Die Unsterblichkeit der Seele nach den neuesten naturhistorischen u. philosophischen Forschungen. Leipzig: Friedrich. 2 M. 40.

PHILOLOGY, ETC.

- BÜHLER, G. Indian Studies. III. On the origin of the Indian Brahma Alphabet. Leipzig: Freytag. 2 M.
DELTZSCH, F. Assyrisches Handwörterbuch. 2. Thl. Leipzig: Hinrichs. 8 M.
FISCHER, H. Geographie der schwäbischen Mundart. Tübingen: Laupp. 20 M.
INSCRIPTIONES graecae insularum maris Aegae. Fasc. I. Inscriptiones insularum Rhodi, Chalcis, Carpathi cum Sero Caet. Ed. F. Hiller de Gaertringen. Berlin: Reimer. 30 M.
MULLER, H. C. Alt- u. Neugriechisch. Studien üb. alt-, mittel- u. neugr. Grammatik. 1. Hft. Einleitung in die alt- u. neugr. Grammatik. Leiden: Brill. 85 Pf.
SCHÖNE, A. Ueb. die Alkestis des Euripides. Kiel: Toebe. 1 M. 20.

CORRESPONDENCE.

LINKS WITH TENNYSON'S YOUTH.

Handsworth: March 9, 1895.

It may interest your readers to learn that some of the last links with the late Lord Tennyson's youth have recently been severed, and that there is now scarcely one person remaining in Lincolnshire who knew him in his early years. The "boy-schoolmaster" of Alfred and Charles Tennyson (William Clark) died some months ago; his brother, Jonathan Clark, died last month, aged eighty-six; Mr. J. William Wilson, one of the old scholars at Louth Grammar School, who, if he had no

vivid recollection of Tennyson, well remembered his stern schoolmaster, has not long been in the grave; and, last of all, Susan Epton (Mrs. Thompson) passed away on March 6.

This poor blind woman, who was born May 23, 1807, lived only a mile or two from Somersby Rectory, and up to within a year or two ago was always ready to talk of the eventful days she spent with Dr. Tennyson and his family. The Laureate himself counted her as a friend, and wrote her a touching letter when she sent her congratulations to him on his eightieth birthday. "I should like to take his hand again," she was accustomed to say to visitors who occasionally found their way to her remote little village home. She recalled how she and the other servants were in the habit of listening to Alfred Tennyson when, as a mere boy, he declaimed a few passages of poetry to his brothers. Charles Tennyson, however, was her favourite, and the sightless eyes of Susan Thompson would moisten at the mention of his name. She knew Arthur Hallam, and was in the Rectory when the news of his death reached the family; it fell to her lot, indeed, to minister to his destined bride, and not in duty but in love to bring what solace she could to her mistress. Susan Thompson's moving story of those days is not, however, such as may now be repeated, but must be regarded as sacred in its intimate and confidential details. The proudest day of her long life was that on which she received the Laureate's letter telling her how he valued her good wishes.

With Susan Thompson's death it is probable that the last of the Laureate's Lincolnshire contemporaries—excluding the surviving members of his family—disappears.

CUMING WALTERS.

WORDSWORTH AND MARTIAL.

Caia College, Cambridge: March 10, 1895.

Is there any evidence that Wordsworth was a reader of Martial, as he certainly was of Catullus and Virgil? If there is not, then it becomes all the more interesting to notice the parallel, which I do not remember to have seen noticed elsewhere, between the opening lines of Wordsworth's Second Sonnet on King's College, Cambridge:

"They dreamt not of a perishable home
Who thus could build,"

and Martial's verses addressed to the architect of Domitian's "domus Palatina" (vii. 56. l.):

"Astra polumque pia cepisti mente, Rabiri,
Parrhasiam mira qui struis arte domum."

W. T. LENDRUM.

LUTHER'S BIBLE TRANSLATION.

London: March 11, 1895.

I asked Mr. Merk to meet the arguments, published by me some years back, that Luther had only a superficial knowledge of Greek at the time he is popularly supposed to have translated the New Testament from the Greek within three months. Mr. Merk has not done so, but he takes the passage quoted by me, and endeavours to show that Luther is in some respects nearer to the original Greek than to the 1Xth German Bible. Why not? I can only repeat what I wrote in 1883:

"He [Luther] most certainly had Erasmus' Greek Testament with the improved Latin translation and annotations; but even this did not preserve him from repeating many errors of the Vulgate, which he would have avoided had he translated independently from the original text."

The main point, that Luther's vocabulary and his phraseology are almost identical with that of pre-Lutheran versions, Mr. Merk does not even attempt to meet. Indeed, he merely

strengthens my position by citing another passage from Luke. In order that "the unprejudiced reader" may have an opportunity of judging whether the German Vulgate and the September-Bibel, "whatever their superficial likeness, rest on an entirely different basis," I will again, at the end of this letter, print another extract and, for comparison, an independent pre-Lutheran translation. The reader will see at once that any independent translator has a widely different vocabulary and phraseology. The fact is, that there exist several pre-Lutheran versions, which are largely independent, and these differ far more widely both from each other and from the "German Vulgate" than Luther's version does from the latter. Mr. Merk, if he studies the still unpublished codices, Egerton 855 and 1895-6, or Add. 15,243 (an Apocalypse only), will find that very large sections of them are entirely independent of the "German Vulgate," and that it is very far from inevitable that "two translations, however independent of one another, should have very much in common," even in passages of great simplicity. However, I think the passages I give below of really independent translations ought to suffice. Now, let us take Mr. Merk's evidence of Luther's knowledge of Greek in John iv. in detail.

(a) Change of tense. Granted, but why not due to the Vulgate or to Erasmus? On the whole, considering the change of tense in v. 10, there is a good deal to be said for the grammatical consistency of the German Vulgate.

(b) The German Vulgate has "*Darumb das Weib von Samaria sprach*," while Luther has "*spricht nu das Samaritisch Weib*," "rendering neatly the Greek *ōv* by German *nun*." Indeed! Our own Revised Version has changed "*Then saith the woman of Samaria*" of the Jacobean Version back to "*The Samaritan woman therefore saith*." Presumably it was the work of competent Greek scholars who knew how to render neatly the Greek *ōv*!

(c) The German Vulgate has "*In welcherweis*," while Luther has *wie*. According to Mr. Merk, the one is obviously a translation of *quomodo* and the other of *ως*. Indeed! Then why does the Leipziger Codex of 1343, admittedly translating from the Latin, use *wie*? There is more than one German version which has *wie* instead of *welcherweis*, and yet their authors had no acquaintance with the original Greek.

(d) Mr. Merk objects to the rendering "*Wann auch der vater suochet solich die yn anbeeten*" of the German Vulgate, and says that Luther puts correctly "*denn der vater will auch habe die yhn also anbeten*." Indeed! The Revised English Version has "*for such doth the Father seek to be his worshippers*," and for an alternative "*for such the Father also seeketh*." Presumably it was the work of competent Greek scholars, and it seems to me that this rendering of theirs is as much removed from Luther's as it is from that of the German Vulgate. The fact is, that Luther's rendering is just as obscure as that of the German Vulgate, and probably for the same reason—ignorance of the Greek. His weak *die* certainly does not give the strong reference of the *τοιοῦτος* to those referred to in v. 23.

(e) "The clumsy phrase (containing the provincial *ayschen*)" writes Mr. Merk. Why is *ayschen* provincial? It is simply one fifteenth century way of spelling *heischen*, which itself occurs in more than one of the MSS. of the German Bible. The word will be found in North, South, and West German of the period, and, as a matter of fact, is used in the identical sense of the German Vulgate by both Goethe and Lessing! But if Mr. Merk prefers *beten* to *heischen* he will find it already given in v. 10 of the Leipziger Codex, and yet that Codex was pre-Lutheran by 180 years! That Luther polished up the German Vulgate is not at issue.

Even he had not the audacity to issue a verbatim reprint as his own translation.

(f) Lastly, "*Gott ist der Gaist*" is simply an error which has crept into some of the printed versions. The early MSS. are quite definite, the Tepler Codex has "*Gott, der ist ein geist*," and the Leipziger Codex "*Got ist ein geist*." Thus, to translate the Vulgate by "*ein geist*" was already accomplished; yet, writes Mr. Merk, the absence of the article in the Greek *πνεῦμα ὁ θεός* preserved him [Luther] from making the mistake." As a matter of fact, the modern German revision (*Probebibel*, 1883) has "*Gott ist Geist*," and probably if Luther had been the Greek scholar Mr. Merk supposes him, the September-Bibel would have had the same rendering.

Thus, not one of the points brought forward by Mr. Merk really indicates special knowledge of Greek in Luther. They can nearly all be found in his predecessors, whom he merely supplemented by a perusal of Erasmus' Latin translation. But positive examples that Luther did not follow the Greek but the German Vulgate are numerous enough. One must suffice here. Luke xxi. 24 runs in Luther:

"Und sie werden fallen durch des schwerds mund."

The Greek is:

καὶ πεσούται στόματι μαχαίρας.

Why in the world, if Luther really knew Greek, did he translate *στόματι μαχαίρας* by such fourth-form stuff as *schwerds mund*? The answer is simply that the German Vulgate has "*und sy fallen in dem mund des schwerts*" closely following the unrevised Vulgate, "*Et cadunt in ore gladii*!"

Mr. Merk again appeals to authorities, but he is very unfortunate in asking whether Jakob Grimm had not "access to the German Bible, which was before the Reformation." Of Scherer, I will not at present say anything, but of Grimm there is direct evidence that he did not know the vocabularies of the pre-Lutheran Bible translations. He never cites them in the great dictionary—he was not a man to leave such splendid material unused if he had known it—and only in the last few years have the new Editors of Grimm's *Wörterbuch* begun to recognise and use these inexhaustible mines of pre-Lutheran German. I conclude with the passages promised:

MATTHEW I. 20-22.

German Vulgate.	Luther.	Munich MS., 715.
Und da er gedacht dise ding, setz der engel des herren erschn im in dem schlaff, esend. Joseph du sun davis nicht fürcht dir zenemen Mariam deinen gemahel. Wann das in ir ist gebore das ist von dem heyligen geyst. Wann sie wirt gebere einen sun und du wirt seinen namen heyssen jhesus. Wann er wirt haylsam machen sein volc von iren eliden.	Indem er aber also gedacht, syhe da erschn yhm ein Engell des herren im traum und sprach: Joseph du son David fürcht dich nicht, Mariam deyn weyb, denn das ynn yhr geporn ist, das ist von dem heyligen geyst. Und sie wirt synnen eon gepere, ligen geyst. Die namen soltu Jhesus heyssen, denn er wirt seyn volck selig machen von yhren sunden.	Do er daz also gedacht zu tun, do erschein im der engel gotes in dem schlaf und sprach zu im: Joseph, Davids chint, fürcht dir nicht, zu nemmen Mariam zu einer chonen, wann waz in ir ist, daz ist von dem heyligen geyst. Sy schol gepere einen sun der solch heyzzen Jhesus, er schol hailen sein lewt von iren sunden.

* It is of interest to notice that Luther returned to the Gemahl of the German Vulgate in later editions!

This is a very simple passage; but the relation of Luther to the German Vulgate, and his divergence from the Munich Codex, is apparent. The odds against this sort of relationship throughout the whole of the New Testament being purely casual are simply enormous on the accepted mathematical theory of chance.

KARL PEARSON.

* See also our own Revised Version.

† The revised Vulgate has *acie*, and Luther in later editions *Schürfe*.

KILGROVANE III.

London: March 12, 1895.

There is one point upon which the Rev. E. Barry's careful analysis of this inscription leaves me doubtful; and, as it is crucial, I write to ask for a little further information.

Where Father Barry finds an *f* (in *af*) I had no doubt that I saw five genuine scores. I ought to have subjected them to as minute an examination as Father Barry has actually done, but it did not occur to me to question the authenticity of any one of them. If I do not misunderstand Father Barry's remarks upon this character, he has himself, as a matter of fact, identified my five scores, but rejected the first two as "mere scaling." The third and fifth of these scores are real; the fourth, though now "rough and fresh from scaling," must be regarded as real because flanked by real scores. The point which still, to my mind, seems to require further elucidation, may be stated thus: are the five apparent scores equidistant? if so, are the first two—the fictitious scores—similar in appearance to the fourth? if so (putting aside questions of sense and meaning), does not the argument drawn from the proximity of the two unquestionable scores apply equally well to the first and second as to the fourth? In other words, is there not equal justification for considering the letter to be an *n* with the first, second, and fourth scores scaled, as an *f*, with the middle score injured, and some random score-like weathering preceding it? Unfortunately I have neither squeeze, rubbing, nor photograph from which to obtain an answer to these queries, and the sketch and notes which I made on the spot of course give no help.

I should also be glad to know the position of the *a* point relative to the fictitious *n*-scores (I saw no vowels except the *ei* between the *r* and the *f* or *n*). Does it precede them, or lie at the root of one of them, like the vowel-point at the root of the *b* in my *Ebrani*?

I do not wish to insist that this letter is an *n*; I am merely stating that I cannot recollect or find a note of any reason for rejecting the first two scores any more than the fourth. I have no doubt that Father Barry, who has seen the stone much more frequently and more recently than I have, has excellent reason for so doing; but should it by any chance turn out to be an *n* after all, there would be no alternative but to accept the *m*-like scratch higher up as an actual *m*, and read downwards. This Protean inscription would then assume the form, apparently, of *Irati maqi Eri*!

However, when I revisit Kilgrovane—as I hope I may at some future date—I shall be rather pleased than otherwise to find that all these guesses must give place to Father Barry's reading. Such an identification as that which he brings forward is too interesting to be lost; Ogham inscriptions which can be grouped together as memorials of members of the same family are extremely rare. Out of a total of 292 known to me from various sources, I can only recollect the two (three?) *Toicac* stones at Dunloe and the *Netasegamonas* stones at Ardmore and Old Island as parallel instances. Until I read Father Barry's letter, I was unaware of the existence of such an important inscription at Sheskinan—the six dilapidated fragments described by Mr. Brash were the only inscriptions there of which I had heard.*

I ought, perhaps, to take this opportunity of explaining that the error into which I fell in speaking of "*Canon Barry*" was not altogether my fault: I was misled by a report of a meeting of the Society of Antiquaries of Ireland in the *Antiquary* (vol. xxiii., p. 82), in which he is so styled.

R. A. S. MACALISTER.

* I presume that "*Sheskinan*"=Mr. Brash's "*Seskinan*." It is odd that the same writer always speaks of "*Kilgrovane*" as "*Kilgravane*."

THE DERIVATION OF "YORKER."

London: March 9, 1895.

The interesting word "yorker" can only be done justice to by historical etymologists. When does "yorker" first appear in our literature? To the best of my knowledge, "yorker" does not occur in Nyren, who represents the language of the close of the last and the beginning of the present century. "Yorker" is not in Love's poem, nor, so far as I remember, in any of the cricketing writings of the eighteenth century. I think it will be sought in vain among Miss Mitford's works and in Mr. Tennyson's; but the lexicographer must read through the old sporting magazines and Felix on the Bat. Even in Pycroft's *Cricket Field* (in early editions at least) a "yorker" is named a "tice," I think, obviously because it "entices" you (or me, at all events) to treat it as a half-volley. When I was a boy in Scotland, say in 1860-63, a yorker was called a "tice" or a "block-pitch." All this makes in favour of J. S. C.'s theory that the word has recently come into general use. Thirty years ago it prevailed in Oxford. Older cricketers may be able to say how long they have been familiar with the term. I am inclined (subject to the judgment of my superiors) to think that a "yorker" is only a delivery favoured by Yorkshire men. One would speak of a "yorker," then, as one speaks of "a Lockorby lick," or as at Winchester a certain drive is (or was) called "a Barter." To "york" might be coeval with, or derived from, "yorker."

From "yerk" = jerk I see no elucidation. "The ball must be bowled, not driven or jerked," say these eternal laws of which the M.C.C. is the sole and sacred progenitor. Nor does a "yorker" need, more than any other delivery, to be "thrown or jerked"; while it would most righteously be "no-balled" if the bowler acted on the unconsciously improper suggestion of J. S. C. That "yorker" could not become "yorker" is familiar to all students of Mr. Max Müller; but if I am wrong here, apply to that authority.

For the non-publication of Scott's notes in the Dryburgh Edition, not I, but the limits of space, and the desire of the spirited publishers, are responsible. It is not I who would leave them out if they could be got in. In references to the ancient classics of cricket, I am obliged to trust my memory, but here, if nowhere else, I think I can depend on that faculty.

A. LANG.

I hoped that I had anticipated the imputation of regarding "yorker" as a ball that is "yerked." What I meant to imply was that it is the batsman who is "yerked" under his guard, just as Iago talks of "yorking" his enemy under the ribs.

The suppressed links in my argument were somewhat as follows:—Let it be assumed that the verb "to yerk" still exists in the Northern vernacular. A Southern batsman loses his wicket to a ball that he has been brought up to call a "tice." The crowd tell him jeeringly that he has been "yerked." Not knowing the word, he applies it to the nationality of the bowler, and says of himself that he has been "yorked." J. S. C.

"THE WOMAN WHO DID."

In answer to Mr. Grant Allen's complaint in last week's ACADEMY, I do not wish to discuss his novel over again, having said all that I thought necessary in my review. His letter only leaves me the more convinced that his theories will not work, and that their application would be ridiculous.

Mr. Grant Allen should not, as a scientific man, start such groundless hypotheses, as that

I have only just discovered the existence of his problems, and that I have dismissed them and his book after three-quarters of an hour's consideration. The imputation would be unjust, were it not ludicrous. Surely Mr. Grant Allen cannot imagine himself the first discoverer of problems old as the Christian world and familiar to us all.

As to the lines from "The Taming of the Shrew," I hold them the wisest words yet said on the matter, though spoken three hundred years ago; and I still venture to consider Shakspeare a safer authority on human nature than Mr. Grant Allen.

PERCY ADDLESHAW.

APPOINTMENTS FOR NEXT WEEK.

- SUNDAY, March 17. 4 p.m. Sunday Lecture: "The Story of Aluminium," by Mr. W. M. Heller.
7.30 p.m. Ethical: "Aristotle's Minor Virtues," by Mrs. Bryant.
- MONDAY, March 18. 4.30 p.m. Victoria Institute.
5 p.m. Aristotelian: "Some Desiderata in Logic," by Prof. Brough.
8 p.m. Society of Arts: Cantor Lecture, "Commercial Fibres," by Dr. D. Morris.
- TUESDAY, March 19. 8 p.m. Royal Institution: "The Internal Framework of Plants and Animals," X., by Prof. C. Stewart.
4.45 p.m. Statistical: "Changes in Average Wages in the United Kingdom, between 1860 and 1891," by Mr. Arthur L. Bowley.
8 p.m. Civil Engineers: Discussion, "The Kidderpur Docks, Calcutta."
8 p.m. Society of Arts: "Practical Carpet Designing," by Mr. Alexander Millar.
8.30 p.m. Zoological: "The Structure and Affinities of some New Species of Molluscs from Borneo," by Mr. Walter E. Collinge and Lieut.-Col. H. H. Godwin Austen; "Preliminary Account of New Species of Earthworms belonging to the Hamburg Museum," by Mr. F. E. Bedford; "A Synonymic Catalogue of the Hesperidae of Africa and the Adjacent Islands, with Descriptions of some apparently New Species," by the Rev. Dr. W. J. Holland.
- WEDNESDAY, March 20. 7.30 p.m. Meteorological: "The Motion of Clouds considered with reference to their Mode of Formation," by Mr. W. N. Shaw.
8 p.m. Geological: "The Bœcian of the Mid-Cottswolds," by Mr. S. S. Buckman; "Fluvio-glacial and Inter-glacial Deposits in Switzerland," by Dr. C. S. Du Roi de Selys.
8 p.m. Microscopical: "Patents connected with the Microscope, from 1666 to 1890," by Mr. W. H. Brown.
8 p.m. Society of Arts: "The Progress of the Abattoir System in England," by Mr. H. F. Lester.
- THURSDAY, March 21. 8 p.m. Royal Institution: "Three Periods of Seventeenth Century History," III., by Mr. S. R. Gardiner.
4.30 p.m. Historical.
8 p.m. Linnean: "Observations on the Loranthaceae of Ceylon," by Mr. F. W. Keble.
8 p.m. Chemical: "Studies in Isomeric Change, III., The Ethylbenzenesulphononic Acids," by Dr. G. J. Moody; "Some Oxypyridine Derivatives," by Miss Sedgwick and Dr. Collie; "The Colouring Principles of *Iodalia Aculeata* and *Erodia Mehaefolia*," by A. G. Perkin and T. T. Hummel.
8.30 p.m. Antiquaries.
FRIDAY, March 22. 8 p.m. Civil Engineers: Students' Meeting, "Pipe-Siphons under the Ouse, at York," by Mr. G. B. Williams.
5 p.m. Physical: "The Objective Reality of Combination Tones," by Prof. A. W. Rüchser and Mr. Edeer; "Some Acoustical Experiments," by Dr. C. V. Burton; and "The Use of an Iodine Voltmeter," by Mr. Herroun.
9 p.m. Royal Institution: "Emily Brontë," by Sir Wemyss Reid.
- SATURDAY, March 23. 8 p.m. Royal Institution: "Light or Sound," IV., by Lord Rayleigh.
8.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

Epigraphia Indica, and Record of the Archaeological Survey of India. Edited by E. Hultzsch. Vol. III., Nos. 1-4. (Calcutta, 1893-4.)

DR. HULTZSCH's continuation of the *Epigraphia Indica*, which now has been turned into a Supplement to the *Indian Antiquary*, promises to become as important and interesting as the earlier volumes edited by Dr. Burgess.

The four numbers which have appeared contain almost exclusively South Indian inscriptions. There is only one document from the North, Prof. Kielhorn's Māndhātā plates, the contents of which, however,

possess an exceptional value. They make us acquainted with a hitherto unknown successor of the learned and liberal king Bhoja of Dhārā, whose memory lives to the present day among the poets and Pandits of India, and they furnish a *terminus ad quem* for the close of that famous Paramāra's reign. Their date, Samvat 1112, which corresponds to A.D. 1055-6, proves that Bhoja's death or deposition must fall earlier. Prof. Kielhorn is no doubt right in assuming that this event had happened not very long before the inscription was incised.

The oldest among the Southern inscriptions are Mr. Rice's great finds, the Siddāpur versions of Aśoka's New Edicts, re-edited according to fresh impressions prepared under the direction of Dr. Hultzsch. Next in age come Dr. Fleet's two new inscriptions of the Chalukyas of Badāmi and his new grant of the Rāthor king, Govinda III. They are accompanied by pedigrees of the two rival families, which have been corrected in accordance with the facts discovered since the publication of the *Dynasties of the Kanarese Districts*. Prof. Kielhorn adds another grant of the same Rāthor king, throwing a new light on the manner in which the donor's father, Dhruva I., gained the throne. It appears that he rebelled against his elder brother, Govinda II., and that the latter was deposed only after a prolonged struggle, in which, among others, the kings of Malva, Vengi, and Kanchi took part.

Further, there are some valuable additions to the history of the Eastern and Western Gaṅgas. Dr. Hultzsch gives us two new grants of the former dynasty, which had an era of its own and seems to have been of some consequence. Dr. Fleet makes known a new set of plates, attributed to the Western Gaṅga king Butuga, which he declares to be spurious, and, in doing so, he contributes an important discussion of all the known inscriptions of the dynasty. The number of undeniable forgeries and of suspicious documents which refer to the descendants of the Sacred River is appalling. But it is satisfactory to learn that there are at least some grants of the eighth and later centuries, which even Dr. Fleet considers to be genuine. If Mr. Rice, who has discovered them as well as the majority of the spurious or doubtful inscriptions, would soon publish them with good facsimiles, that would be the best and surest way to settle the difficult question of the pedigree of the Western Gaṅgas.

Finally, there are among the numerous papers referring to the later dynasties of Southern India two by Messrs. Krishna Shastri and Venkatayya, which will interest the wider circle of Sanskritists devoted to Vedic studies. Their analyses of some new inscriptions of the Vijayanagara or Vidyānagara Yādavas prove beyond a doubt that the famous names Mādhava and Śāyana do not refer, as Dr. Burnell thought, to one person, but, as the older opinion was and Dr. Peterson has asserted also recently, to two brothers, the sons of Māyana and Śrīmātī or Śrīmāyī. Mādhava, it appears, held office under King Bukka, whose inscriptions are dated between A.D. 1354 and 1371. First, in

A.D. 1356, Sáyana served Saṅgama II., the son of Bukka's elder brother, Kampana, who ruled independently over portions of the Nellore and Cuddapah districts, and later from A.D. 1379, was in the employ of Bukka's son, Harihara II. A third brother of the two illustrious scholiasts, Bhoganātha, whose name Dr. Burnell took for an appellative noun, is called in one inscription a *kavi* or poet; and it is not improbable that he is the Bhoganātha who composed the verses of the new grant of Saṅgama II., and was the *narmasachiva* or court jester of that king.

Ten out of the twenty-six articles in the four numbers have been written by the editor, four by Dr. Fleet, three by native scholars, and eight by Prof. Kielhorn. Dr. Hultsch's editorial work has been done well and has not been light. It is evident that he has had a severe fight with the P.D. of the Government of India Press, a most dangerous and intractable Rākshasa, and that he has conquered in the end. The plates with the facsimiles, all done by Messrs. W. Griggs, of Peckham, are excellent.

Though it gives me great pleasure to acknowledge that the *Epigraphia* has not deteriorated through the change of editors, I cannot conclude this notice without an expression of personal regret that Dr. Burgess's connexion with epigraphy should have come to an end. And I feel it my duty to call attention to the fact that the progress in Indian epigraphy, effected during the last twenty-three years, would have been impossible without my old friend's untiring zeal and helpful energy.

G. BÜHLER.

SCIENCE NOTES.

THE Council of the British Association have resolved to nominate Sir Joseph Lister, Bart., foreign secretary of the Royal Society, as president for the meeting which will be held at Liverpool in 1896.

THE Croonian Lecture at the Royal Society was to be delivered on Thursday of this week by Prof. Th. W. Engelmann, director of the Physiological Institute at Utrecht, who has taken for his subject "The Nature of Muscular Contraction."

It is announced that Dr. Armand Ruffer has tendered his resignation of the post of director of the British Institution of Preventive Medicine.

At the meeting of the Meteorological Society, on Wednesday next, Mr W. N. Shaw will give a lecture, illustrated with experiments and diagrams, on "The Motion of Clouds, considered with reference to their Mode of Formation." The two causes of formation of cloud to be chiefly dealt with are: mixing of layers of air at different temperatures, and dynamical cooling.

At the meeting of the Microscopical Society on Wednesday next, a paper will be read by Mr. W. H. Brown on "Patents connected with the Microscope, from 1666 to 1800."

THE current session of the Sunday Lecture Society will end on March 17 with a lecture, to be delivered at St. George's Hall, Langham-place, by Mr. W. Mayhew Heller, on "Silver from Clay: the Remarkable Story of the Metal Aluminium," with illustrations by the oxy-hydrogen lantern.

ON Friday of this week, at 5 p.m., Dr. J. W. Gregory was to deliver a technical lecture in the map-room of the Geographical Society, on "The Age of the Atlantic Ocean."

Corrections.—Owing to a misunderstanding, the notice of "Mathematical Books" in the ACADEMY of last week was unfortunately printed without the author's corrections. In col. 1, l. 4, for "Goursal," read "Goursat"; l. 33, for "Mestcharsky," read "Mestchersky"; l. 47, for "Plond," read "Peano"; l. 60, for "Chersin," read "Chersin"; l. 65, for "Pickard," read "Picard." In col. 2, l. 26 should run: "it is not stated what ξ means."

PHILOLOGY NOTES.

DR. J. R. CLARK HALL'S *Concise Anglo-Saxon Dictionary for the Use of Students* (Sonnenschein) is a work of very considerable merit and usefulness. As the articles do not average more than three or four lines, the page being of three columns, and no illustrative examples are given, the book does not enter into competition with Mr. Toller's edition of Bosworth; but it will entirely supersede both the abridgment of Bosworth and the very inconvenient dictionary of Ettmüller, which have hitherto been the only comprehensive Anglo-Saxon dictionaries of small compass suitable to the needs of students. The marking of quantities has been carefully attended to, and is in general trustworthy; in the earlier part of the alphabet the book is in this respect a much safer guide than Bosworth-Toller. For beginners, a valuable feature of the work is the abundance of cross-references, as the diversity of spelling in different texts is often a serious difficulty in using a dictionary. It is, of course, inevitable that many oversights are discoverable in the first edition of a work of this kind. Dr. Hall has often fallen into error through following Wright-Wülker without having properly studied the criticisms which have appeared in various philological periodicals. The well-known spurious words "*Cansegn*, a banner," "*ricen*, powerful goddess (i.e., Diana)," "*ilnetu*, 'ciciris'" (a very transparent puzzle), "*gerinen*, diligent," will doubtless be expunged in a future edition. The verb "*hesan*, to cook," is evolved out of *he seacð* "he cooked." Under *Pac* Dr. Hall gives the sense "medicine," which, as Prof. Napier has shown in the ACADEMY, has no existence. Under "*wetig*, callida," quoted from Holder's Prudentius Glosses, the unlucky suggestion is made that the word stands for *witig*; it is obviously a mistake for *patig*. We have noted some other mistakes of various kinds, and probably a more minute search would considerably increase the list; but we are inclined to think that most persons who are familiar with the difficulties of lexicographical work will consider that the degree of accuracy which Dr. Hall has attained is highly creditable to his skill and diligence.

THE *Classical Review* for March (David Nutt) is not a particularly interesting number. Prof. J. B. Mayor contributes a further instalment of critical notes on the "*Stromateia*" of Clement of Alexandria; Prof. Robinson Ellis, emendations of the Greek Trogici; and Prof. J. B. Bury, corrections of some passages in the *Ἀθηναίων Πολιτεία*. There is also the following ingenious emendation, from M. F. H., of Horace, *Car.* IV. ii. 49:

"*Terque*, dum procedit, io triumphe!
Non semel dicemus, io triumphe!"

Of the reviews we need only mention three. Mr. P. Giles thus summarises a new theory of word-forms, which has recently been put forward by Prof. Streitberg, of Freiburg in Switzerland:

"The question to be answered is: What are the

causes why original short vowels should be found lengthened in certain definite groups of instances? Dr. S.'s reply is: If a *mora* has been lost in a word, an accented short syllable immediately preceding the last *mora* is lengthened, while a long syllable immediately preceding, if it has the acute accent, changes it to the circumflex."

By way of explanation, Mr. Giles adds:

"If the rule were to hold good in modern English, a dissyllable like *canno* should be represented when reduced to a monosyllable by a syllable containing a long vowel (*cānt*), the two *morae* represented by the two short vowels being now represented by one long vowel."

The other two reviews are both under Archaeology, where Prof. Christ's theory as to the Greek stage, in opposition to that of Dr. Dörpfeld, is criticised by Mr. Capps, of Chicago; and Mr. Salomon Reinach's illustrated catalogue of the Gaulish bronzes in the Musée de St. Germain is praised by Miss E. Sellers.

REPORTS OF SOCIETIES.

CAMBRIDGE PHILOLOGICAL SOCIETY. — (Thursday, Feb. 21.)

DR. POSTGATE, president, in the chair.—Prof. Skeat read a paper on "Genesis B and the Heliand, as illustrated by a MS. recently discovered in the Vatican Library." The Anglo-Saxon poetical version of part of the Book of Genesis is found to consist of two parts, apparently by different authors. The main portion of it is called, for distinction, Genesis A; while the other portion, forming an interpolation, is called Genesis B. The latter portion is contained in lines 235-851, the whole poem consisting of 2935 lines. By a careful analysis of Genesis B, Prof. Sievers was enabled to construct a somewhat startling theory. He asserted, in 1875, that Genesis B bore so many marks of resemblance to the poem of the Heliand (written in the Old Saxon of the continent) that we are fairly entitled to infer—(1) that Genesis B is an Anglo-Saxon version or adaptation of a poem originally written in the Old-Saxon of the ninth century; and (2) that we can even go so far as to say that the Old-Saxon version of Genesis and the poem known as the Heliand were absolutely written by the same author. Many scholars have been more or less content to accept these results; but others have doubted. The question was set at rest last year, nineteen years after the theory was enunciated. It can no longer be doubted that the theory is correct. The Vatican MS. No. 1447 contains the required evidence. The main portion of this MS. consists of a Latin treatise on astrology; but it also contains four fragments of Old-Saxon poetry, written on all the available blank spaces. Of these four fragments, three contain portions of a poem on the Book of Genesis, whilst the fourth is a fragment of the Heliand itself, all apparently by the same author. Of the first three fragments, it so happens that two lie beyond the part of the story contained in Genesis B; but the first lies within its compass, so that an exact comparison can here be instituted. Such a comparison renders it obvious that the Anglo-Saxon adapter has followed his Old-Saxon original very closely, yet with considerable tact and judgment. Some lines he renders word for word with the most literal fidelity, while in others he makes suitable alterations, frequently omitting particles in order to render his lines more terse and compact. As an example of exact rendering, we may take the Old-Saxon phrase—"that wit unaldandas uord farbrakun, hebunkuningas." This is a portion of Adam's speech after the Fall, and signifies literally: "that we-two broke the command [lit. word] of the Ruler, the King of heaven." The corresponding phrase in Genesis B is word for word the same—viz., "that wit waldendes word forbræcon heofoncyniges." This example of the soundness of a theory based upon careful inductions from a close study of texts is an encouragement to philologists to take pains over verbal criticism.—Mr. Nixon read a paper on "Colour-Nomenclature," to show that the theory of an actual deficiency of colour sense among the ancients, such as was suggested in Mr. Gladstone's *Homeric Studies*, may still be held, if based not on an assumption of colour-blindness or of an imperfect

evolution of the organ of colour sense, but on one-sided development of the use and functions of that organ, and possibly on atrophy or hypertrophy of its component parts. He pointed out that later physiological discoveries were decidedly in favour of such a possibility; that the analogy of the development of other senses also favoured this view; and that the peculiarities of colour-nomenclature, though in many cases attributable to other causes, could not on the whole be satisfactorily accounted for except on some such theory.

ANGLO-RUSSIAN LITERARY SOCIETY.—(Imperial Institute, Tuesday, March 5.)

E. A. CAZALBT, president, in the chair.—W. J. Birkbeck read a paper on the ancient town of "Vladimir," once the capital of Russia. He began by pointing out that foreigners interested in Russia lost a great deal by neglecting to visit the ancient cities in the governments immediately round Moscow. Both historically and architecturally they were of the highest interest: there was hardly one of them which had not played a considerable part in the history of the empire, and in most cases they retained to this day architectural monuments which were not only of high artistic value, but which threw light upon the events of their past. And in this respect no provincial town in central Russia was more interesting than Vladimir on the Kljazma, the ancient capital of Russia, with its Cathedral of the Assumption, where the sovereigns of Russia were crowned for more than two hundred years, and where many of them lie buried, including some who perished in the defence, not only of Russian, but of European, civilisation during the Tartar invasions. As to the historical place of Vladimir, Russian history, if difficult and confused from a chronicler's point of view, became both interesting and easy to follow if we realise that the main factors in the growth and development of the empire, the principal active causes which have been at work throughout from the very first to the present day, are but two in number: namely, her autocratic monarchy and her Church. From the moment that, nine centuries ago, the religion of the Orthodox Greek Church was incorporated into the monarchy which had been founded a century earlier by Rurik, the germs of the Russian empire, as we now see it, were already there; and the history of Russia is nothing more than the record of their gradual development into what we now see. To trace this development is all the more easy from the fact that Russian history can be divided into four periods, corresponding with the four capital cities which have existed at different times within the empire. The original capital was at Kieff; but this was moved to Vladimir in the twelfth century, to Moscow in the fourteenth, and to St. Petersburg at the beginning of the eighteenth century. Each removal marked a fresh stage in the growth of the autocracy, but not in reality a breach with the past. The capital city, from the time of the conversion of Russia to Christianity, had always been an important element in the life of the nation. In this respect the early history of Russia presents a marked contrast to that of the nations of Western Europe. The Teutonic and Scandinavian monarchies owed their ideas of centralisation to the traditions of government which they received through Christianity from the Roman empire. But whereas in the West the influence of Roman ideas was only indirect, for the Western Roman Empire had then already ceased to exist, the Scandinavian rulers of Russia received their Christianity from Constantinople, where the imperialism of Christian Rome was still a living reality. Hence the Grand Dukes set to work to copy their model; and within a generation of the conversion of Russia we find Jaroslav the Wise trying to make Kieff into a miniature Constantinople, with its own Cathedral of St. Sophia, and its own "Golden Gates." The germ of the idea which eventually led to the coronation of John the Terrible as first Tzar of Russia may thus be traced back to the very beginning of Russian history; and its outward symbol was the importance attached to the capital city, as the seat of the Grand Ducal throne. The removal of the capital from Kieff to Vladimir, in the middle of the

twelfth century, was a step deliberately taken in the interests of autocracy by Andrew Bogoliubski, one of the most far-sighted of the earlier monarchs of Russia. This remarkable man was far in advance of his age, and attempted many things in the direction of centralisation which were not finally accomplished by the sovereign of Russia until many generations afterwards. The nature of his plans could be best illustrated by the great Cathedral of the Assumption, which he built for the image known (even after its removal to Moscow in 1395) as the "Vladimir Mother of God," before which every sovereign of Russia from his day to the present has been crowned. The "Golden Gates," which he built, and which also may still be seen, represent the continuance through Kieff of the Byzantine tradition. From an architectural point of view these buildings are also of the greatest interest; for they represent the beginning of a distinctively Russian style, which, had its growth not been interrupted by the Tartar invasions, might have developed into something very important. Mr. Birkbeck concluded with a description of the storming of Vladimir by the Tartars under Baty in the thirteenth century, and drew a graphic picture of the massacre of the Grand Duke's family in the Cathedral, where they had taken refuge. This, he said, was an apt illustration of what Russia had to undergo, and from what, by her resistance to the barbarian invaders, she saved the rising civilisation of the northern nations of Western Europe.—The Rev. E. Smirnov, chaplain at the Russian Embassy, spoke in flattering terms of Mr. Birkbeck's knowledge of ecclesiastical matters, and explained the origins of autocracy during the so-called "Vladimir period" of Russian history.—A short paper by Mr. Olive Philipps-Wolley, received from British Columbia, was also read. It raised the practical question of future trade between British North America and Russia in Asia by means of the Pacific Ocean and the new Trans-Siberian Railway.—The president announced that the Cesarevitch, whose health was re-established, had joined the society, and that the Grand Duke Constantine, who had forwarded two volumes of his poetry and his translation of Shakspeare's "Henry IV.," had also been elected an honorary member.

ZOOLOGICAL.—(Tuesday, March 5.)

SIR W. H. FLOWER, president, in the chair.—The secretary read a report on the additions that had been made to the society's menagerie during the month of February, and called special attention to a fine female Giraffe recently arrived from South Africa. This was believed to be the first example of the large, dark-blotched race ever seen alive in Europe, the Giraffes previously exhibited having belonged to the smaller and paler form found in Northern Tropical Africa. The society has also purchased a pair of Sable Antelopes (*Hippotragus niger*) and a pair of Brindled Gnus (*Connochaetes taurina*), all in excellent condition.—The secretary exhibited, on behalf of Mr. Walsey, of the Hudson's Bay Company, two Martens' skins which had been received from two distinct districts widely apart. The peculiarity in these skins consisted in the fact that one of the forelegs in each skin was wanting, and there was nothing to indicate that a limb had ever existed at that part.—Mr. A. D. Michael read a paper on a new Freshwater Mite found in Cornwall, and belonging to the genus *Thyas*, of which only two species were previously known. It is a very handsome species, flattened in form, scarlet and orange in colour, and with remarkable whorls of large lanceolate spines tipped with scarlet on the legs. It was found near the Land's End in a small stream close to where the rapid water falls into the sea. It is proposed to call it *Thyas petrophilus*.—Mr. G. A. Boulenger read a paper on "The Nursing Habits of two South-American Frogs," and exhibited a specimen of *Hyla goldi* with the eggs on the back. He also made remarks on a male specimen of *Phylllobates trinitatis* from Venezuela, carrying its tadpoles on its back, in the same way as had previously been observed in frogs of the genus *Dendrobates* from Surinam and Brazil.

FINE ART.

EGYPT EXPLORATION FUND.

THE EXCAVATIONS AT DEIR EL-BAHARI.

Deir el-Bahari: Feb. 22, 1895.

THE clearing of Deir el-Bahari is drawing towards its end. Not only is the middle platform completely cleared and levelled, but the retaining wall on the southern side is showing its enormous hawks and traces of the vultures and asps which have been erased by the enemies of the worship of Amon. Parallel to the retaining wall runs an enclosure wall which did not reach the height of the platform, but which formed with it a passage ending in a staircase, now entirely ruined. It seems to have been the only way to reach the Hathor shrine.

Among the most interesting discoveries made lately are those alluded to in Mr. Hogarth's letter (ACADEMY, February 9) of fragments of the famous Punt wall, found scattered here and there in various parts of the temple. Small as the fragments often are, they give us important information as to the nature of the land of Punt. Its African character comes out more and more clearly. Although the name of Punt may have applied also to the coast of South Arabia, it is certain that the Egyptian boats sent by the Queen landed in Africa. In the newly discovered fragments we find two kinds of monkeys climbing up the palm-trees: the dog-headed baboon, the sacred animal of Thoth; and the round-headed monkey. Then we see bulls with long and twisted horns, like the animals which, as I have been told, were brought to Egypt some years ago from the Abyssinian coast. Two panthers are fighting together; a giraffe is showing its head, which reaches to the top of a tree; and a hippopotamus is also sculptured as one of the animals of the country.

A small fragment speaks of "cutting ebony in great quantity." And on another we see the axes of the Egyptians felling large branches on one of the dark-stemmed trees which had not hitherto been identified, but which are now proved to be ebony. A small chip shows that the people had two different kinds of houses, one of which was made of wickerwork. It is doubtful whether we shall find much more; unfortunately, what we have is quite insufficient for allowing us to reconstruct the invaluable Punt sculptures, which have been most wantonly destroyed in ancient and modern times.

On February 1 we at last came upon an untouched mummy-pit in clearing the vestibule of the Hathor shrine. In a place where the slabs of the pavement had been broken, we tried the ground to see if there was anything underneath, as we have done many times without success. On this occasion the workmen soon discovered that there was a pit roughly hewn in the rock, and filled with what they call fine rubbish, *tourâb kôis*, which means "untouched." When we came to a depth of about 12 feet, we found the bricks and the stones which closed the entrance to the side chamber. I removed them with my own hands, got into the very narrow opening, and found myself in a small rock-hewn chamber. It was nearly filled with three large wooden coffins placed near each other, of rectangular form, with arched lids, and a post at each of the four corners. On the two nearest the entrance were five wooden hawks, one on each post, and one about the middle of the body. Every coffin had at the feet a wooden jackal, with a long tail hanging along the box. Wreaths of flowers were laid on them, and at head and feet stood a box containing a great number of small porcelain *ushabti*s.

The opening of the chamber being very small, it is evident that these large coffins were taken

into the tomb in pieces, and put together afterwards. We undid the one next to the door, and found inside it a second coffin in the form of a mummy, with head and ornaments well painted, and a line of hieroglyphs well down to the feet. We did the same with the two others, and found that they also contained a second coffin, which we hauled up through the opening of the tomb. When we had stored them in our house, we opened the second coffins, and we found in each case a third inside, brilliantly painted with representations of gods and scenes from the Book of the Dead. In this third box was the mummy, very well wrapped in pink cloth, with a net of beads all over her body, a scarab with outspread wings, also made of beads, and the four funeral genii. We unrolled one of the mummies, and then found it carefully wrapped in good clothes, which might be used at the present day as napkins or even handkerchiefs. Over the body was a very hard crust of bitumen: we had to use a chisel to break it. There were no amulets or ornaments of any kind except the beads.

These three mummies, which required nine coffins for their burial, are those of a priest of Menthu, Thotafankh, his mother and his aunt. They evidently belong to the Saitic epoch, and are among the good specimens of that period. I consider that we were very fortunate in finding an unripped tomb. It is clear that, after the XXIInd Dynasty, when the temple was no longer used as a place of worship, it became a vast cemetery. But, when we reflect that even in the middle of the last century people had begun to dig here for mummies, it is astonishing to find that this tomb escaped in an edifice which has been ransacked during nearly 150 years.

EDOUARD NAVILLE.

NOTES ON ART AND ARCHAEOLOGY.

MESSRS. LONGMANS have in the press a *Life of Joseph Wolf, Artist and Naturalist*, written by Mr. A. H. Palmer, the biographer of his father, the late Samuel Palmer. It will be illustrated with a portrait in photogravure, forty full-page engravings, and twenty in the text, taken from his finest studies of animals and other works. It will also contain, in an appendix, a list of the books illustrated by him.

THE April number of the *Art Journal* will be devoted exclusively to the Life and Work of Sir J. Noel Paton, Her Majesty's Limner for Scotland. The descriptive letterpress is written by Mr. Alfred Thomas Story, the biographer of Linnell. The frontispiece will be a photogravure of "Vigilate et Orate," which is now in the Queen's private apartments at Osborne; and there will also be full-page reproductions of the pictures entitled "Via Dolorosa," "The Empty Cradle," and "The Adversary."

THE exhibitions to open next week include a collection of pictures by Mr. C. E. Johnson, and also Meissonnier's "Le Postillon," at the Carlton Gallery, Pall Mall; and a collection of oil-paintings and water-colour drawings of Tangiers by Mr. Aubrey Hunt, at the Clifford Galleries, Haymarket.

WE may also mention that the spring exhibition in the Walker Art Gallery at Liverpool will open next week, consisting of works in black and white, water-colours, architecture, decorative art, and photogravure.

MESSRS. MARCUS WARD & Co. offer five prizes, of the aggregate value of £100, for a series of original designs representing the Four Seasons, which must be sent to them at Belfast by June 1.

ON Tuesday, March 26, Mr. Talfourd Ely will give a free public lecture, at 8 p.m., in the South Kensington Museum, on "Ancient Portraiture," illustrated by the oxy-hydrogen lantern. This lecture will be followed by two demonstrations—on March 29, in the south corridor of the South Kensington Museum, on "The Real and the Ideal, as illustrated by Casts from the Antique"; and on April 2, in the sculpture galleries of the British Museum, on "Greek and Roman Portraiture."

MR. H. VILLIERS STUART writes to the Secretary of the Egypt Exploration Fund, from Cairo, under date March 4, as follows:

"A few days ago there were discovered at Dashour the graves of two princesses of the XIIIth Dynasty intact. The coffins had mouldered away, and the mummies lay each with a coronet on her head, and wearing other jewelry. When an attempt to move the mummies was made they fell to fragments. The jewelry is very beautiful. One of the coronets was, in fact, a wreath of forget-me-nots, made of precious stones mounted on gold stems. At intervals occurred Maltese crosses and precious stones set in gold. This lovely wreath was as perfect and looked as fresh as on the day it was made—a couple of centuries before the time of Abraham!—more than four thousand years ago. It illustrates a passage in the poetic epitaph on the funeral pall of Queen Is-em-Kheb: 'She is armed with flowers every day.'

"I visited Dashour and saw, *in situ*, the sarcophagus in which these treasures were found, as also that of the other princess. She also had a lovely coronet, fitted with a socket in which was inserted a spray of various flowers made in jewels, with gold stems and gold foliage. Besides these, there are necklaces, bracelets, armlets, anklets, daggers, charms, &c. These most interesting discoveries are due to the energy and sagacity of M. de Morgan, Director-General of Egyptian Antiquities, ably seconded by Mme. de Morgan, his gifted wife."

MUSIC.

RECENT CONCERTS.

WITH the exception of a new Overture by Mr. Frederic Lamond, the programme of the first Philharmonic Concert, which took place last Thursday week at the Queen's Hall, belonged entirely to the music of the past: indeed, but for the "Charmant Oiseau," from Félicien David's "Perle du Brésil," which dates from 1851, and which was cleverly sung by Mme. Clementine Sapio, the programme might have been drawn up in the thirties. Some music, like good wine, improves with age; Mendelssohn's pianoforte music spoils. The composer himself was not satisfied with it. There was a special reason when Mme. Schumann played the G minor Concerto in 1882; but now none such exists. It did not even suit M. Sauer; and, further, it gave him very little opportunity for displaying his technical powers. He also performed Weber's "Concertstück," but not in his best style. Mr. F. Lamond's Overture is a clever and interesting work, and deserves a second hearing. Beethoven's C minor Symphony was well given under the direction of Sir Alexander Mackenzie.

Rubinstein's "Russian" Symphony, No. 5, in G minor, was given at the Crystal Palace on Saturday afternoon. Nature bestowed many gifts on the composer, and by hard work and perseverance he made much of them. But he lacked the power of self-criticism: he failed to perceive the inequalities and the lengths in his music (we refer to movements of large compass). This Symphony is in many ways interesting: the themes are characteristic, the developments often clever, and the orchestration effective. When, however, it is over one feels a sense of relief. The two middle movements are the best, and if they were detached from the work

would, we imagine, make a favourable impression. The suggestion is dangerous, though not unreasonable. Critics often differ; and yet, so far as we are aware, they all agree that a little of Rubinstein is better than much. The work was interpreted with the utmost care, under the direction of Sir A. Mackenzie, Mr. Manns, to general regret, being still unable to resume his accustomed post. M. Sauer played Henselt's Pianoforte Concerto in F minor (Op. 16), and here the pianist was quite at home. The music makes heavier demands on the fingers of the interpreter than on the intellect of the listeners; the structure is clear, and the melodies are pleasing. The technique is the thing with which the pianist catches the ear of the public. Feats of agility attract, whether they be performed on a tight-rope, trapeze, or keyboard; and, if well performed, deserve due recognition. M. Sauer was in excellent form, and, as he grappled successfully with the formidable difficulties which the Concerto presents, the result was eminently satisfactory. The concert commenced with Beethoven's "Leonora," No. 3.

Mdlle. Ilona Eibenschütz gave a pianoforte recital at St. James's Hall on Friday afternoon. It is now some time since we heard this young lady, and she certainly shows signs of progress. She never lacked intelligence, and was never lifeless; now she plays with greater sympathy and earnestness. The principal piece in her programme was the seldom heard Brahms's Sonata in F minor (Op. 5). It is one of the early works of the master which excited the admiration of Schumann, and caused him to prophesy a great future for the young musician. The work is full of interest, and takes high rank among the few Sonatas worthy of mention since Schumann.

Mr. Ernest Consolo, a pupil, it is said, of Sgambati, made his first appearance at the Popular Concerts on Monday evening. He played a Lied of Mendelssohn's in a very un-Mendelssohnian style, Liszt's "Walderauschen," and a "Gavotte" of Rubinstein's from a Suite—the two last in a neat though mechanical manner. Herr Joachim performed Bach's "Chaconne" for violin alone; but it was by no means the finest rendering of the work that we have heard from him.

Mme. Elise Inverni, a mezzo-soprano of intelligence and experience, appeared at a concert on Monday afternoon. "Kathleen Mavourneen" was in the programme "by desire"—by whose? we wonder. M. E. Sauer played a Beethoven Sonata and other pieces, but was heard at his best in Chopin's A flat Ballade.

A novelty entitled "Fantasistücke," for two violins, viola, and violoncello, by Mr. S. Coleridge Taylor, scholar, was given at the Royal College Concert on Wednesday evening. The work, consisting of five movements, is highly interesting. The music has character, and the composer's imagination seems to keep even pace with his skill. The best movements are undoubtedly the graceful Serenade, the quaint, lively Humoreske, and the focal Dance. The work was sympathetically interpreted, and fully deserved the vigorous applause with which it was received.

J. S. SHEDLOCK.

MUSIC NOTES.

A WISH having been expressed in several quarters that one of Bach's organ compositions should be included in the programme of the Festival which is to take place at the Queen's Hall on April 2, 4, and 6, the committee has been fortunate enough to secure the consent of Sir Walter Garratt to play the Toccata (Concertata) in E major on the Selections' day, April 4.

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"HEROES OF THE NATIONS."—*Prince Henry the Navigator, the Hero of Portugal and of Modern Discovery*. With an Account of Geographical Progress throughout the Middle Ages as the Preparation for his Work. By C. R. Beazley. (Putnam.)

To express our disappointment is to compliment the author at the expense of his book. Opened with the liveliest hopes, it was read with growing exasperation and closed with a mournful sigh. At the first blush, nothing could promise better. At last we should learn something to the purpose about Henry: a young and enthusiastic researcher would no doubt ferret out and piece together enough details for a genuine life of the navigator; nor would it be a waste of time once more to review the old story of mediæval exploration, presented in a new light and in lively colours. The error was our own; the fault is not Mr. Beazley's. In truth, there is nothing new to say about Henry: the very little there ever was to say has been said long ago, and has been made the very most of by Wappäus, de Weer, and, in English, by Major, whose *Life of the Navigator* is perhaps all we need. No scrap of obscure evidence is likely to have escaped the vigilance of Herculano and his followers in their researches into the national history; yet Henry still remains a shadowy, intangible figure, however picturesque and impressive. Charged with the task of writing a new *Life*, what could Mr. Beazley do but fall back on the previous *Lives*, amplify by quotations from Azurara, and then—pad? Even so, that was not enough for a volume. A separate subject, therefore, has been chosen to swell the work by more than a third. This was a sad mistake. The whole volume might very well have been devoted to a popular history of geographical research, theoretical and practical, from ancient times down to about 1600, with an appendix summarising the subsequent developments. Why stop short with Henry? And if you do, why prefix this geographico-historical treatise to his *Life*? It is all very well to call it "the Preparation for his Work." You can snap the thread of history pretty much where you like and persuade yourself—and others too, if you are persuasive enough—that all that precedes was a preparation for some particular hero or event. These heroical half-way houses are usually fallacious. Granted that Henry was something of a half-way house in that he was, so far as we know—but do not let us be too sure—the first rich old bachelor who made

exploration his hobby, and did much to bring it up to the level of Renaissance enlightenment and activity which was being reached in other departments. But how can we forget that by no means all, in fact only a few, of the previous threads of research are drawn together in him; that in the story of some branches of discovery he has no place at all; and that the most conspicuous, the most aggressively glaring feature of his work is that it was itself purely a "preparation" for that of da Gama, of Columbus, of Albuquerque? Mr. Beazley is much too clear-sighted to be blind to this inconsistency, and in his preliminary chapters is always fidgeting about it. As he wanders with the early pilgrims in Egypt and Asia, as he explores the White Sea and Labrador with the Vikings, he thinks himself bound every now and then to hark back to Henry with some rhetorical reference to "the preparation." These remarks were better away: they do not convince, and only point to a literary conscience ill at ease.

Deferring our strictures on the main defect of the book, which is its deplorable style, we note with pleasure the signs of sound craftsmanship in its externals and adjuncts, the clear, businesslike preface with its lists of authorities for each chapter, and the full notes on the old maps given as illustrations. The series was well chosen, and the reproductions are perhaps better than nothing, though in every case but the fourteenth century Portolano from Nordenskjöld, most unsatisfactory. It is useless to reduce by photographic process to a few square inches a great *mappe-monde*, whose faint coast outlines are brought out in gold and colours, and which is studded with miniature drawings and long inscriptions in scrolls and tablets. In the reproductions before us nothing but a few of the large uncial names of countries, &c., can be made out, even with the help of a lens. Fra Mauro's celebrated map of 1457 becomes, indeed, a mere smudge, totally unintelligible: indeed, it looks like a slab of veined, reticulated, and clouded marble. The alternative of larger folded maps was, no doubt, as bad as these small ones. We may, perhaps, remark that a bright popular sketch of mediæval geographical science from Mr. Beazley's hand, illustrated by a quarto atlas, containing un-reduced facsimiles of portions and sections of these quaint old maps, would probably appeal to a wide circle of general readers.

The author has taken a good deal of pains over his facts in the preliminary essay. They might have been further amplified had he not, while obviously aiming at brevity, so frequently yielded to a tendency to repetition and rhetorical padding. With his general views we agree: some of his reflections appear highly pertinent and suggestive. One omission we may mention, because he may find it worth working out. Possibly it has not yet attracted much notice. We allude to the effect of the migrations of the barbarians from the third to the sixth century upon the geographical knowledge—or perhaps we should say, traditions and instincts—of Europe. Trace on the map the route of the Goths from

Denmark to south-west Russia and backward to Spain, of the Vandals from the Baltic to Africa, of the Saracens from Syria and Persia along Africa to the heart of France—must there not have lingered among these nations geographical conceptions far wider and more accurate than those of the average British farmer of the last century? The geographic and topographic gift is highly hereditary. In the Far East, indeed, we find the ignorance of maps tends to make geography a professional art: the wandering dervish or merchant, with his vast knowledge of routes, has somehow in his mind's eye a more or less accurate map of Asia. Franghistan of course does not concern him. Without attempting here to labour the point, we may suggest that the maps of the monks and artists of the early middle ages represent a geographical decadence: mere armchair travellers, they supply by invention the loss of forgotten tradition.

Mr. Beazley's sneers at the impertinent cosmogony of Cosmas Indicoplestes are not quite to our taste; on the other hand we cannot go all the way with him in his defence of the early Christian pilgrims. To us they seem not only stupidly, culpably unobservant and credulous, but too often consciously mendacious. Willibald may fairly have believed that the Sicilians were accustomed to instantly stop the eruptions of Etna by holding up St. Agatha's veil—for he had not seen it tried; but when Bishop Arculf and others pretend that they inspected the "lofty column" at Jerusalem which cast no shadow at noon, it is obvious, either that the sun was hidden by a lofty building on the south, or that Arculf did see the shadow but thought it a pity to mention it. To aim at propping up the truth by lies is of all blasphemies surely the most presumptuous.

In his sketch of the life and work of Henry, our author mainly relies upon Azurara's *Conquest of Ceuta* and his *Discovery and Conquest of Guinea*. From the latter, as from the narratives of Cadamosto and Diego Gomez, he gives long, and it must be owned, somewhat tedious passages. There is nothing wonderful, nothing even interesting, in the story of Portuguese progress along the West African coast until they got to the Cape thirty years after Henry's death. The narratives are confused, trivial, and unpicturesque. The heroes of discovery are not heroes at all, in spite of Azurara's courtly way of putting things. It took them many years and many expeditions to get past Cape Bojador; and many fine lies they came back with to their Prince about this and other trivial headlands, which they pretended stretched out hundreds of miles, guarded by whirlpools and other horrors. The fact is, most of them were too lazy and too cowardly to venture far, and, having invented the slave trade, preferred to catch their black ivory and hurry home. A bad business it was, and Henry was at the bottom of it all, long before Hawkins, though Burton somewhere says with one of his whimsical turns, that Sir John's "name still smells sweet and blossoms from the dust along the Guinea coast as the Father of the slave trade."

Vain for Mr. Beazley to contrast this Portuguese villainy with "the full-blooded atrocity of the West Indian planters," whatever that may mean! The latter was at least free from cant. From the very first the Prince's men began by treacherously entrapping the natives, murdering the strong and stealing the weak. From the first they sold them in open market, brutally severing husband and wife, mother and babe. The pretence that it was done to save their souls, so far as it was more than a hypocritical blind, is of a piece with the arrogant ignorance, the cheap insolence, the unchristian brutality of Henry and the rest of the heroes. It is almost time we began to call things by their right names. The Navigator and his cousin, the Henry of Agincourt, are dazzling figures, no doubt: perhaps no worse than their age—but they ought to have been better, for they were both clever men. If their consciences belied their ambitions, their speeches, their actions, they were black hypocrites; if their consciences were quite easy, they were morally downright monsters. Yes, it is all of a piece. The sweeping denunciation of "foul Mahomet"—how much did Henry know, I wonder, about the Prophet and his teaching?—the repudiation of every tie of common humanity; the "burning zeal to spread the Faith"—but only in lands where gold and ivory, black and white, was plentiful; the stupid, callous, ignoring of the rights of conscience outside the Church; the lust of conquest further degraded by the greed of profit—were these, then, the Christian graces? If the Henrys, the very pink and flower and final consummation of Catholic chivalry, strong in their superb conceit, had no misgivings, no twinges of conscience, no embarrassing suspicions of the truth, then was Christianity but a sorry business. But not so. Those clear-headed men saw—they must have seen—these hideous inconsistencies; theirs were not the dark ages; a child, a fool must have seen them. The Henrys were some of them cynical sceptics, most of them mouthing hypocrites, though, after all, the prevalent hypocrisy of the age, against which the Reformation and Puritanism were reactions, was of an easy-going, conventional, skin-deep description.

Of the Navigator we know only enough to irritate our curiosity; of his youth, not a word. Born in 1394, one of the five brilliant sons of King John and Philippa, Gaunt's daughter, he first appears at the disgraceful attack on Ceuta in 1415. On his return, he settled down for life at his palace on Cape St. Vincent, as Grand Master of the Order of Christ and Governor of the Algarves. From 1433 to 1441 he returned to political life, mingling in the intrigues on the deaths of John and Duarte. Much of the blame for the wretched Tangiers business rests upon him. Mr. Beazley ignores the most dubious episode in his life—namely, his neutrality in the struggle of 1447-1449, which amounted to desertion of his brother, the great Regent. At Sagres he seems to have led a quiet, regular, pious life, and to have made geography, map-making, exploration, commerce, and money-making his hobbies. His faithful Azurara gives a short and

fascinating sketch of his character and occupations (quoted on p. 306), but of course it may be a flattering panegyric. Beyond this all is dark. The Navigator never navigated himself at all; but he was always sending out ships, with the threefold objects of commerce, discovery, and missionary zeal. Which predominated we cannot tell. Naturally, Mr. Beazley, like previous biographers, is always exaggerating or taking for granted Henry's share in every enterprise; but the links of evidence are usually wanting, even in the pages of Azurara. So far as existing evidence goes, Henry's position has been overestimated. On the other hand, the reputation he enjoyed in his own day, and which grew after his death, argues a highly individual character and a lifework of marked influence.

Almost every fact of interest or importance in Mr. Beazley's account of Prince Henry and the African explorations may be found more tersely, lucidly, and attractively narrated in two or three chapters of Prof. Morse Stephens's *History of Portugal* (Putnam's "Story of the Nations" series), where the subsequent course of Portuguese discovery may also be conveniently studied.

Fortunately little space remains to notice Mr. Beazley's style, which cannot be wholly the effect of hurry. The defects are serious, though so hard to particularise. It is many years since I met with a book where the meaning is so hard to follow. Let me take a passage at random.

"Lastly, the partial activity of commerce and religion made universal and 'political' by the leading Western race—for itself only—is taken up by all Christendom in the Crusades, borrowed in idea from Spain, but borrowed with the spirit of the Norse rovers, and made universal for the Latin world, for the whole federation of Rome."

What does this mean? The context does not help us. Why is "political" in inverted commas? Mr. Beazley frames long sentences, made up of dependent clauses and parentheses, amid which the main clause, the precise point which he wants to make, is utterly lost. Thus we cannot identify the actual steps in his argument. Then, further, the conjunctions which should link these long sentences together are so oddly used, that it is often impossible to guess at the logical sequence of ideas and argument. This is most apparent in the earlier chapters. The modicum of fresh information proved a poor compensation for the fatigue of gleaning it. Not only has the book confused my ideas, but I fear left its contagion, which may likely enough be traceable in the lines I am now penning. After two evenings spent in reading and re-reading, going back again and again in search of lost threads, I began to fear cerebral influenza, or "invincible ignorance" on my own part, so as a test I took up and read right through the debate on Bi-metallism. To my relief I found Mr. Everett's thaumaturgic currency quite an open secret, and was able to follow Mr. Chaplin in his juggling with the rupees without once losing sight of the pea under the wrong thimble. But, alas! on returning to the pages of the Navigator, it was as if

were the three-card trick. After that, perhaps, Mr. Beazley will good-naturedly allow that his style hardly does him justice.
E. PURCELL.

The Pilgrim of the Infinite. By William Davies. (Macmillans.)

A FAMOUS divine, himself well versed in the arts of the pulpit, was accustomed to say that nothing in preaching was of so little importance as the sermon. There is a deep yet obvious truth underlying this apparently cynical remark, and one may apply it to the class of books of which Mr. Davies has furnished us with the latest specimen. From the days of Marcus Aurelius to those of Mr. Walter Pater, the world has been honoured by the help of a small but select class of deep and earnest thinkers who have pondered long and patiently, in circumstances the most diverse, upon the various problems presented by the spiritual side of man. These were, as one of their own poets has said, "the children of the Second Birth, whom the world could not tame." Taking at random a few of the names that occur as fit to be placed upon their list, one finds the most remarkable divergence in the paths which carried them through life, the doctrines which they held and taught, the fates which befell them. Marcus Aurelius and the Bishop of Hippo, Thomas the Little Hammer and "the halting slave who in Nicopolis Taught Arrian," the Teutonic Knight to whom we owe the *Theologia Germanica*, Ralph Waldo Emerson with his American Unitarian training, and Arnold and Pater from Oxford, are thinkers whose greatest common denominator can only be found in terms of humanity itself. And the aphorism about preaching that has already been quoted is aptly illustrated by the fact that so remarkable a unity of feeling pervades the Meditations which the best of the Roman Emperors jotted upon his tablets after a hard day's fighting on the outskirts of his realm, the confessions in which Augustine set out the marrow of his life, the carefully polished phrases of an Oxford Don, and the discourse now "addressed to advanced religious thinkers on Christian lines" by Mr. Davies, at whose position in this world one has no business to make a guess. Here, too, the sermon is not of the first importance: it is the spirit that breathes through and informs the words that is likely to make *The Pilgrim of the Infinite* a dear possession to those who hold with its author, that we were born into this world "to find the invisible Deity within us, and to assimilate ourselves thereto"; or, as Marcus Aurelius prefers to put it, continually to ask, "About what am I now employing my soul?"

It is, of course, a very high compliment to pay a modern writer to say, as I venture to do, that his book deserves to find a place on the same shelf with Marcus Aurelius, the *Imitatio*, and the *Theologia Germanica*. Nor, indeed, do I suppose that it will ever take the same high place in the religious literature of the modern world that these books and their few fellows of high collateral glory have long held. Yet it is not

going too far to assert that the qualities which are to be found in this *Pilgrim* are just those which one finds in the forerunners which I have named, and which seem to me to be the only qualities that can nowadays give a religious work a really strong hold on the thinking world. The day of doctrinal treatises and controversies about creeds is over for the present with most of us. The outer world is no longer interested in the questions "of providence, foreknowledge, will, and fate" that still give as much occupation to the churches as they once did to a less reputable company. The more thoughtful part of modern society has declined any longer to take seriously the doctrinal part of religion, as Erasmus and his friends threw the Scotists from them four centuries ago; and in consequence a section of it has undertaken to solve the problem of what remains of Christianity. This is apparently what Mr. Davies has in mind when he declares that his book is addressed to those

"who are not, or who do not wish to be, moved by external presentments, who are free from every form of religious faction, bigotry, and exclusivism, who, though they may be worshipping in churches, are not restricted by them, regarding them as a means and not an end."

As he adds, the time has now come

"for such an appeal to be made, in the awakening sense that is everywhere manifest of the inadequacy of all external and imposed systems to satisfy the inmost desires of the soul."

This sense, indeed, awakens periodically, alike in the world and in the soul of every man who has thinking power enough not to be content to take his spiritual life on Sundays from his parson, as he takes his political opinions on week-days from his morning paper or his coats from his tailor. In the individual it is usually its own exceeding great reward; for it leads him to learn by personal experiment the truth of the Roman moralist's saying that

"nowhere, either with more quiet or more freedom from trouble, does a man retire than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquillity."

To the world at large the awakening is perhaps less excellent; for it produces a great deal of unnecessary and even harmful commotion on the part of worthy people who are either disturbed by the unusual phenomena which surround them, or who desire to show, like Correggio, that "they, too, are painters."

Of all the deep and momentous questions that stir men's hearts at these times, it can hardly be said that the world has yet succeeded in answering any one of them to the general satisfaction. Every-day morality was pretty well settled long before the Sermon on the Mount, whatever be the sanction that men choose to find for its precepts. But when we go a little deeper than mere matters of practice, we come speedily to a great void, which is no nearer being filled for all the philosophers that have jumped into it since Empedocles. On the transcendental questions of life, as to its meaning, its origin, and its end, we are still "no forrarder" than Eadwine's Ealdorman

was when he likened man's life to a sparrow flying through the king's hall:

"The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then, flying forth from the other, vanishes into the wintry darkness whence it came. So tarries for a moment the life of men in our sight; but what is before it, what after it, we know not."

Yet we cannot refrain from trying to know, and so we have to turn away from many a freely proffered, but pathetically inadequate solution. Hence it is that "there lives more faith in honest doubt . . . than in half the creeds." The practical answer given by the only guides whom we can trust or follow is briefly put by Mr. Davies and an earlier Pilgrim of the Infinite:—

"Dare to be true to yourself, to look faithfully into your own soul. Nobody knows or can tell you more than you are capable of finding out for yourself. 'Let the counsel of thine own heart stand,' says the Preacher; 'for there is no man more faithful unto thee than it.'"

That is as true in the spiritual as it is false in the intellectual world. Yet the thoughts of other men on these high subjects have a perennial interest and value for us when they are honestly wrought out and adequately expressed. That is why I can conscientiously recommend all who care for these things to acquaint themselves with *The Pilgrim of the Infinite*.

GARRETT FISHER.

Forty Years at the Post Office. By F. E. Baines. (Bentley.)

THE contents of this book range over a longer period of time than its title implies. The term of the author's service at the Post Office commenced not quite forty years ago, and the limit of comparison of the present system with the organisation previously in existence should in strictness not extend to an earlier date than April 1855. But for purposes of a more effective contrast, the narrative of progress at St. Martin's-le-Grand opens with a description of the coaches running on the way to and from the North of England through Barnet, the author's native place, in the days of his youth, soon after the first Reform Bill. The incidents of their journey through this busy posting town are described with fidelity to fact and with animation of language. Such, indeed, are the characteristics of the entire work. Many an interesting anecdote, the fruits of wide experience in official life, gladdens the reader as he passes through the various branches of the Post Office. An abundance of statistical information, conveyed with official authority, is presented on every page for his mental digestion. If the work suffers at all, it is through an excess of petty detail. Of statistics which are novel and curious, though it may be alleged against them that they are of little relevancy to the history of the Post Office, the particulars of the provisions consumed on the voyage of an Atlantic liner from Liverpool to New York may be cited. Of anecdotes which are not new, and are of even less connexion with the subject, the well-worn and ludicrous statement, familiar to all readers of Boswell's

Johnson, and of his *Tour to the Hebrides*, that whenever a vessel brought a passenger to St. Kilda the inhabitants as a consequence were seized with a cold in the head, is as good an example as need be quoted. Of insignificant details, to be obtained from a glance at Bradshaw, take the passage in vol. ii., p. 187, where,

"once on the main line for Cork, and its head fairly set due south, the train soon dashes past the station for the Curragh of Kildare, past the Maryborough Junction for Kilkenny and Waterford, past historic Thurles, through Limerick Junction in view of the Galtees";

or the guide-booky lines on p. 222 of the same volume, where the steamboats "pass direct from Orient to Occident; from the mouths of the Hooghley . . . from hot, prosperous Hong Kong, from Ceylon and its pearls, the Persian Gulf and its coral." Still, when all such deductions are made, this criticism cannot be gainsaid that Mr. Baines has produced the most complete record of the course of official life, ever broadening in its ramifications, in this marvellous institution of the Post Office.

Sixteen Postmasters-General have ruled over the officials of St. Martin's-le-Grand since that day when Mr. Baines made his first appearance within its walls, and was promptly reprovved for being ten minutes after the opening hour of business, with the result that he did not err again in that respect for at least ten years. At that date, and for a good dozen years later, only a peer of the realm was for some reason, now only to be guessed at, eligible for the office; and when the Legislature sanctioned an alteration in the law, the first holder of the post under the changed system was the heir to a dukedom. Of the whole of these dignified politicians the narrator, who writes throughout in the kindest vein, has something good to say. If any one should desire a different estimate of the character of any of them he must go elsewhere, say to the "Recollections and Experiences" of the late Mr. Edmund Yates. The hero of Mr. Baines, and of every official at the Post Office with whom it has been my good fortune to be acquainted, is naturally Mr. Fawcett. Such a character could not fail to impress everyone with whom he came in contact.

Four especial improvements in the postal system are connected with the period which Mr. Baines passes in review. They are: (1) the adoption of penny postage; (2) the establishment of Post Office Savings Banks; (3) the transfer of the telegraphs; and, lastly (4), the Parcel Post. Little need be said of the first of these. In postal matters it was the great event of the century, and the struggle for its adoption is written in history. Suffice it to mention that in the days of dear postage 77,000,000 letters passed through the post in a year, while the total now has reached the enormous figure of 1,800,000,000; and that in the old times there were 7,000,000 of franked communications, by which the revenue was deprived of over a million of money, and the influential were benefited at the expense of their poorer brethren.

The establishment of Post Office Savings Banks was mooted by Mr. Whitbread in the

House of Commons in 1807, but it was not until their formation was advocated by the then Mr. Charles W. Sikes that the project came within the range of practical politics. Their progress since 1861 has exceeded the most sanguine expectations. The controller of the Savings Bank has, says Mr. Baines, "£67,000,000 in his strong box, and knows his way about among 15,000,000 accounts old and new, 113,000,000 deposits, and 39,000,000 withdrawals." Through the operations of the recent Act enlarging the maximum amount that may be deposited, this branch of the Post Office has made a vast stride during the last year, and the jealousy of the local bankers throughout the United Kingdom burns with increased fervour. The great point of consideration for the Chancellor of the Exchequer now is: whether the time has not arrived for a reduction of the rate of interest allowed on current deposits in the official Savings Bank.

The transfer of the telegraphs is a question on which Mr. Baines holds strong views. Nor is it to be wondered at. In 1856, when a very young man, and an official who had only passed through one year of babyhood, he drew up a scheme for the acquisition of the existing offices, which, if carried out, would have saved the country an enormous sum of money. The telegraphs remained in private hands, developing and spreading, but with increased vested interests, until 1868. They were then transferred to the Post Office under an Act which was promoted and terms which were arranged by Mr. Scudamore, an officer of great ability and energy, who seemed then likely to dominate over St. Martin's-le-Grand for many years. The consideration money which passed was excessive. It is estimated that the purchase of the telegraphs cost the nation over two millions of money in excess of the sum which should have been paid, and the profit of their working is still insufficient to meet the interest on the outlay. The decline and fall of Mr. Scudamore was as rapid as his rise. He left this country for a post at Constantinople.

The development of the Parcel Post has been much more rapid. By the Act of 1882 the railway companies are entitled to 55 per cent. of the postage on all parcels carried over their lines, and such a share is perhaps excessive. But this has been met by the energy of the officials in setting on foot a system of road-coaches for the carrying and distribution of such goods from London to the provinces. One of the most entertaining chapters penned by the author is that entitled "The Road Regained." Nine of these vehicles now start for Brighton and elsewhere every night, and the whole of the sum paid for the carriage of the parcels which they bear comes into the coffers of the office.

Mr. Baines may justly plume himself on the composition of a treatise abounding in facts, the accuracy of which can be relied on, and which are not readily accessible to the ordinary reader. These volumes, therefore, are not likely to be superseded for many years.

W. P. COURTNEY.

A Forgotten Great Englishman; or, the Life and Work of Peter Payne, the Wycliffite.
By James Baker. (Religious Tract Society.)

MR. BAKER, no doubt, intends us to consider his little book on Peter Payne as a kind of sequel to his remarks upon that indefatigable man in his work on *Bohemia with Pen and Pencil*, reviewed a short time ago in the ACADEMY. He has made tours in England with a view to the discovery of facts about his hero, but has returned unsuccessful, because in his native country there is really nothing fresh to learn about Payne. It is in Bohemia that we must track him, and there we shall not be wholly unrewarded. If the land of his birth is mute, and none of her historians can tell of him, we have only to go to the fourth volume of Tomek's History of Prague (*Dějepis Prahy*), and we shall find in the index to that volume forty-three references to him, one of which extends over two pages.

Mr. Baker describes the journey which he took to the village of Hough, where Payne was probably born, but where, of course, after the lapse of so many centuries no information awaited the inquirer. Nor do we feel satisfied that in the Paynes, whose monumental tablets our author found, he has come upon any connexions of the distinguished heretic. The name is far too common. The second chapter, in which Mr. Baker describes the lifework of his hero in Bohemia, really tells us all that can be known about him. As our author writes in a readable style, and his information is correct, his book will be doing a service by bringing to the notice of Englishmen so remarkable a man.

Perhaps Mr. Baker is a little hard upon his predecessors. As the writer of the present article is twice mentioned in his work, he may perhaps be allowed to say that some years ago he made a series of investigations into the history of Payne, without, however, visiting the village of Hough, which did not appear at all likely to be of service in the inquiry; and, as Mr. Baker considers that he first set Oxford men thinking of their forgotten hero, a reference may be pardoned to a little book entitled *Slavonic Literature*, published in 1883 by the S.P.C.K., where, on p. 226, a considerable space is devoted to Payne.

The malignant remarks on Payne by Gascoigne are alluded to by Mr. Baker in the third part of his work. Gascoigne, who appears to have been naturally a spiteful and peevish man, of course hated the reformer on religious grounds. However, we are indebted to him for pretty nearly all that we know of the English life of Payne, and those who came after have simply copied him. Mr. Baker has visited the scenes of Payne's activity in Bohemia, and his little book is well illustrated with views of some of the more remarkable places.

Here and there we note a few errors which perhaps it may be as well for him to correct if his book goes into a second edition, as we hope will be the case. Prince Korybut should, of course, be Korybut, the name of a celebrated Polish family which in the

latter part of the seventeenth century furnished that country with a king. There never was a Jerome Faulfisch (p. 139). This supposed surname of the disciple of Hus has obtained currency owing to Milman having fallen into the error; the person who bore that unpleasing appellation was a certain Nicholas Faulfisch. Mr. Baker is saturated with Germanisms, but the most terrible of all is his Marien-Tein church (p. 45).

No doubt this little book will cause Englishmen to take some interest in the remarkable Oxford scholar who carried the teachings of Wicliffe to Bohemia, and thus led the way for the great Hussite movement. Payne was a bold and energetic man, and we need pay no attention to the statement of his enemies that, in order to cause the doctrines of Wicliffe to have greater influence, he pretended that the University of Oxford had affixed its seal to them. Information of this kind, coming from such sources as Gascoigne and Cochlaeus, is already tainted.

We trust that the publication of this book will also promote an interest in Bohemian history, and especially in the great religious movement of the fifteenth century, which is too little understood among us. Since the monumental work of Palacky, historical studies in Bohemia have steadily progressed. We have the labours of Tomek, Gindely, Kalousek, and many others. The latter published in 1885 three valuable historical maps to assist the student, which have since been appended to the editions of the concise history of Tomek. Only last year he issued a large historical map of the country in the fourteenth century. This was first published by Palacky in 1847, but has been completed in the present year by Dr. Kalousek. We dwell particularly upon this map, because our own experience has shown us how difficult it is to study the history of the country with the ordinary maps at one's disposal, where the names are frequently confused by their German forms. As regards the difficulties presented in the letter of the late Prof. Froeman—in whom, by the way, the Chekhs have lost an ardent supporter—we know from experience that it was a whim of his to write Beme and similar forms for Bohemia, probably in imitation of the way of spelling in the old chronicles. We do not understand on what authority Mr. Baker says (p. 133) that Anthony Wood was a Papist. We know that he was suspected of being one, but it seems clear from his autobiography that the suspicion had no real foundation.

W. R. MOREFILL.

"THE NOVELS OF BJÖRNSTJERNE BJÖRNSSON."
—*Synnöve Solbakken*. Given in English by Julie Sutter. A New Edition, with an Essay on the Writings of Björnson, by Edmund Gosse. (Heinemann.)

"It is Björnson's most distinguishing merit," says Mr. Gosse, "that, with an enchanting freshness, he was the first to reveal to us the exquisite characteristics of the peasantry of his native country." And in this respect M. Ernest Tissoit has compared the *bonde-novellen*, of which *Synnöve*

Solbakken is the first and perhaps the most charming, to Flaubert's best work—

"so prodigious is the art by which is reproduced, in a concise brevity, the talk of the peasant, with its apparent aimlessness, its reticence, its pleonasms, its frivolities, and its tiresome repetitions. The personages of Björnson have upon their lips, not phrases learnt out of some comedy, but simple, affectionate, obvious commonplaces, such as a phonograph might transmit to us."

But Björnson sees in the peasant something beyond "the trunk from which he draws his nourishment." He remembers the glorious national inheritance of the Sagas, and recognises, as Stevenson has so nobly written, that

"the true realism, always and everywhere, is that of the poets: to find out where joy resides, and give it a voice far beyond singing."

"For to miss the joy is to miss all. In the joy of the actors lies the sense of any action. That is the explanation, that the excuse . . . and hence the haunting and truly spectral unreality of realistic books. Hence, when we read the English realists, the incredulous wonder with which we observe the hero's constancy under the submerging tide of dullness, and how he bears up with his jibbing sweet-heart, and endures the chatter of idiot girls, and stands by his whole unfeatured wilderness of an existence, instead of seeking relief in drink or foreign travel. Hence in the French, in that meat-market of middle-aged sensuality, the disgusted surprise with which we see the hero drift sidelong, and practically quite untempted, into every description of misconduct and dishonour. In each, we miss the personal poetry, the enchanted atmosphere, that rainbow work of fancy which clothes what is naked and seems to ennoble what is base; in each, life falls dead like dough, instead of soaring away like a balloon into the colours of the sunset; each is true, each inconceivable; for no man lives in the external truth, among salts and acids, but in the warm, phantasmagoric chamber of his brain, with the painted windows and the storied walls."

And for this tale there is the *Solbakke*, the "sunnyside," where "the snow covered the ground latest in the autumn, and melted away sooner than elsewhere in the spring," the ideal of which dreams came even to the headstrong and inarticulate Thorbjorn, the garden of Eden "he had liked to watch ever since he could remember," and from which he was able in the end to look back upon his own old home.

In *Synnövé Solbakken*, moreover, Björnson is not "troubled by the desire to preach, by the instinct as an agitator and a revolutionist," which "disturbs the conduct of his plays" and later novels, and distinguishes him, as Mr. Gosse boldly but truthfully remarks, from "Ibsen, who does not desire to teach anything, who has no lesson to convey." This story and *Arne* "seem to me to be almost perfect; they have an enchanting lyrical quality, without bitterness or passion, which I look for elsewhere in vain in the prose literature of the second half of the century."

We were disappointed, it must be confessed, at finding that the "new edition" of this fascinating novel was no more than a reprint of Miss Julie Sutter's rather indifferent version; but we believe that the later volumes of the series which is to

include most of Björnson's tales, will be new.

Mr. Gosse's essay on the writings of Björnson is full of interesting matter, and contains the first complete estimate, in our own tongue at least, of the man and the author. He has drawn for us an attractive picture of the artist struggling with the preacher, the "intuitivism" quenched, to some extent at least, in didacticism, the fighter who is an invincible optimist.

He has shown us, moreover, the development and inter-action of Björnson's two periods, of which *Synnövé Solbakken* belongs so emphatically to the first, and has linked them in this wise:

"Many of his apparent inconsistencies are explained when we recognise in the author of *Sigurd Slembe* and of *In God's Way* the Janus-glance that looks directly backwards and directly forwards at the same moment. Björnson is a passionate admirer of the ancient glories of his country, and has taken the Viking and the Skald for his models; in this direction, he is all for individual heroism, for the antique virtues, for the local and historical prestige of Norway. On this side of his character he is an aristocrat. But there is another side, on which he throws himself with no less animation into the problems of the future, is ready to try all spirits, to risk all political and social experiments, to accept with cheerfulness every form of revolution. Here he is no less definitely and obtrusively a democrat."

But he "was pre-eminently intended by nature to be an idyllist."

R. BRIMLEY JOHNSON.

NEW NOVELS.

The Tale of Chloe, and Other Stories. By George Meredith. (Ward, Lock & Co.)

Beyond the Dreams of Avarice. By Walter Besant. (Chatto & Windus.)

Earl Lavender. By John Davidson. (Ward & Downey.)

A London Legend. By Justin Huntly McCarthy. In 3 vols. (Chatto & Windus.)

A Free Lance in a Far Land. By Herbert Compton. (Cassells.)

Kitty's Engagement. By Florence Warden. (White.)

The Fencing Girl. By Roof Roofer. (Gay & Bird.)

A Bachelor Maid. By Mrs. Burton Harrison. (Fisher Unwin.)

It would be very interesting, if it were possible, to set the recaptured tales of *Chloe* and her companions before some not un-instructed person who had never read any of Mr. Meredith's larger works, and to obtain a verdict. Except by the merest chance this is probably at the time of day impossible. And yet it is a pity, because Mr. Meredith's various veins (with the exception, perhaps, of his fantastic-poetical one, in which some like him best) appear here very well in miniature. The "Tale of *Chloe*" is tragically cynical; the "House on the Beach," rather farcically ditto; and the "Case of General Oplo and Lady Camper," what it is, we believe, usual to call analytic. They are all good, the "House

on the Beach," which is perhaps the weakest (for satire on the affection of Britons for court suits, their devotion to wealth, and their disposition to cut disreputable acquaintances, is surely a little stale), redeemed by just being an only too much-needed, and a well-maintained, attack on a British crime of far greater reality and intensity of blackness than any of these—the habit of giving bad wine. As for the other two, "*Chloe*" is perhaps a little too heartrending for its length. There is no objection to the rending of hearts if it be done, as Dandie Dinmont says, "distinctly." But to do it distinctly a somewhat fuller acquaintance with the characters of the story is wanted than even Mr. Meredith can give us in a hundred pages largely occupied with matters apart from the direct tragic interest. We should have been, so to speak, more "brought up with" *Chloe*; we should have witnessed, and not merely had recounted to us in brief, her sacrifices for her worthless lover and the other trials which preceded the last fiery one, in order to be harrowed properly by this last and its result. And the more comic side of the picture, the "Duchess of Dewlap" and the Wells and Beau Beamish, may not appeal to all readers equally. But still "*The Tale of Chloe*" is such as only one living English novelist except Mr. Meredith could have written, and even in that other's hands "it 'ud be different." As for the General and the Lady, the underbreeding and the simplicity of "*Wilsonople*"—there is nothing which more endears Mr. Meredith to good men than his condescension to this sort of thing, and, it may be added, nothing which more differentiates him from his imitators—may be thought exaggerated, and the aristocratic complexity of his divinity the same. But then, we lay our account for some exaggeration in the Meredithian scheme, and may, on the whole, be well content to take it as it is.

No subject is more tempting to the novelist, and few seem, as a rule, to satisfy his readers better, than that a great fortune should be suddenly gained, suddenly lost, fiercely contended for, and the like. There is not likely soon to be a failure of heirs in the succession of the *Peau de Chagrin* and *Monte Cristo*, nor, for our part, have we the slightest wish that there should be. In Mr. Besant's (the latest) handling of the theme the auxiliary, but not constant, motive of a curse connected with the treasure is brought in and very well worked. When Lucian Calvert, a hard-working young doctor, discovers at the death of his own father that that father has a father living, and that this long lost ancestor, whose name is Burley, is a millionaire several times over, the discovery is complicated by things less pleasant. The dying father charges him to have nothing to do with this gold of Achan, and entrusts him with documents showing that it has been obtained by every variety of disgraceful means, the Burleys having been for generations "degenerate" enough to warm the cockles of Herr Nordau's heart. To say more about the book would be to impair its interest; for though the lines on which it proceeds—the various claimants

the ins-and-outs of the Burley family, the demoralising effect of the treasure, and the final *peripeteia*—may be imagined without much difficulty, the conducting of the story upon them is Mr. Besant's own property, and he ought not to be forestalled in it. There is all the more reason for this abstention, that he has, we think, seldom arranged a story with more care or better art. We have read books of his in which we cared more for the characters—it is to some extent an inevitable drawback of a theme of this kind that it necessitates a certain "typification" of the characters which lessens their attraction—but scarcely one in which the plot was better handled.

The pure fantasy-novel is a difficult thing; which proposition we shall allow to be presented as a copy-head in any language of the world without fearing denial of it. It may be rasher to say, but we shall dare the rashness of saying it, that it is the absolutely most difficult kind of all, for the reason that if the novelist fails to "collar" his reader at once, or at any time during the story lets him get loose, failure is certain. The author of *Scaramouch in Nazos* should be about as well equipped as anybody for this task; but the best equipped adventurers sometimes fail. We do not ourselves consider *Earl Lavender* an absolute failure, but we cannot call it an absolute success. In the first place, the motive of flagellation which is introduced is—not to mince matters—an exceedingly awkward one to meddle with; and though Mr. Davidson has taken special pains to vindicate himself from the charge of touching the "scabrous" side of it, it may be questioned whether, when you leave the scabrous side out and do not fully bring the religious-mystical in, there is any side left for you to avail yourself of. The satire on Evolution is good, but a very little belated—Dagon has already had some rude shakings and does not reign in Ashdod as he did a few years ago. And though the adventures in the Fleet-street taverns, and the Piccadilly Café, and Epping Forest, and elsewhere, have something of the peculiar charm of *The New Arabian Nights*, we now and then feel that they "want that!" as the old story goes. But the climax of the book, with the sentence on Lavender, "You are a caricature!" is quite excellent and of a far-reaching import to-day; and we own that a not perfect success in this difficult, but at its best delightful, kind seems to us preferable to completer work in a lower division.

Mr. J. H. McCarthy's *London Legend* is a pleasant story of no very out-of-the-way type, but well written and with an agreeable touch of mystery, communicated by a dedication, which we take to be in Roman, and divers chapter-headings taken from, to the best of our knowledge, unpublished bards. The theme is purely romantic, and only slightly touched with glances at the actual, which are not carried to the extent of stares. Brander Swift, an early middle-aged, or even young, gentleman with an amiable disposition and much love for literature and art, and without, so far as we can see, a blemish on his character, except certain "Red" leanings in politics,

and a tendency to wear suits of tawny tweed in London, meets in the groves of the British Museum an Egeria, who, behaving to him in a manner not quite so downright as Dunstable, but a little franker than our grandmothers would have approved, enslaves him hopelessly. What this young lady, who calls herself Candida Knox, has to do with a certain Dorothy Carteret, who is the soul of an organisation called the Sylphs, and what Swift has to do with some brother journalists, a fighting Colonel named Rockielaw, a snake-charmer, and other characters, may be read not without satisfaction in the pages of *A London Legend*. Only we must ask Mr. J. H. McCarthy one question. How did the snake on p. 49 get "its head into its mouth"?

Mr. Herbert Compton's *A Free Lance in a Far Land* is a creditable attempt in the newer kind of historical romance dealing with the crimping practices of the Honourable East India Company some hundred years ago, and with the opportunities which Hindustan offered to foreign adventurers in the days between the break up of the Mogul and the full establishment of the English Empire. It is a good theme, and Mr. Compton has handled it not ill; but with a little want of ease and breadth, and with too much preference of elaborate local and other detail over form and character, and incident drawing. The popular trick of making the adventurer recount his adventures himself is very apt, in inexperienced or only moderately strong hands, to lead to something of this kind.

Kitty's Engagement is a compound, curious in itself, but not quite unexpected from its author, of two very different kinds of story—the tale of ordinary middle-class life and the romance of murder, which, though, of course, not unknown in middle-class households about Holland Park, can hardly be said to be so common as bath-rooms, tiled hearths, and amicable bickerings between brothers and sisters. We do not ourselves exactly think that the murder improves the story; the gallows is a very large implement to use for not much purpose other than that of hoisting an intrusive rival out of the way. But Miss Warden likes a little melodrama, and the other matter with which she has interwound it here is not only easily written but readable without any difficulty.

We can say nothing for, and it is not worth while to say much against, the two last books on our list. To play on real names is objectionable; but as "Roof Roofer" is pretty clearly a pseudonym, it cannot be rude to express a devout hope that we never may have to read a novel by Roofest. *The Fencing Girl* reads as if it were the work of an exceedingly young American gentleman who wished to depict "upper circle" life in London in what he thought to be the style of Mr. Meredith. This is the result: "And," pursued Lord Rilen, "if your talent proves unique sufficient to make this peculiar class lionise our good Duke-street vendor, will your ambition be gratified?" We can only say that, to use Mr. R. Roofer's delightful lingo, "many a man would walk blocks out of his way" to avoid such a style as this.

Mrs. Burton Harrison's *Bachelor Maid* is not open to this objection. It is not grotesque, but we regret to say that we have found it unreadable. This may be partly due to "stodginess" of type and page, but we fear that more than page and type in it is stodgy.

GEORGE SAINTSBURY.

SOME VOLUMES OF VERSE.

The Vale of Arden, and Other Poems. By Alfred Hayes. (John Lane.)

Songs of the Soil. By Frank L. Stanton. (Constable.)

The Tongue of the Bells. By George H. Longrigg. (Chester: Phillipson & Golder.)

Evadne, and Other Poems. By Frederico Walter Fuller. (Kegan Paul & Co.)

OF Mr. Alfred Hayes' new book of poems, the twelve immediately following the dedication originally appeared in a privately issued volume, entitled *A Fellowship in Song*, which some students of modern poetry may have seen. Of these "The Vale of Arden" from which the present book takes its title, was one. Mr. Hayes' verse is always graceful, his observation and description of nature are sincere and faithful, his workmanship is seldom faulty and occasionally exquisite. His thought is clear-cut and concise, and he never wastes words or indulges in vain repetitions. In a word, he is eminently an artist who knows his medium thoroughly and uses it with taste and discretion; and if he lacks the supreme gift of fire and inspiration, he is never commonplace. His technique is so good that he seems to prefer to practise his art under the most difficult conditions. He chooses metres which give the writer least freedom, which confine him within the narrowest limits in which to express his thought. He loves lines of few syllables and complex schemes of rhyme, and compresses a thought into a stanza which the fatal facility of the latter-day poet is apt to expand into a dozen. There are no wildernesses of blank verse in the volume. Everything is terse, restrained, defined. Moreover, Mr. Hayes always writes with a certain distinction. He is never *banal*; and if at times he seems to be led away by a love of quaintness of phrase or thought, a love of the unexpected as it were, the fault is only the exaggeration of a virtue. At the same time, an occasional "preciousness" of expression mars some of his lines. "Wailful" rains seems to me no improvement on "wailing," but rather the reverse. In the same poem I find the splendour of a tree "conserved" where "preserved" is simpler and less artificial; and, in another, "senseless" cannot fairly be made to do duty for "sensationless," if that be the author's meaning. I have marked one or two other instances in which Mr. Hayes seems to me to use a word in a connexion which is inadmissible. But, on the other hand, to counterbalance these flaws there are lines which display a rare felicity of expression. Take, for example, the last stanza of the poem called "November:"

"But best to watch—when death-like evo
The pensive landscape doth bereave
Of short-lived day—
Thy great pathetic sunsets grieve
Their hearts away."

The last two lines seem to me quite perfect. Again,

"And let me at the last repose
Not where along unlovely ways
The roaring tide of trouble flows,"

contains a magnificent phrase. I have said that Mr. Hayes leans towards complexity of metre, and prefers uncommon measures and rhythms, altogether unattempted hitherto or

but rarely employed. I am not sure that this distaste for the ordinary metrical forms may not prove somewhat of a snare to him. I will take as an instance the longest of the poems in this collection, "The Vale of Arden," and quote one or two stanzas from it:

"Not where the cloud-encumbered brows
Of mountains brood o'er barren dales,
And many a fretful torrent flows;
Nor where, with slow-returning sigh,
The sleepless surgo eternally bewails
Life's lonely mystery;

"But where, by moss-grown watermills
And willowy meadows fringed with reed,
Old Avon creeps beside the hills
That shelter, not seclude, the plain,
And peaceful kine o'er sunny pastures feed
Refreshed with genial rain.

* * *
"There Shakespeare's self was moulded; there
He wooed his love, he wove his verse;
There his full soul grew ripe; and ere
His song was stilled, on that kind breast,
Contented well to sleep, he laid a curse
On who should break his rest."

Now in this poem Mr. Hayes seems to me to have wasted his ingenuity on spoiling a very charming metre. On such a matter, no doubt, it is impossible to dogmatise; for the question is one of ear, and what offends my ear may not offend the ear of Mr. Hayes. To me the extra foot inserted in the fifth line of every stanza in the poem is a torment. It is like walking along a path and suddenly striking one's foot against an obstacle which one must step over. But I have already given more space than I ought to this volume and must turn to the others before me.

Mr. Frank L. Stanton, to whom I now pass, is a writer of a very different order, and indeed possesses all, or almost all, of the faults which Mr. Hayes conspicuously lacks. He evidently writes with extraordinary facility, his standard of achievement is not high, he is not in the least fastidious, and he prefers to write in lines of fourteen syllables or so. From the preface, contributed by Mr. Joel Chandler Harris, I gather that Mr. Stanton's poems have many admirers in America, and that he has neither the time, nor, perhaps, the desire, to polish or to perfect them.

"They have all been struck off in the heat and hurry of newspaper work, not as things apart, but as a matter of course. As one of the writers on the *Atlanta Constitution*, he has a department which he calls 'Just from Georgia.' He has chosen to preface this department with at least one original piece of verse every morning. But frequently he writes four and five poems a day. . . ."

Now one can have no reasonable objection to Mr. Stanton dashing off fifth-rate verse for the *Atlanta Constitution*, which I take to be some kind of newspaper, even at the rate of "four and five poems a day"; but what one must protest against is the idea of deeming such poems worth collecting and republishing in a volume. Mr. Joel Chandler Harris's vehement denunciations of all contemporary writers of verse (except Mr. Stanton) would be amusing if they were not so absurd, but this kind of thing would be unpardonable under any circumstances:

"Profound sophistication is the order of the day. We see it rankly developed in the stories that women are writing. . . . Sham culture brought to book (to speak literally) confesses that the beastliness of the primal ape remains pretty near the surface of things. The poets flutter somewhat higher. That which is insipid vulgarity in prose blossoms into pessimism in verse," &c., &c., &c.

It is to combat this extraordinary state of things apparently that Mr. Stanton's verse is valuable. To do him justice, I had not thought it as bad as that. It seems to me

merely ordinary and commonplace. Some of it is in dialect, some of it not; and little, if any, of it deserves the rather damning encomia of Mr. Harris. It is not much better than the average contribution to the "Poet's Corner" of a provincial newspaper, and it is certainly not worse. As that is what it was originally written for, it may be said to have served its purpose.

Mr. George H. Longrigg's *The Tongue of the Bells* is in the nature of a *tour de force*. He has collected a number of inscriptions on bells, and either written poems on them or woven them into poems. The book is pleasantly illustrated by the author. It has no other merit.

Mr. Frederic Walter Fuller's little book of poems consists almost wholly of translations. They are the work of a man of culture and a scholar, but hardly of a poet. The title-poem, "Evdadne," is a short idyll in blank verse. It is poor as a whole, but contains two good lines:

"As when a sea-shell whispers in the ear,
Remurmuring the story of unrest."

Among the translations are several from the Magyar poet Petöfi. The following is one of the most successful. It is rather reminiscent of Heine:

"When my latest breath is spent,
O'er my grave no stone shall rise,
But a lowly wood-crook tell
Where my dust decaying lies.

"Yet if fate to stone should change
Griefs that now my heart consume
Soon a pyramid would rise
High above my lonely tomb."

ST. JOHN E. C. HANKIN.

NOTES AND NEWS.

UNDER the title of *Chapters in an Adventurous Life*, Messrs. William Blackwood & Son announce a volume describing the career of Sir Richard Church, when engaged in suppressing brigandage and secret societies in Southern Italy during the third decade of the present century. It is based upon records which he wrote at the time, now edited by E. M. Church. The book will be illustrated.

MESSRS. MACMILLAN & Co. will publish shortly a descriptive book on Canada, entitled *The Great Dominion*, by Mr. G. R. Parkin, the well-known advocate of Imperial Federation. The substance of it appeared in the *Times* during last summer. It will now be illustrated with three maps.

MR. BERNARD QUARITCH will shortly publish, by subscription, *The Courtenay Armorial*, containing illustrations of more than two hundred coats of arms from the original shields at Powderham Castle, with explanatory notes by the Lady Courtenay.

It is more than a year since the publication of *A Superfluous Woman*; and now a new novel in one volume, entitled *Transition*, by the same author, is to be published by Mr. Heinemann on March 25. The book has been written not as a direct attempt to emulate Mrs. Humphry Ward's achievement in *Marcella*, but with the purpose of giving a more exact and intimate account of the workings of the minds and methods of the Socialists. A sketch is introduced of one of the most rising men in London in his earlier days, and the individuality of his character will be easily recognisable.

MESSRS. CHATTO & WINDUS will publish next week an enlarged edition of Mr. E. Walford's *Patient Griselda*, and *Other Poems*, of which the first issue last year was subscribed for by the author's personal friends, with the result that not a single copy reached the hands of the public.

MR. ELLIOT STOCK announces for immediate publication *London Church Staves*: with some notes on their surroundings, by the Misses M. and C. Thorpe. It will be illustrated with eighty drawings by the authors, and will have a Preface by Mr. Edwin Freshfield.

MESSRS. CASSELL & Co. will publish early next month a fairy tale, entitled *A World Beneath the Waters*; or, *Merman's Land*, by the Rev. G. W. Bancks, illustrated from original drawings by "Crow."

MESSRS. FREDERICK WARNE & Co. will shortly add to their series of "Albion Poets" the complete works of Eliza Cook, including some pieces hitherto unpublished or which have only appeared in the *Oddfellows Magazine*, together with a memoir; and also a new edition of Mrs. Hemans's poems.

THE same publishers announce a portfolio of twenty-four coloured plates and upwards of one hundred illustrations in black and white, reproduced from drawings made by Mr. W. W. Lloyd during a voyage to South Africa on board the "Union" steamship *Scot*.

MESSRS. SWAN SONNENSCHNEIN & Co. announce for publication this spring two country books: *Rambles in Alpine Valleys*, by Mr. J. W. Tutt; and *In Grouseland*, by Mr. E. G. Mackenzie.

MESSRS. REMINGTON & Co. will begin, early in April, the publication of a new series of foreign classics, edited by Mr. Sonley Johnstone. The first issue will be vol. i. of Molière's Comedies, to be followed, at monthly intervals, by *La Rochefoucauld's Maxims*, *Corneille, Boileau, Voltaire, Racine, &c.* Each volume will contain a short history of the author's life and work.

MR. WALTER SCOTT proposes to issue at monthly intervals, in his "New England Library," three volumes of Thoreau, each illustrated with a photogravure for frontispiece.

MESSRS. HUTCHINSON & Co. will shortly publish *Renie*, a story of Nottingham life, by a local author, Mr. James Prior.

MESSRS. W. H. ALLEN & Co. announce for immediate publication the first three volumes of a new series of cheap novels: *A Grey Romance*, by Mrs. W. K. Clifford, with other stories by Frederick Greenwood, Gilbert Parker, and Frank R. Stockton; *The Harlequin Opal*, by Fergus Hume; and *Absolutely True*, by Irving Montagu, with illustrations by the author.

MESSRS. OLIPHANT, ANDERSON & FERRIER announce the following: A third series of *Bunyan Characters*, being lectures on the municipal and military characters of the "Holy War," by the Rev. Dr. Alex. Whyte; *Chapters from the History of the Free Church of Scotland*, being the Chalmers Lectures for 1894, by the Rev. Dr. Norman L. Walker; *Marjorie Dudingstoun*, a tale of Old St. Andrews, by Dr. W. F. Collier; *A History of the Worship of the Presbyterian Church*, by the Rev. Alex. Wright; *Village Sermons*, the Lord's Prayer, by the Rev. George Milligan; *Silver Wings*, and other Addresses to Children, by the Rev. Andrew G. Fleming; *Grizzly's Little Pard*, by Elizabeth M. Comfort.

A POPULAR edition of Mr. H. Speight's work on North-West Yorkshire will shortly be published by Mr. Elliot Stock, under the title of *Tramps and Drives in the Craven Highlands*. It will contain a good deal of new matter, and will be fully illustrated.

ALL of Mr. George Barlow's works will in the future be issued by the Roxburghe Press. Second editions of *The Crucifixion of Man*, *From Dawn to Sunset*, and *A Lost Mother*, and a third edition of *The Pageant of Life*, are in

preparation, and will be published almost immediately.

A new novel by Mrs. Oliphant, entitled "Old Mr. Tredgold," will be commenced in the May number of *Longman's Magazine*.

THE publications of the Church Pastoral Aid Society—namely, *Church and People* and the *Young Worker's Paper*—will in future be issued from *Home Words* Publishing Office, 7, Paternoster-square, commencing with April.

MR. FREDERICK WEDMORE, who is staying in the South of France for the sake of his health, will remain at Cannes or Grasse, we believe, until about the beginning of May.

THE Royal Irish Academy, at its stated meeting on March 16, elected the following honorary members: In the section of science: Karl Weierstrass, of Berlin; Emil Heinrich Du Bois Reymond, of Berlin; Eduard Suess, of Vienna. In the section of polite literature and antiquities: Adolph Erman, of Berlin; Eduard Zeller, of Berlin; Lieut.-General H. L. F. Pitt-Rivers; Samuel Rawson Gardiner.

PROF. VICTOR HORSLEY and Prof. Villiers Stanford have been elected by the committee to be members of the Athenaeum Club.

AT a meeting of the Colonial Institute, on Wednesday next, Mr. James Bonwick will read a paper on "The Writing of Colonial History," in which he will describe the difficulties he has had to encounter in obtaining information from the Government of New South Wales in compiling the Official History of the Colony, and will give details relating to the records of early settlements in the various Australasian colonies.

THE two great libraries of New York, which take their names from Mr. Astor and Mr. Lenox, are to be placed under a common board of trustees, who will also have the administration of the capital sum of about two million dollars (£400,000), which the late Mr. Tilden bequeathed to found a public library in New York.

UNIVERSITY JOTTINGS.

PROF. YORK POWELL proposes to deliver his inaugural lecture as regius professor of modern history at Oxford on May 1. He will also give two courses of lectures next term, on "The Social History of England," and on "Authorities for English Early and Mediaeval History."

PROF. A. A. BEVAN has been appointed to lecture during next term at Cambridge as deputy for Prof. Rieu.

A DISCOVERY of some interest to those engaged in the study of the Greek theological writers is reported from Oxford. Mr. C. H. Hoole, one of the Students of Christ Church, who is already known from his investigation of the date and authorship of the Codex Alexandrinus, has discovered in the library of his college two missing MSS. of the work of St. Symeon Metaphrastes, containing six treatises not known to Migne, nor included in his *Patrologia*. There are also in the same library thirty-two sermons by St. Symeon Metaphrastes which have never been printed; and an addition of some importance is thus made to the remains of this writer, the bulk of whose works were first published by Migne in 1864, from MSS. in the Paris Library.

THE council of the Senate at Cambridge recommend that an important change shall be made in the conditions of the Burney Prize. Since its foundation in 1847, this has been offered annually for "the best English essay on some moral or metaphysical subject, on the

existence, nature, and attributes of God, or on the truth and evidence of the Christian religion." As a matter of fact, during the fourteen years ending 1893, it remained awarded on no less than seven occasions. The value is limited to £105; whereas the income of the fund now amounts to £155, and is steadily increasing. It is proposed to substitute for the prize a studentship of £120 a year, to be awarded without competition, the holder of which shall devote himself to advanced study or research in theology, or in moral and metaphysical philosophy, especially as viewed in relation to theology. The balance of the income may be applied in grants to assist such study.

DR. W. S. LAZARUS-BARLOW, of Downing, has been appointed demonstrator in pathology at Cambridge, in succession to Dr. J. Lorrain Smith.

THE Isaac Newton studentship at Cambridge, for the encouragement of study and research in astronomy, has been awarded to Mr. S. S. Hough, of St. John's.

MR. R. W. T. GÜNTHER, of Magdalen, has been elected to the geographical studentship at Oxford for the present year.

THE curators of the Bodleian Library have been authorised by a decree of Convocation to lend to the university library at Utrecht two sixteenth century Greek MSS. of Origen's Dialogue against the Marcionites, &c., for the use of Dr. Bakhuyzen.

ON Thursday next, at 3 p.m., a meeting will be held in the Old Hall of Lincoln's Inn, to consider proposals for a memorial to the late Alfred Robinson, of New College, Oxford. The warden will take the chair, and all past and present members of the college are invited to attend.

MR. HENRY SIMON, of Manchester, has given £5000 for the endowment of a chair of German language and literature at Owens College.

AT a meeting of the London Society for the Extension of University Teaching, held at the Mansion House last Saturday, Sir John Lubbock was formally elected president, in succession to Mr. Goschen, who has filled the office for many years; and the Rev. Dr. Butler (master of Trinity College, Cambridge) delivered an address on "Some Gleanings from Burke."

MAGAZINES AND REVIEWS.

THE *Theologisch Tijdschrift* for March contains articles of varied interest. Students of Church history will welcome the continuation of Dr. Klap's monograph on Agobard of Lyons, while Biblical scholars will not fail to notice the revolution which continues to gain ground among critics relative to the history of the Jews after 536. Dr. Eardmans discusses the historical background of Zech. i. 8, and adds considerable strength to one portion of Prof. Koster's argument for postponing the arrival of the Gôla from Babylon to the time of Ezra. Prof. Oort reviews Marti's recast of Kuyon's useful work on the Theology of the Old Testament. M. Chavannes is strict in his criticism of a somewhat imaginative work by G. Fulliquet, Protestant pastor at Lyons, called *La pensée religieuse dans le Nouveau Testament*. Dr. Hellema gives an instructive notice of a Dutch work on the Jewish background of the Epistle to the Romans, by J. C. van Leeuwen. Shorter notices of works on Teutonic folk-lore and other subjects—mainly archaeological or historical—complete the number.

THE GENNADIUS LIBRARY.

ON Thursday next, Messrs. Sotheby will begin the sale of the library of M. John Gennadius, late Greek minister at the court of St. James's. The number of lots may be inferred from the fact that the sale will continue for eleven days in all. Not for many years has a collection come under the hammer which so fully exhibits the individual tastes of the owner, who is known to have devoted himself to acquiring a representative series of books relating to Greek literature, of all dates, and in the finest condition. It is impossible not to sympathise with his feelings in being compelled to part with what he always hoped would ultimately find a home in the National Library at Athens, which his own father founded on the morrow of the liberation of Greece. The catalogue is rendered more interesting than usual by a lengthy introduction, in which M. Gennadius enumerates and describes some of his most valued treasures.

"With the solitary exception of the *editio princeps* of Homer, the first and rarest editions of all the Greek Classics are here represented by copies of unusual merit. Such are Alopa's *Anthologia*, Apollonius Rhodius, *Euripides*, and *Gnomae*: the second in a contemporary binding of great beauty, and the third absolutely uncut. In no less fine a condition is the copy of Aldus' first typographical venture, the *Musaeus*, and the *Nomus* from the same press. Equally choice and large are the copies of the excessively rare *Zenobius* and *Orpheus* of the Juntae, and of the *Epictetus* of Sabio, this last carrying with it recollections from the libraries of Dr. Williams, Drury, Syston Park, and the Earl of Crawford. Coming to a comparatively later date, we meet with the two rarest productions of the Greek press of Bladus—*Euripides' Electra* and the *Eulid* of 1545. Of a much more recent date, but of equal rarity, is the first edition of *Cebes*. The extremely rare *editio princeps* of *Lucian* is here in a matchless copy, supplemented by the later Aldine issue in a no less desirable state.

"I think I am not wrong in stating that the whole range of the Greek editions of Aldus, Stephanus, and the other early printers is represented by superb copies of rare merit and value. Witness the *Aristotle*, the *Ammonius*, the *Athenaeus*, the *Isocrates*, the *Dioscorides*, the *Dionysius*, the *Ptolemaeus*, the *Theocritus*, the *Rhetores*, the *Oratores*, the *Epistolae*, and the *Poetae Christiani*; of which last no other complete copy has appeared for very many years past.

"The *Harmonopulos* on vellum is practically a unique copy for the collector, the only other such being in the Bibliothèque Nationale. Still greater value must be set on hallowed books, such as Racine's copy of *Plutarch*, replete with his MS. notes, to which he must often have referred when composing his immortal dramas; *Stephanus' Aldine Thucydides*, on the title-page of which he has lovingly written an epigram in Greek; the *editio princeps* of *Demosthenes*, with Melanchthon's MS. emendations; the *Stephanus Byzantius*, with the notes of Jaques de Ventimille of Rhodes; and a later edition of the same geographer, annotated by E. Miller.

"The variety and multiplicity of the rare editions collected is equally noteworthy. The Homeric literature in this catalogue extends over 130 lots, and comprises exceptionally fine copies of all three of the Aldine editions. There are forty *Anacreons*, nearly sixty editions of *Longus* (all *exemplaires de choix*), some fifty of *Theocritus*, &c.

"Greek grammarians are also fully represented. Very fine copies of the *Etymologicum Magnum*, and of the *Dictionaria*, and of the *Thesaurus* of Aldus will be found here, along with the *Erotemata* of Chalcondylas and the *Grammatica* of Theodorus Gaza—both books of the greatest rarity, especially in so matchless a condition; of the *Erotemata* of Chrysoloras, and of the *Grammars* of Gaza and Lascaris, all the rarest editions are available.

"Among the later editions of the Greek classics, those of Bodoni and of Foulis are present in rare states and coverings. The Oxford editions are, without any exception, on large paper and in

sumptuous bindings, including Hutchinson's *Xenophon* on largest paper. Of that rarest of the series, the *Xenophon* of Wells, I succeeded in securing a superb copy only after many endeavours."

Space fails us to dwell upon the books which are rendered valuable because of their bindings or their bookplates. Not a few were exhibited at the Burlington Fine Arts Club in 1891. We must, however, not omit mention of the *Byroniana*, which number 154 lots. Several are in sets, uniformly bound; some are presentation copies; and there is a volume containing the original MS. of "English Bards and Scotch Reviewers," as well as some unpublished additions to other poems.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BEITRÄGE ZUR KUNSTGESCHICHTE. Neue Folge XXII. Das gotische Steinmetzzeichen. Von W. C. Plau. Leipzig: Seemann. 2 M. 50.
BERGERT et FRAGONARD. Journal inédit d'un Voyage en Italie (1773-74). Paris: May & Motteroz. 7 fr. 50.
BRANDER, G. William Shakespeare. 1. Lfg. Leipzig: Langen. 1 M. 75.
DESCARTE, Paul. La Décentralisation. Paris: Berger-Levrault. 3 fr.
DIFFENBACH, K. W. E. Beitrag zur Geschichte der zeitgenössischen Kunstpflege. 1. Bd. Leipzig: Lit. Anstalt. 2 M. 40.
PROPRIÉTÉ, L.: origine et évolution. Thèse communale, par Paul Lafarquet; Réfutation par Yves Guyot. Paris: Delagrave. 3 fr. 50.
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CORRESPONDENCE.

DR. SMILES'S LIFE OF JOSIAH WEDGWOOD.

Gibraltar: March 12, 1895.

The breakdown of my health and a lengthened journey to South Europe have prevented me from writing sooner respecting Mr. Godfrey Wedgwood's communication to the ACADEMY of February 16.

The papers which I unearthed at the works of Messrs. Wedgwood were lent to me about thirteen years ago to write a Life of Josiah Wedgwood. I was to wade through the mass, extract the important and return the useless. This I did at rare intervals, as I had leisure; nor is there among Mr. Godfrey Wedgwood's letters to me any request for the return of the whole collection of papers. No motive whatever but the hope of some day getting leisure to write the Life ever entered my mind; and the commercial notion of my retaining some MSS., while pretending to return all, and so "taking advantage" of Mr. Godfrey Wedgwood, is solely his own uncharitable invention.

In 1893 I was told that Dr. Smiles had nearly completed the Life which I had hoped to write. I went straight to him and offered him a sight of the papers which I had. I frankly admit that I ought to have first consulted Mr. Wedgwood; but at the moment I was anxiously preparing for a very serious election libel suit, and it did not occur to me that the Wedgwood family would wish to withhold from Dr. Smiles the necessary materials for a biography of their illustrious ancestor. On the contrary, I found in Dr. Smiles a gentleman specially chosen by Mr. Godfrey Wedgwood himself for this work. I found that, on March 28, 1891, Mr. Wedgwood had invited Dr. Smiles to write the Life. I found that, on April 2, 1891, Mr. Wedgwood had expressed his "very great regret" that Dr. Smiles should abandon the project, adding the compliment, "Allow me to say that a Life of Josiah Wedgwood by Mr. Smiles is one thing, and by anybody else quite another!" Mr. Wedgwood writes to you now to disclaim all connexion with Dr. Smiles's work; but it was not ever thus.

Directly I knew that Messrs. Wedgwood wished to withhold these papers from Dr. Smiles, and when Mr. Godfrey Wedgwood wrote to me as to the "money value" in his MSS. which I had disclosed, I offered to pay compensation for my error.

Also, to tell the truth, I did not think that the Wedgwood family had a very keen interest in their papers. The largest and most important section of them were sold as waste paper out of the manufactory to Mrs. Mayer, of Liverpool. The remainder I myself unearthed at Etruria out of the dirt and neglect of half a century. So little did the family know of these that I have now Mr. Godfrey Wedgwood's letters detailing his discoveries among them and asking for mine. On March 28th, 1891, Mr. Godfrey Wedgwood wrote to Dr. Smiles about these papers, "I am sorry to say that I have found very little fresh matter for a Life of Wedgwood." This attitude of the family towards their own archives did not lead me to suspect that any reasonable and good use of them would be objected to.

After all, if I had shown these papers for the sake of gain, or out of spite, there might be some justification for Mr. Godfrey Wedgwood saying that I had "taken advantage" of him; but I have never received one shilling of remuneration for anything connected with the Life or Works of Josiah Wedgwood, though I believe I have bestowed more labour upon them than anyone else now alive. Over the biography I had only one ambition, which was that the writer should know all there was to be known; and little did I realise that Josiah Wedgwood's

own descendants would wish to conceal from his biographer all that there was to be concealed.
CHARLES T. GATTY.

MONMOUTHIANA.

Oxford: March 9, 1895.

The following letters and documents relating to the Duke of Monmouth and his expedition do not appear to have been hitherto printed. Thomas Tye, the writer of the first, who describes himself as a nephew of Archbishop Sancroft, was known to have gone on board the Duke's frigate off Lyme Regis on the morning of the landing, and to have been detained (Roberts's *Life of Monmouth*, i. 221 sq.). He here relates the sequel of his perilous adventure, and gives us a curious glimpse of Lyme on the morrow of Sedgemoor.

The next letters show what manner of man was Jerome Nipho (or Nepho), secretary to Mary of Modena, Queen of James II. To the queen, who seems to have had no scruples as to the odious traffic, Nipho was no doubt indebted for the "grant" of a hundred rebels. He is mentioned among the grantees by Mr. Roberts (ii. 242), by Mr. A. C. Ewald (*Studies Rescued*, p. 305), and by Mr. Inderwick (*Side Lights on the Stuarts*, p. 392). The intimate connexion between him and George Penne—so long confused with the founder of Pennsylvania—is shown by the extracts from the *Relation of the Great Sufferings of Henry Pitman* which were printed in my letter to the ACADEMY of April 15, 1893 (pp. 327 sq.). In 1662 "Mons' Nipho" was secretary of the languages to H.H. the Duke of York, with a salary of 100 li. per annum (Hist. MSS. Comm., VIII., i. 278). Little more is known of Jerome Nipho, whose death is recorded by Luttrell (*Brief Relation*, i. 453), writing on July 31, 1688, as having happened "lately." Luttrell describes him as "queen dowager's secretary." Is it possible that he was a descendant of Fabian à Nipho, who was created M.D. at Oxford in 1582, and, being "suspected of Popery," retired to Leyden, where he published a book in 1599 (Wood's *Athenae Oxon.*, ed. 1721, i. 300; *Register of the University of Oxford*, ed. Clark, II. i. 150, 347, 380)?

The last document here printed brings before us a very different Monmouth from the fugitive of Sedgemoor and Ringwood. The entertainment for which these "Masquerading Cloaths" were provided (on credit) was no doubt similar to those mentioned by Evelyn in his Diary, December 15, 1674, and to that so charmingly described by him in his *Life of Mrs. Godolphin* (ed. 1847, p. 93) as graced by the presence of Margaret Blagge. Defoe pictures in *Roxana* a fictitious masquerade of the same period. Monmouth touched many for the King's evil; but he seems to have made but one knight. Lord Pembroke writes, immediately after Sedgemoor (Hist. MSS. Comm. IX. iii. 5b): "There are four Dutch officers, but y^e principal amongst them is one J. Kid. He calls himself S^r John Kid (the first and only Knight y^e King of Taunton made). He was Mr. Thin's keeper."

C. E. DOBLE.

[THOMAS TYE TO SANCROFT.

(Tanner MSS. 31, 130.)]

"Lyme: July 8th 1685.

"May it please yo^r Grace,—

"I suppose you have heard of my being taken by the Rebels about three Leagues at Sea of this Port where I was kept prisoner 17 days and landed at St. Ives. but before we came on shore it was determined by a Councill of Warr that had any of the Kings men of Warr attacked us we should have been stab'd & thrown over board, but thanks be to God we met with none. Our usage

amongst them was indifferent & I had my health pretty well, but since I came home I have been so much indisposed that I could not possibly give yo^r Grace a sooner account: Their Shipp had 70 men & 32 Gunns mounted & stood off into the Sea at our departure. Yesterday I was on Board the Centurion Admirall Herbert before this Port who had wth him the Fanfan & the Garland, who had an Exprese the night before from my L^d Feversham of the total defeat of the Robells. The Adm^l is sailed to the West, the Fanfan lies before Bridport, & the Garland before this port. All care is taken here to hinder all Shipp & Boats, having taken off all the Sailes from their yards & secured them to obstruct the Enemy's Escape who we thinke to be in a very desperato condition. Collonell Poole is in Towne with about 900 men of the Traine Bands & we expect a Troop of Horse as this day. Vast companys of the Robells of this Towne & the adjacent parts flock hither daily with as much confidence as if they had served his Maj^{ty} faithfully all the time. We are informed that Collon^l Venner has left them. & y^e our Major Parsons ran away wth 100^l. I am confident 40 men might have preserved this Towne but ou^r Mayor Capt. Alford* immediately ran away, neither had he provided any powder, or encouraged any men. We are extreemly harrassed here wth Watches & Allarmes. I am just now going on board the Garland to invite the Capt. on shore so cannot enlarge at p^{re}sent, but shall give yo^r Grace a particular account of all transactiona speedily which wth my humble duty to yo^r Grace & love & eervice to all my Relations & Friends

"I remaine

"Yo^r Graces most obedient Nephew

"Tho: TYE."

[RAWL. C. 172, 37.]

"Carolus, &c.—Omnibus ad quos praesentes Literae pervenerint Salutem. Cum Nobilis et Dilectus Vir Hieronimus Nypho e Flandria oriundus, qui per plures Annos summa eum fide et diligentia Rebus Nostris etiam Afflictissimis inseruisset, jam demum patriam meditatur, abeuntem utique Praesentibus pro meritis honestandum duximus, id porro rogantes, quorumcunque Principum, Statuum, Rerum publicarum Amicorum Nostrorum et Foederatorum Magistratuum, Officialium et Subditos quorum id intererit (id quod Nostris ubivis loci firmiter injungimus) ut dicto Hieronymo Nypho una cum Servis Sarcinis non solum liberum tutumque transitum permittant, quin et ubi opus fuerit inter eundem redeundumque benignè pro communi Foederis Amicitiaeque Nexu adesse velint et Auxiliari: Quo sciant se pergratum Nobis facturos. 30 Novemb. 1664."

[RAWL. C. 421, 158.]

"Whitehall, 17. October, 1685.

"Sr,—There having been delivered to you One hundred of the Rebels to be transported to Some of his Ma^{ty}s Plantations in America according to the condition of your Recognizance. You are to send me the names of the said persons, and to What Island or Plantation you have caused them to be transported, that, pursuant to his Ma^{ty}s Orders upon their Arrivall there they may be obliged to remaine in Servitude for the Space of ten Years For which your Security† is to be Answerable,

"I am Sr

"Your most Humble Serv^t:

"WILLIAM BLATHWAYT.†

"To Jerome Nipho, Esq^r,

"Secretary to Her Ma^{ty},

"Leicester Fields."

* Gregory Alford promptly retired to Honiton, whence he wrote to the King an account of the landing (Roberts, i. 257). Tye's estimate of him is no doubt just. In *Secret Services of Charles II.* and *James II.* (Camden Society), p. 106, is an entry, "To Anthony Thorold and Samuel Dassell, that came from Lyme in Dorsetshire to bring tidings that the Duke of Monmouth was there lauded in hostile mann^r, each of them 20^l free guilt."

† Cf. Jeaffreson's *Young Squire*, ii. 124.

‡ Signature only by Blathwayt (Secretary-at-War). Endorsement by Sancroft.

"TO GILES CLERK, ESQ^r., AT HIS CHAMBER IN LYONS INNE. [DRAFT.]

"Mr CLERK,—Yo^r Letter to Mr Heywood y^e young^r (w^{ch} I received from You by Mr Griffith) I took care to deliver into his own hands, & suppose he hath ere this time given you an Answer there-unto; & I hope you will be as carefull (during my absence at present in attendance upon their Ma^{ties} at Windsor) to give Mr Griffith some satisfactory Account for me (as You promised) of what eight Convicts I may receive, & where, & by what application, to make up y^e like number taken out of y^e hundred allotted to,

"Sr, Yo^r ready Friend to serve you

"J: NIPHO.

"26 May 1686."

[Endorsed by Sancroft: "L^{re} for Mr. Jerome Nipho, 26th May, 1686."]

[Ib. 192—DRAFT.]

"For the Right Hon^{ble}

"Laurence Earl of Rochester

"L^d High Treasurer of England.

"May it please yo^r L^{dp},—

"I humbly desire yo^r Hono^r to be pleased (during my absence at present in attendance on their Ma^{ties} at Windsor) to give order for dispatch of y^e Warrant Dormant upon Dr. Clenches Privy-Seal it being y^e onely & near concern of, my L^d

"Yo^r most humble, faithfull,

"& obedient Serv^t

"JEROME NIPHO.

"Yo^e 26 of May 1686."

"For y^e Hon^{ble} Henry Guy Esq^r Sec^y to y^e Right Hon^{ble} y^e L^d High Treasurer of England." [Draft.]

"I have desired my Friend Mr Griffith to attend yo^r Hono^r herewith (during my present attendance on their Ma^{ties} at Windsor) humbly requesting you to inmind my L^d Treas. abt y^e dispatch of the Warrant Dormant on Dr. Clenches's Privy-Seal for y^e concern & on the behalf of,

"Sr, yo^r most humble & ready Serv^t

"JEROME NIPHO."

[RAWL. C., 421, 187.]

"May it please yo^r Ma^{ty}.

"To have in yo^r gracious remembrance yo^r Late Secretary poer Nipho, & to intercede t^o y^e King for him, y^t if His Ma^{ty} shall think good to make any alteration amongst y^e Com^{rs} or other Officers of His Customs or Excise, He would please to have in consideration his long & faithfull Service at home & abroad to his Ma^{ty} himself & the Crown, & to grant to him or some sufficient Person in his behalf, some such Place or Employ there or else-where, as may be a Subsistence for him and his Family in his declining age after thirty years Service: And your Ma^{ties} most humble Supplicant (as in Duty bound) shall ever Pray, &c."

[Endorsed by Sancroft "Memoir of Jerome Nipho Esq^r to her Ma^{ty} 21th June 1686."]

[RAWL. C. 421, 156.]

"May it please yo^r: most Excellent Ma^{ty},—

"In consideration of y^e Long & faithfull Service of Jerome Nipho to grant unto him & his Partner Thomas Broadrick of London Merchant y^e Place or Office of Register of all Bargains & Sales of Ships & other Vessels, Navigated for Trade, and all Parts and Portions thereof, if y^e Bill for preventing Frauds in such Bargains & Sales shall pass both Houses, & Yo^r Ma^{ty} shall think fitt to give yo^r Royal Assent there-unto at yo^r next Sessions of Parliament."

[Date, according to endorsement, Xmas, 1686.]

[RAWL. C. 421, 155.]

"Masquerading Cloaths made by William Watts, deceased, by his Majesties order, and his Majestate also ordered the Duke of Monmouth to bespeake them. April, 1673.

* Was this Dr. Andrew Clench, murdered in 1692, as recorded by Evelyn (see *Dict. of Nat. Biog*)?

		lib. ss. d.
Mr. Sands ...	A rich flowerd Vene- tian suite laced with silver lace with all furnitures ...	59:17:00
	for one bask habitt with all furnitures ...	11:11:00
Mr. Hazzard	The like in all particu- lars, for four bask	46:04:08
Mr. Isaac ...	habits more at 11 lib.	
Mr. Preist ...	11s. per peice ...	
Mr. Laine ...	A rich flowerd Vene- tian suite with all fur- nitures...	28:17:06
Mr. Isaac ...	A Spanish habitt ...	08:06:02
Mr. Preist...	A conjurers habitt ...	14:17:02
Mr. Laine ...	The like for another habitt ...	14:17:02
Mr. Hazzard	For a Divells shape ...	05:05:06
Mr. Houghs	The like for three shapes more at 5lib:	15:16:06
Mr. Jenkins	5s. 6d. per each ...	
Mr. Osburn	For a shepherds habit with all furnitures ...	30:07:10
Mr. Jarrat ...	The like for two shep- heards habits more ...	60:15:08

In all 296:16:02

"These are to certifie that by his Majesties order I signified to Mr. Watts his Majesties pleasure that the habitts above-mentioned should be prepared for the persons named in the margin, which was accordingly done. In witness where- of I have signed these presents att London this 18 day of March 16th."

"MONMOUTH.

"This is the true copy of the bill signed by the Duke of Monmouth."

THE MIRROR AND SHINTŌISM.

Kew Gardens: March 18, 1895.

Dr. W. E. Griffis, in his *Religions of Japan*, tells us that inside Shintō temples

"one often sees a mirror in which foreigners with lively imaginations read a great deal that is only the shadow of their own mind, but which probably was never known in Shintō temples until after Buddhist times."

Then, again, Prof. B. H. Chamberlain in his *Things Japanese*, quoting from Satow and Hawes's "Handbook for Japan," informs us that

"the mirror which is seen in not a few temples was borrowed from the Buddhists of the Shingon sect, during the period of the predominance of Buddhism, and has nothing to do with Shintō. It is in no way derived from the mirror hidden in the recesses of the temple, as the emblem of a deity."

In fact, all competent recent authorities are unanimous in denying the existence of an open or exposed mirror among the ritual apparatus or furniture of a pure Shintō temple. The opposite opinion, so frequently formed by foreigners visiting Japan, is partly due to the presence of mirrors in the temples of Ryōbu Shintō, the "twofold divine doctrine," and to the reverence paid to the hidden sacred mirror, the emblem of Ama-terasu, the Sun-Goddess. This mirror is preserved in the famous Shintō temple called Naikū, close to the town of Yamada in the Province of Ise. But in the great purification of 1870 the intruded Buddhist mirrors were removed from many of the Shintō edifices, along with the gorgeous decorations and paraphernalia which the Buddhist priests had introduced into the excessively simple structures devoted to the native worship. Students of the various religious systems prevalent in Japan will, it is to be hoped, appraise at its true worth such a description of the part played by the mirror in Shintō worship as the following, which I quote from the second of a series of papers, entitled "Rambles in Japan," by Caution Tristram. In this paper (*Leisure Hour*, Feb. 1895, p. [230])

we are told that the Shintō worship is in some respects

"analogous to the old Persian fire worship, the mirror representing the sun, who himself is the representative of the invisible deity, while the Mikado is the human representative of the sun, and therefore, in some degree, a partaker of the divine nature. Nor is this all the meaning of the mirror, the great feature of Shintō worship. In it man is supposed to see his own heart mirrored, and comparing it with the purity of the white paper by its side, to see wherein he fails, and correct it."

A. H. CHURCH.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, March 24, 7.30 p.m. Ethical: "The Transition from Industrial War to Industrial Peace," by Miss Edith Read.

MONDAY, March 25, 8 p.m. Society of Arts: Cantor Lecture, "Commercial Fibres," II., by Dr. B. Morris.

8.30 p.m. Geographical: "Chitral, Hunza, and the Hindu Kush," by Capt. F. E. Younghusband.

TUESDAY, March 26, 3 p.m. Royal Institution: "The Internal Framework of Plants and Animals," XI., by Prof. C. Stewart.

4.30 p.m. Colonial Institute: "The Writing of Colonial History," by Mr. James Bonwick.

8 p.m. Civil Engineers: "Steam Engine Economy—Condensing Engines," by Mr. H. Davey.

WEDNESDAY, March 27, 3 p.m. Chemical: Anniversary Meeting.

8 p.m. Society of Arts: "Modern Photogravure Methods," by Mr. Horace Wilmer.

8 p.m. Irish Literary Society: "Irish Music," by Dr. P. W. Joyce.

THURSDAY, March 28, 3 p.m. Royal Institution: "Animism," I., by Dr. E. B. Tylor.

4.30 p.m. Society of Arts: "Chitral and the States of the Hindu Kush," by Capt. F. E. Younghusband.

8 p.m. Electrical Engineers: "The Employment of the Electric Light for Railway Purposes," by Mr. W. E. Langdon.

8.30 p.m. Antiquaries.

FRIDAY, March 29, 9 p.m. Royal Institution: "The Structure of the Sugars and their Artificial Production," by Prof. H. E. Armstrong.

SATURDAY, March 30, 3 p.m. Royal Institution: "Light or Sound," V., by Lord Rayleigh.

SCIENCE.

PROF. HAUPT'S "SACRED BOOKS OF THE OLD TESTAMENT."

Two more parts of the Hebrew section of the series called "Sacred Books of the Old Testament" (David Nutt) have appeared, in all the glory of printing and "polychrome." Siegfried's edition of Job was published last year, and this season brings us Leviticus by Driver and H. A. White, and the Books of Samuel by Budde. Certainly each is a marvellous three shillings' worth; and we have nothing, on a first examination, but praise alike for the general editor and his contributors.

"The Hebrew text," says the prospectus, "shall be the exact counterpart of the English translation. If a translation is based on a departure from the Masoretic text, this deviation must appear in the Hebrew text. If a transposition has been made in the translation it must also be made in the Hebrew text. The latter shall represent the reconstructed text from which the translator has made his translation, the emendations appearing in the text, and the Masoretic reading in the notes appended."

The editor, as our readers know, is the professor of Semitic languages in the Johns Hopkins University at Baltimore, U.S.A.; and among the contributors are no less than fourteen English scholars, with nine American, twelve German, and one Australian (if Prof. Andrew Harper does not rather elect to be called English). The only Dutch contributor, A. Kuenen, has unhappily died; and a successor to him has been found in the eminent Assyriologist, Dr. M. Jastrow, jun., of the University of Philadelphia. Prof. Driver's annotations on Leviticus display the learning and judgment that might be expected of him, and his treatment of the sources of Leviticus is cautiously progressive. Prof. Budde's work, on the other hand, is conspicuous by its bold criticism. This

was, from the nature of the case, more necessary in Samuel than in Leviticus; and Prof. Budde's previous work on this Book justified us in expecting that he would not only give us the average opinions of scholars of to-day, but forecast for us some at least of the conclusions of the scholars of to-morrow. In the notes, the editor makes frequent references to his predecessors, but shows himself scarcely inferior in acumen to any of them, and has made the subject as interesting as possible to students who have had some preliminary training, and know better than to talk of German "subjectivity." The lay-public, however, for which this series of "Sacred Books of the Old Testament" was originally designed, has still ground for complaint that the English section of the work, showing how criticism affects the traditional Bible, has not yet begun to appear. We trust that those who believe in free inquiry will give this section an appropriate welcome.

CORRESPONDENCE.

THE ARCHAIC LUNAR ZODIAC.

Barton-on-Humber: March 4, 1895.

Speaking of the lunar zodiac, and writing prior to 1878, Prof. Weber says, "To me the most probable view is that these lunar mansions are of Chaldaean origin, and that from the Chaldaeans they passed to the Hindus as well as to the Chinese" (*Hist. of Indian Lit.*, Eng. edit., 1878, p. 248). Prof. Whitney agrees, remarking that, so far as the Hindus are concerned, his "suspicion" as to the Babylonian origin of the lunar zodiac "rises to the dignity of a persuasion" (*Oriental and Linguistic Studies*, 2nd series, 1893, p. 418); but positive evidence was still wanting. Probably all students of the Indian, Chinese, and Arab schemes of the lunar mansions agree with Prof. Norman Lockyer, that "they are undoubtedly built upon a common model" (*Nature*, December 18, 1893, p. 203); and, in the words of Prof. Whitney, are "three derivative forms of the same original." What that was, has been one of the most perplexing questions in the history of archaic astronomy. Let me further illustrate (*vide* "Fortuna Maior," in the ACADEMY, January 12, 1895, p. 39) the Euphratean derivation, not merely of these three well-known schemes, but also of the other four less-known lists of lunar mansions—the Persian, Sogdian, Khorasmian, and Coptic—from the instance of the lunar Scorpion. The numbers are those of the respective lunar mansions.

Tablet of the Thirty Stars, Asterism No. xxvii., GIRTAB (the "Scorpion," lit. the "Striker and Seizer") = $\theta, \iota, \kappa, \lambda, \nu$ Scorpionis. The Scorpion, like the Sea-goat, is a figure which appears both in the solar and in the lunar zodiac; the solar Scorpion, at times called *Gir-anna* (the "Scorpion-of-Heaven"), being the constellation as we know it. The derivatives are as follows:

Persian 20. *Vanant* (= $\theta, \iota, \kappa, \lambda, \nu$ Scorpionis). The stars at the end of the tail, including *Lesath*, the "Sting," the "Stinger" (Avestic *van*, "to strike"). "Vanant means 'who smites'" (Darmesteter). "The *Vanant Yasht* is a prayer addressed to the star *Vanant*, by which the Dasturs understand the Milky Way" (Haug, *Essays*, p. 217). The basis of this error, which illustrates the location of the asterism, is that the Milky Way runs through Scorpio and *Girtab*. *Vanant*, the "Chieftain of the West," is one of the four chief asterisms in the Persian stellar scheme, an illustration of the great importance of *Girtab*, which is so frequently referred to in the cuneiform tablets.

Sogdian 22. *Vanand* (= same stars), the "Stinger."

Khorasmian 22. *Khachman* (= same stars), the "Curved" (Persian *kazh*, "curved";

Kazh-dum, "Crook-tail," a name of the sign Scorpio).

Indian 19. (1) *Vikritan* (= $\epsilon, \mu, \zeta, \eta, \theta, \iota, \kappa, \lambda, \nu$ Scorpionis), the "Destroyer." Also called (2) *Mula* (the "Root"). If this be the original meaning of the name, the reference is probably to the asterism as the "tail" or "basis" of Scorpio; but it is quite possible that here, as in an instance in the Chinese scheme, we have the Babylonian *Mul* ("star"), i.e., "the (important) Asterism."

Chinese 19. *Wei*, ancient *Mi*, *Vi* (= ϵ, μ^2 Scorpionis), the "Tail"—of the Chinese "Blue Dragon" in the later astronomy, but also probably originally referring to *Girtab*.

Arabic 19. *Ash-Shaulah* (= λ, ν Scorpionis), the "Sting."

Coptic 20. *Mamref* (= same stars), the "Sting" (Coptic *mamref*, reduplicated form of *meref*, "sting." I am indebted to Mr. Renouf for this explanation).

We may next notice in this connexion the influence of Babylonia upon Mithraic symbolical art. We find that "when a sheep is slaughtered . . . the testes are for the star *Vanand*" (*Shāyast Lā-Shāyast*, xi. 4, ap. E. W. West). Now, turning to the familiar representations of the slaughter of the Bull by Mithra, we see at once a combination of Euphratean figures (I am not speaking of ideas), namely:

(1) The Bull = Euphratean *Gut-anna* (the "Bull-of-Heaven"). (2) The Scorpion = *Vanant* = Euphratean *Girtab*, constantly depicted, in harmony with the above quotation, as seizing the testes of the Bull. (3) The Ears of corn at the end of the Bull's tail = the Ear of corn and Bull as represented together on an unpublished tablet in the Berlin Museum (*vide* Robert Brown, Jun., *The Celestial Equator of Aratos*, fig. 7). (4) The Serpent below the Bull = the long Serpent of the Euphratean monuments. (5) The Lion = the zodiacal Leo. (6) The Raven = the Euphratean asterism *Ugaya* (the "Raven") = the constellation *Corvus*. (7) The Dog salient, leaping up to drink the Bull's blood = the Euphratean *Canis Major*, whose altitude has been preserved in our star-maps of to-day. In some Mithraic groups a Goblet (= Crater) is shown beneath the Bull. In one instance (*De Hammer, Mithriaca*, pl. iii.) the Raven is on the ground with the other southern signs, while a Winged-Horse (Pegasus), a Swan (Olor), and an Eagle (Aquila) are in the upper part of the field, i.e., as north of the zodiac.

The Euphratean "Dragon of the Deep" (= Cetus) and the "Serpent of Darkness" or "Strong Serpent of the Sea," which latter is many-headed (= Hydra) are equally connected with the Western three-headed or many-headed Dragon of Lerna, and with the Avestic *Azi-Dahaka* (the "Fiendish-Snake"), "a three-headed dragon" (Darmesteter), who used to live "in his accursed palace" (*Ram Yasht*, 19) "in the land of Bawri" (*Ābān Yasht*, 29), i.e., Babylon, a region which will be found to have supplied the world with a lunar, as well as with a solar, zodiac.

ROBERT BROWN, JUN.

SCIENCE NOTES.

THE anniversary meeting of the Chemical Society, for the election of officers and council, will be held on Wednesday next, at 3 p.m., at Burlington House. The anniversary dinner, with Prof. Armstrong (president) in the chair, will take place the same evening at the Hôtel Métropole. The council has resolved to confer the Faraday medal upon Lord Rayleigh, in recognition of his researches which have led to the discovery of argon. Previous recipients of the Faraday medal have been Dumas, Cannizzaro, Würtz, Helmholtz, and Mendeléeff.

At the Royal Institution, on Thursday next, Dr. E. B. Tylor, reader in anthropology at Oxford, will begin a course of two lectures on "Animism, as shown in the Religions of the Lower Races." The evening discourse on Friday next will be delivered by Prof. H. E. Armstrong, president of the Chemical Society, on "The Structure of the Sugars and their Artificial Production."

At the meeting of the Royal Geographical Society on Monday next, Captain F. R. Younghusband, C.I.E., will read a paper on "Chitral, Hunza, and the Hindu Kush."

PROF. CHARLES STEWART is delivering a course of six free lectures at the Royal College of Surgeons, Lincoln's Inn Fields, on "The Internal Framework of Plants and Animals."

We quote the following from the *Times*:

"M. Berthelot, perpetual secretary of the Académie des Sciences, supplies the first bit of solid information concerning the chemical properties of argon. In experimenting with a small quantity of that substance furnished by Prof. Ramsay, he has found that under the influence of the silent electric discharge it combines with various organic compounds, and notably with benzene. It is decidedly interesting to discover that argon, which was supposed to be totally inert, and has been vainly subjected to all the most potent agencies at the command of the chemist, is all the time capable of forming a variety of combinations under conditions which always exist in the atmosphere. Great interest also attaches to M. Berthelot's communication in connexion with the obscurity which hangs over the chemical nature and relationships of the new substance. For he pointed out years ago that nitrogen combines, under the influence of the silent discharge, with hydrocarbons like benzene, with carbohydrates such as go to build up the tissues of plants, and even with tertiary products, such as ether. A bit of moist filter-paper, for example, exposed to the silent discharge in presence of nitrogen, whether alone or mixed with oxygen, absorbs a considerable amount, producing a nitrogenized compound which, on heating with soda-lime, gives off abundance of ammonia. As argon seems to be absorbed in the same way, it would be very interesting to learn whether its compound also yields ammonia on heating, or if not ammonia, then what? M. Berthelot promises further details next week; and meanwhile we may congratulate ourselves upon having obtained an introduction to this very shy and retiring substance, which, so far as the acquaintance goes, seems to bear a remarkable resemblance to nitrogen."

PHILOLOGY NOTES.

MR. P. GILES, the University reader in comparative philology at Cambridge, has just completed a short Manual of Comparative Philology for Classical Students, which will be published by Messrs. Macmillan & Co. soon after Easter. The book, which is intended to take the place covered in former years by Dr. Peile's *Introduction to Greek and Latin Etymology*, is divided into three parts: the first containing an account of the general principles and history of the science; the second the history of the Greek and Latin sounds; the third the history of the noun and verb forms.

In the forthcoming number of the *Asiatic Quarterly Review* will be found, under "Orientalia," two papers by Mr. C. H. Tawney, Librarian of the India Office, on "The Sankhya Philosophy" and "The Migration of Tales"; and a review of Palmer's translation of the *Qur'an*, as included in "The Sacred Books of the East," by Dr. M. S. Howell.

We quote the following from the *Times*:

"According to a report just presented to the Lord Lieutenant of Ireland by the Brehon Law Commissioners, the preparation of a glossary to the entire body of the Brehon Laws has not advanced

so far as had been expected, because Dr. Atkinson, the editor, has suffered from weakness of the eyes, which has been caused in part by constant occupation on the Brehon texts. This has greatly limited the labours at night on which he had previously largely relied, much of his day hours being necessarily spent in the discharge of his professorial duties in the University of Dublin. Still, much progress has been made, and the Commissioners are confident that Dr. Atkinson will do all in his power to bring the work to a termination as soon as possible, consistently with its satisfactory execution. From the nature of a glossary, the printing of it cannot be commenced until the whole has been completed in MS.; but, on the other hand, when it is so completed, the printing will go on without interruption or delay."

REPORTS OF SOCIETIES.

ASIATIC.—(Monday, March 11.)

LORD REAY, president, in the chair.—Mr. Robert Sewell read a paper on "Some Buddhist Relics." Mr. Sewell was requested by the Secretary of State for India to prepare a memoir on certain bronzes, many of which are of great artistic merit. The first find of these remains was about 1870, when the late Mr. J. Boswell, then collector of Kistna district, sent a report, and investigations had since been extensively carried on. Among them were three images of Buddhas, one seated under a triple umbrella, and two standing with a head surrounded by a wheel or circle. Besides these were a number of copper images of Buddhist saints. These were beautifully executed, and worthy of comparison for symmetry and design with Greek and Roman sculpture. Mr. Sewell himself, when stationed at Bezvada from 1875 to 1879, found several baskets of heads, arms, feet, bases, and other fragments, which he brought to England, and which had since been deposited at the India Office. Among these was a base bearing an inscription in Sanskrit, which had been explained, and as far as possible translated, by Dr. Bühler, of Vienna. The probable interpretation was—"Victorious is that Tayamati who conquers the onslaught of misfortune; Tinasenasena who bows to her caused to be made a most excellent image of that deity." The date of the inscription Dr. Bühler believed to be between 900 and 1000 A.D. For the bulk of the bronze and other remains themselves no earlier date, Mr. Sewell thought, could positively be assigned than A.D. 650. Treating next of the Bhattiprolu stupa and Mr. Rea's recent discovery of its relic-caskets with the relics intact, Mr. Sewell observed that these massive and splendid Buddhist stupas were always erected over important relics either of Buddha himself or of the saints. The splendour of the structures and the lavish wealth of adornment sufficiently attested the belief of the people in the genuineness of the relics. The construction of relic stupas, begun by King Asoka, who projected the erection of no fewer than 84,000, was continued by his successors of the Mauryan dynasty, and after them by the sovereigns of the Andhra race, who for 500 years were the overlords of the great tract of country on the banks of the Kistna. The Amaravati tope was the richest of all, but the Bhattiprolu was probably the largest and one of the oldest. Dr. Burgess fixed the date limits of the Amaravati tope between B.C. 200 and A.D. 200; but Dr. Bühler declared the inscriptions at Bhattiprolu to be not later than B.C. 200. From the centre of the latter stupa, which had been sadly ruined, Mr. Rea in 1892 extracted three caskets (there were originally four); and among the inscriptions found was one, in characters not later than 250 years after the Nirvana—i.e., about 200 B.C. or earlier—which runs thus: "By the father of Kura, the mother of Kura, Kura himself and Siva, the preparation of a casket and a box of crystal in order to deposit some relics of Buddha. By Kura, the son of Bānava, associated with his father [has been given] the casket." Inside was a globe-shaped black stone casket, and inside that a crystal casket containing a small fragment of bone. Among the jewels was a large hexagonal crystal bead, with an inscription in characters similar to the first, stating that it had been the gift of women from a certain village and of a

number of religious mendicants. Below this first casket was found a second, somewhat similar. There was a large black stone casket outside with inscriptions on it, one of which mentioned relics of the body of Buddha and another that the casket had been given by certain persons, chief of whom was King Khubiraka. It was curious, however, that in this case no relics were found. There was no inner casket as described, and the crystal phial was lying open with its two portions separated. In the outer stone casket were found a large number of gold flowers and other objects, 177 in all, a number of jewels, and an inscription on a twisted silver leaf. Beneath lay a heavy stone casket, bearing an inscription, which mentioned King Khubiraka. There then emerged a tiny casket, consisting of a single beryl bored in the centre and shaped like a relic casket, having within it three small pieces of bone. As usual, there were found surrounding it a number of small jewels and flowers made of gold leaf. Mr. Sewell observed that the tradition of the collection of relics from Buddha's funeral pyre was one of high antiquity, mentioned in the oldest of the Buddhist scriptures. During his lifetime the Buddha had collected round him a large body of devoted adherents, who were attracted by his noble birth, his long years of devoted self-sacrifice, and his gentle and loving character. There was nothing, therefore, *a priori* improbable in the widely spread belief that after his cremation his bones were carefully collected and preserved. As to their preservation so far south of the scenes of his labours as the banks of the Kistna, the argument was necessarily conjectural. But, in view of these large and costly monuments, there was no reason to doubt the genuineness of some, at least, of the fragments. Certain it was that so far back as B.C. 200 the authenticity of the Bhattiprolu relics was passionately accepted by the people. There was as strong ground for believing in these relics as we had, for example, in accepting relics of our own Charles I. as genuine. The monastic system instituted by Buddha, followed out so devotedly after his death with all its attendant religious establishments and observances, synods, councils, schools, monasteries, tended to foster and encourage the careful preservation of relics and sacred writings, especially when it was remembered that the adoration of relics was a form of religious devotion especially encouraged by the priesthood. It would be incredulity carried to the extreme to hold that all the relics scattered over India were spurious. If any were to be accepted, the literary records extant regarding Asoka, who deliberately divided and distributed them throughout India, supported those discovered at Bhattiprolu. In favour of those found by Mr. Rea, everything pointed to the conclusion that this great stupa had never been disturbed since its erection. The monument was of the most elaborate construction. First, foundations were dug deep in the soil, and a great circular base built of solid brick 148 ft. in diameter. Above ground was a solid superstructure 5 ft. high, of large bricks; and in the exact centre of this was left a small cylindrical hollow, and the relic caskets were placed one above the other firmly built into the brickwork, the hollow being only about 9 in. in diameter. The outer caskets measured 2 ft. 11 in. by 2 ft. 6 in., and 2 ft. 10 in. by 2 ft. 3 in. respectively, so that it was abundantly clear that they could not at any time have been lifted out of the hollow. Above all this was constructed a dome, also of solid brick, having a base of 132 ft. diameter, round which was a procession path of 8 ft. broad. The whole of the outside surface was encased in marble slabs, so as to present a pure white glittering surface visible from a great distance. It was thus abundantly evident that the relics were securely interred from the beginning. Though in process of centuries, during twelve of which the religion of this tract was Brahminical and not Buddhist, this great edifice had been sorely injured, the marbles being partially pulled down and a quantity of the enclosed brickwork pulled to pieces by the villagers, probably for house-building, it remained till a few years ago in a confused but generally circular mass 30 ft. or 40 ft. high, ruined at the top. At that period a zealous officer of the Public Works Department utilised a quantity of the bricks for road-making, and most of the marble for the floor and walls of a small sluice in the canal close by.

He dug so deep that the topmost relic casket was found, and this led to the subsequent discoveries. In spite of all this, the remains stood, when Mr. Sewell first saw them, about 14 feet or 15 feet above ground; and they were still in this condition when Mr. Rea began his excavations. Mr. Rea found the circular courses of the portion which remained entirely untouched; the small central 9-inch well in its original integrity, with eight large bricks radiating from it, and another ring of sixteen wedge-shaped bricks, each placed with the apex pointing to the centre. The little well went down with its sides straight for a depth of 5 ft. 9 in. from the (then) surface. Below that the courses were stepped, having alternate diameters of 9½ in. and 1 ft. 3 in. Below all this were the caskets, one above the other, the outer ones in each case being so large that they could never have been disturbed. If any additional proof be demanded that the caskets had never been disturbed during the 2000 years and more they had lain there, it was to be found in the fact that the gold flowers and coins and precious stones were still intact. Dr. Burgess conjectures (*Epigraphia Indica*, vol. ii., Preface) that the disturbance of the inner caskets had probably been caused by the accidental shaking of the whole by the workmen. The relics are now carefully preserved in a glass case in the Government Central Museum at Madras.—Prof. Rhys Davids expressed his general concurrence with the conclusions expressed in Mr. Sewell's paper. The cremation of the Buddha might be regarded as an historical fact. There was no doubt of the religious zeal of King Asoka, and the inscription was in a tongue which was only used between about 450 B.C. and the time of Christ.

FINE ART.

LETTER FROM EGYPT.

ASSUAN has ceased to be the quiet resting-place at the end of a dahabiyeh voyage that it used to be, and has become as fashionable and noisy as Luxor. What with dahabiyehs and steamers innumerable and a hotel full of ninety guests, one can almost fancy oneself in Cairo. Even the desert solitudes have been invaded by riding parties, picnics, and excursions of all kinds. It is, however, still possible to find some sequestered nook untrodden by the tourist, but where an ancient Egyptian has left a memorial of his name.

One morning Capt. Lyons and myself took a long walk along the old road to the oasis of Konkûr, which breaks the gleaming range of limestone cliffs to the west. But we found nothing, except possibly the remains of a Roman milestone. On our way back, however, by the edge of the river, we came across some previously unnoticed hieroglyphic inscriptions, one of them explaining two of the quarry-marks frequently used at Silsilis and elsewhere, another giving the ancient name of the district, and a third being the record of a certain "pilot" who lived in the time of the Old Empire.

Capt. Lyons afterwards started on an exploring expedition in Nubia, where he has since discovered between Kalabshah and Tafa an inscription of five lines, dated in the nineteenth year of Tirbakah. I accompanied him the first two or three miles of his way, as far as the inscription of the fifth year of Mer-n-Ra of the VIth Dynasty, which I discovered two years ago, and which commemorates the homage paid to the Pharaoh by the Nubian chiefs in the island of Bigeh. The favourable morning light enabled me to revise my previous copy of the text, and revealed the day of the month on which the monument was engraved. It was the 27th of Payni. The name of the district immediately south of the First Cataract, where the monument was erected, I had given doubtfully as Ranefer—a name which had not been met with before, and was therefore open to question; but I now find that my reading was correct.

On the island of Hesseh, south of Bigeh and Philae, Lord Amherst of Hackney and myself made a discovery of some interest. On the western side of the island is a hieroglyphic stèle, inscribed with the words: "Pe-Hor, governor of the land of the Temple," from which it may be inferred that a temple once existed there. Tombs of the Roman period also exist on the western side of the island, as well as at its southern end, where the natives have disinterred a stone sarcophagus. Those on the west are excavated in the rock in the form of square chambers, the mummies of the dead being buried in them in sarcophagi, sometimes of stone, sometimes of terra-cotta. A libation table supported on obelisks of stone was placed by the side of it. The tombs, however, were afterwards re-used by the Copts, a number of corpses being crammed into a single tomb. In one of them Mr. Newman picked up a fragment of a Demotic inscription; in another Lord Amherst found part of a libation-table in honour of the son of the Nubian "chief" Mesta-Khnum, who died at an early age.

Lord Amherst took me to see the tombs, and we then explored the northern end of the island. Here we found more tombs, this time of vaulted brick on stone basements, and below them, not far from the "bab" of the Cataract, was the site of a temple which had subsequently been converted into a Coptic church. The altar of the church had been supported on an upturned granite pedestal, on one side of which were cavities for the feet of three statues, while on another I found a Greek and a Demotic inscription. The Greek reads:—

- (1) ΒΑΣΙΛΕΙΑ ΠΤΟΛΕΜΑΙΟΝ ΚΑΙ ΒΑΣΙΛΙΣΣΑΝ
ΚΑΕΟΠΑΤΡΑΝ.
- (2) ΘΕΟΥΣ ΦΙΛΟΜΗΤΟΡΑΣ ΚΑΙ ΠΤΟΛΕΜΑΙΟΝ
ΤΟΝ ΤΙΟΝ ΑΥΤΩΝ.

Then come three erased lines, over which has been engraved in large letters: ΙΣΙΣ ΚΑΙ ΟΡΟΣ. Next follow two lines of Demotic, the second of which has been erased, and the first (which is a translation of the Greek) ends with the names of "Isis and Horus."

Here, then, we have a memorial of the ill-starred Ptolemy Eupator, who must have been a boy at the time the monument was made, as the cavity in which his statue stood, between those of his father and mother, is of relatively small size.

Bases of royal statues with Greek inscriptions are rare in Egypt: indeed, I know of only one other, which is now in the Museum of Alexandria. Curiously enough, this also is dedicated to Philometor (though not to his son and wife), while there are traces of erased lines, in place of which the names of Isis and Horus have been engraved. Could this monument have originally come from Hesseh? At all events it would appear that the temple of Hesseh was dedicated to Isis and Horus.

Three or four miles below Assuan, at the back of a hill of sandstone which overlooks the village of Wareab, I found a rock-cut tomb, filled with sand almost to the roof, and near it two hieroglyphic inscriptions of the Old Empire. The rock on which they are engraved had fallen subsequently to the period when they were inscribed, and the characters of one of them are now upside down. At Kom Ombo the *sebah* is being rapidly carried away from the town on the north side of the temple, and two monuments of the past have been brought to light. One of them is a partially painted sandstone sarcophagus in a perfect state of preservation; the other is a block of granite on which Thothmes I. is represented adoring Sebek. Between the two figures is the inscription: "The good god Thothmes I., beloved of Sebek, lord of Ambos." Thothmes I.,

therefore, must have been one of the builders of the temple of Ombo.

At Silsilis I succeeded at last in making out the Greek inscription at the southern corner of the Speos of Hor-m-hib, which has so long baffled decipherment. It is a record of a Roman soldier, Marius Fabius, who belonged to the Third Legion.

I have spent several days with Mr. Somers Clarke and Mr. Moore at El-Kab, where the excavations have brought to light another cartouche, that of Seti I., who must therefore be added to the list of the temple builders of Eileithyias. The fragments of a libation table have also been found, as well as an interesting statue in black stone of a "superintendent of the prophets of all the gods of Aa-ma-atur (Shêkh Mûsa at Gebelên) and chief prophet of Montu of Erment," who lived at El-Kab, where he was "superintendent of the workmen in the temple of Nekheb." His name was Maia, and his mother was one of the "chantresses" of Sebek of Ombos. On the last day of the excavations two small fragments of Demotic ostraka turned up.

On the north side of the great rock, covered with graffiti of the VIth Dynasty, which lies on the way to the temple of Amenophis III., is an ancient well with steps cut in the rock leading down into it. Here I found traces of a building; and a little to the west, immediately under the cliff, I found a platform of rock which had been cut for the foundations of a chapel of some size. I also came across a good many new inscriptions of the Old Empire, including one of exceptional interest, as it gives the names of two of the temples which existed on the spot in the days of King Pepi. One of them took its name from the *Kenb set*, or "corner of the mountain." But the inscriptions are so numerous, and so few, comparatively, have been copied, that several weeks of steady labour are required in order to make a complete collection of them.

A week before my arrival at Esneh a curious discovery had been made by the fellahin about a mile west of the Mohammedan tombs which stand on the edge of the desert behind the town. They found there two subterranean Coptic churches, and what was apparently the house of the priest, also subterranean, and all, of course, now buried under the sand. Such subterranean buildings must be of early date, as they imply that the Christians had to conceal themselves from persecution. Mr. Dienisch took me to see them; and he found that, since his previous visit, six days before, Mohammedan fanaticism had already defaced or destroyed most of the saints' heads which covered the east wall of one of the churches. Fortunately, Mr. Mallet, who has nearly accomplished his arduous task of copying the hieroglyphic texts in the temple of Esneh, accompanied Mr. Dienisch on his first visit and copied the Coptic inscriptions. The paintings which remain are still as fresh as when they were first made, and are excellent specimens of Byzantine work. One representing the Virgin and Child is especially good, though it will probably have been destroyed by the Mohammedan iconoclasts before this letter reaches England. One of the churches seems to have been dedicated to St. Menas, and in the east wall of the priest's house is an oratory. Some four miles further west in the desert we came across a large number of tombs in the shape of huge cairns of unwrought stones, which must have been brought from a considerable distance. I shall have something to say about these extraordinary monuments in another letter, and will now only add that a little to the north of the Mohammedan tombs a cemetery of the sacred *latus* fish has been discovered, and scores of mummified fish are lying there on the ground. The cemetery is not more than a

quarter of a mile from the spot where, according to the French map, the northern temple of Esneh formerly stood.

A. H. SAYCE.

CORRESPONDENCE.

PROF. R. STUART POOLE IN AMERICA.

Boston, U.S.A.: March 4, 1895.

In all the tributes to the memory of this eminent scholar and good man from your leading journals, none refer to the academic esteem in which he was held in the United States. One of our oldest colleges, Dartmouth, bestowed the degree of LL.D. upon him; and at the suggestion of the Hon. Robert C. Winthrop and others, the University of the South, the only Episcopal university in the land, also made him D.C.L. Had Prof. Poole been able to accept the invitation to lecture before the Lowell Institute in Boston, there is little doubt that our own Cambridge (Harvard) would gladly have followed the example of your Cambridge. I know of but comparatively few honorary degrees conferred on Englishmen by our reputable colleges or universities.

Many an American recalls Dr. Poole's courtesies at the British Museum and elsewhere. Scores have told me of his kind offices, and of the great benefit received through his advice. We mourn with you the passing of such a man.

WILLIAM COPLEY WINSLOW.

NOTES ON ART AND ARCHAEOLOGY.

THE exhibitions to open next week are—the Royal Society of British Artists, in Suffolk-street, Pall Mall; and a collection of pictures and studies by M. E. Van Marcke, the French cattle-painter, at the Goupil Gallery, Regent-street.

THE latest additions to the National Gallery are: A picture representing the Mystic Marriage of St. Catherine, by Gheeraert David, and a small portrait of a lady, of the Flemish school of the fifteenth century—both bequeathed by the late Mrs. Lyne-Stephens; and a portrait of Colonel Bryce M'Murdo, painted by Sir Henry Raeburn—bequeathed by the late General Sir Montagu M'Murdo.

It was stated in the House of Commons on Tuesday, that the transfer of the pictures from Bethnal Green to the new building of the National Portrait Gallery would probably be completed by June; and that the services of Sir George Scharf as curator had been extended for an additional period of six months.

AS already stated in the ACADEMY, the late Sir Charles Newton bequeathed to the archaeological department at Oxford his drawings and photographs. We now learn that, with the help of Mr. and Mrs. Furneaux and other friends, a plan has been matured for the further acquisition of part of his library.

THE King of the Belgians has conferred the order of Leopold, with the rank of officer, upon Sir John Millais and Sir John Linton.

THE late Hymen Montagu, the well-known numismatist, has bequeathed to the British Museum his gold series of Becker's imitations of Roman coins; and to the Numismatic Society, a legacy of £50.

AT the last meeting of the Académie des Beaux-Arts, M. Charles Yriarte exhibited photographs of a series of hitherto unknown frescoes by Correggio, which he discovered at Mantua. The frescoes consist of medallions round the painted cupola in the studio of Gabrielle d'Este, Duchess of Mantua, which is situated in the

fourteenth-century fortress, and has long been used as a repository for the city archives.

A MONUMENTAL stone, with an inscription, has just been placed in Peterborough Cathedral, on the north side of the chancel, over the spot where the remains of Queen Katherine of Arragon were buried.

FROM the annual report of the curators of the University Galleries at Oxford, we learn that, in addition to the great bequest of Præ-Raphaelite pictures by Mrs. Combe, the following purchases were made at the sale of her effects: two portraits in pencil, by Millais and C. Collins—each of the other; a drawing of "Convent Thoughts," by C. Collins; a study for "After-Glow in Egypt," etched by Holman Hunt; some small pen-and-ink sketches by Holman Hunt and others; and a design in water-colour for a bas-relief over the chief entrance to the University Museum, by Woolner. Among the gifts received during the year were: from Prof. Herkomer, thirty-two choice impressions of his second series of etchings; from Sir Henry Acland, a fine drawing of the porch originally designed for the Museum; and from Mr. Arthur Hughes, a permanent photograph from a portrait of D. G. Rossetti, by himself.

WE regret to record the death, during the past week, of two water-colour painters, each a prominent and valued member of the body to which he belonged: Mr. H. G. Hine, vice-president of the Royal Institute of Painters in Water-Colours, who could reproduce as none other the atmosphere of his native South Downs, even at the advanced age of more than eighty years; and Mr. Alfred D. Fripp, the energetic secretary of the Royal Society of Painters in Water-Colours, himself not the least capable of an artistic family.

THE STAGE.

"THE NOTORIOUS MRS. EBBSMITH."

MR. PINERO's new play is well written: that is all, or almost all, that one can say unreservedly in its favour. The piece has rhetorical merit: the dialogue is smooth, vigorous, delicate, or sparkling, as the occasion may require. And yet, broadly speaking, the work is dull. It is too wordy: there is an intolerable deal of talk to but a pennyworth of action. In the first two acts there is scarcely any movement—hardly anything but "psychological analysis," and that analysis, unhappily, confined virtually to two people, the "hero" and the "heroine." The first half of the play is almost wholly devoted to a series of duets or trios, in which Lucas Cleeve, Agnes Ebbsmith, and the Duke of St. Olpherts are concerned. The interposition of the clergyman and his sister creates now and then a little diversion, but not enough to relieve to any appreciable extent the general monotony.

Unhappily, "The Notorious Mrs. Ebbsmith" is not only thin, slow, and verbose—it is unconvincing. The personae, for the most part, will not bear examination. The most lifelike is the "hero," Cleeve, whose vanity and weakness are sufficiently true to nature. This is just the sort of man who would be flattered by being placed on the pedestal to which Mrs. Ebbsmith has relegated him. His deserted wife has seen through his shallow soul and intellect, and has declined to flatter him: Mrs. Ebbsmith supplies the incense and the stimulus he requires. He has not, however, the strength of mind to cling to Mrs. Ebbsmith and be true to her; and when it is proposed to him that he shall go back to his wife and his "career," cohabiting nominally with his spouse, but free if he likes to retain Mrs. Ebbsmith as his mistress, he is inclined to jump at the ignoble

proposition. He is just the sort of man who would so jump. But how can we believe that so poor a creature has in store for him the "career" of which we hear so much, or that he could ever have been regarded in the political world as a "coming man"? It is difficult, if not impossible, to conceive that so feckless a fellow, so absolutely without backbone, could ever have made a mark, however slight and feeble, upon public affairs.

The amiable young clergyman who seeks to withdraw Mrs. Ebbsmith from association with Cleeve is no doubt a fair representative of a type; it cannot, however, be said that his sister—a widow who, like Mrs. Ebbsmith, has been unhappy in her married life—has as much *vraisemblance*. She is a little too proud of her "virtue"; methinks the lady doth protest too much. The Duke, with his open and polished cynicism, belongs less to the actual world than to stage-land. He is an effective figure; he "tells"; he interests, more or less, and he amuses; but nevertheless he is somewhat of an abstraction. As for Cleeve's wife, she, surely, is a libel upon her sex. Though outwardly cold, she is represented as loving Cleeve and desiring to have him again within the sphere of her influence. No doubt she hopes to win him back to her arms; but, for the sake of inducing him to live once more under her roof, would she be willing to suggest that he should at the same time maintain his connexion with Mrs. Ebbsmith? She might be disposed, as a woman of the world, to wink at such an arrangement, in the hope of upsetting it before long; but would she travel from London to Venice in order personally to implore her rival to consent to so degrading a compromise? One likes to think that such self-abasement would be impossible. Mrs. Cleeve does, in truth, withdraw the suggestion almost as soon as she has submitted it to Mrs. Ebbsmith; but that she should make it at all is next door to incredible.

And what about Mrs. Ebbsmith herself? Where is Mr. Pinero's "psychology" in this instance also? Surely the lady is a bundle of inconsistencies. She has been brought up as a freethinker; she has had a loveless married life; she has been a Socialist orator; she has joined Cleeve in what she intends shall be a crusade against the restrictions of society. Yet when the aforesaid clergyman and his sister press upon her at a distressing juncture the gift of a Bible, she first of all throws the book into the fire, and then hysterically snatches it from the flames and claps it to her uncovered breast. The pit and gallery, at the first performance, roared in approbation at this incident, which brings the curtain down upon act iii. It is an effective incident: it shows Mr. Pinero's keen sense of the theatrical. But is it, as a truly psychological moment, conceivable? That Mrs. Ebbsmith, with her emotions screwed up to concert-pitch by the situation in which she finds herself, should, in an excess of passion and irritation, cast the Bible into the open stove is quite imaginable; that she should experience so sudden a revulsion of feeling, and act upon it, is not to be believed. We see here the art, not of the dramatist, but of the playwright who wants to end an act with a sensation. Equally difficult of acceptance is Mrs. Ebbsmith's determination, when she thinks Cleeve is being alienated from her by the Duke and his family, to appeal to the sensual side of his character. The woman who has been urging that they should extrude passion from their compact suddenly arrays herself in a costume intended to be alluring, and frankly surrenders herself to the man's physical desires. Not only that: rather than allow Cleeve to be seduced from her, she is prepared, at first, to agree to the proposal that she shall be installed

in London, more or less openly, as the mistress of the man with whom, some little while before, she had hoped to pose as a pure-minded reformer of Society. Finally, this convinced freethinker, this platform propagandist, this apostle of the severely intellectual, is left (apparently) on the point of finding "repose" within the four corners of a country vicarage.

Of course "The Notorious Mrs. Ebbsmith" will attract large audiences, and many of them. Everybody will want to make acquaintance with the latest effort of the author of "The Second Mrs. Tanqueray." And the public will witness some fine acting at the Garrick. It will see both Mr. Hare and Mr. Forbes Robertson at their best—Mr. Forbes Robertson, with praiseworthy self-abnegation, exerting all his powers, so earnest and so winning, in the portrayal of one of the most contemptible of "heroes," and Mr. Hare lavishing all the resources of his consummate art upon a figure which, if familiar, is also, in the main, acceptable. Mr. Hare is admirably suited; Mr. Robertson must surely find his loyalty as an artist conflicting sadly with his instincts as a man. Miss Ellis Jeffreys, too, can hardly be quite happy in her part (that of the clergyman's sister), which is too much in the vein of the domestic drama for a lady whose gifts are those of a comedian. Mr. Aubrey Smith, on the other hand, seems very much at home as the kind-hearted, if simple, young cleric; and rumour describes Mrs. Patrick Campbell as "delighted" with her rôle. That she is so is quite credible. Mr. Pinero may have had her and her capabilities in his mind when he sketched the character and clothed it in words and "business." It is well within her means. She realises it perfectly, both on its attractive side and in its inconsistencies. She is the Mrs. Ebbsmith of Mr. Pinero. To the height of the melodramatic close of act iii. she rises quite easily, but she is even more satisfying in the calmer, more natural, and more difficult passages. Her appearance interests; her voice, which, though not powerful, is skilfully used, falls pleasantly upon the ear. She has, unquestionably, much personal magnetism; and she grows daily in the mastery of histrionic technique.

W. DAVENPORT ADAMS.

STAGE NOTES.

Two actors, or "entertainers," of peculiar merit have died very lately, within a fortnight of each other. We refer, of course, to the well-known partners in the Gallery of Illustration at St. George's Hall—Mr. Alfred Reed and Mr. Corney Grain. Mr. Reed's fame, if by that word his reputation may be distinguished, was gained wholly in connexion with the entertainment offered in public, which Mr. and Mrs. German Reed had long ago established. He was an excellent comic actor, wont to appear to advantage among his fellows, and never, we think, beheld without their support. Mr. Corney Grain, on the other hand, was seen best when seen alone: not, indeed, because the performances of other actors would have put his to the blush, but because the form of the monologue was the most appropriate vehicle for the exhibition of his talent. Like John Parry of old time, and like Mr. Grossmith in our own day, he carried it to perfection; and infinite were his resources in portraying the amusing side of West End and suburban social life. At afternoon and evening parties Mr. Grain's talent was constantly called into requisition. His satire was exhibited oftenest in the very centres from which he drew the materials for his work. He was not a great artist, perhaps, but his art was ever genial, agreeable, and comprehensible.

THE last piece of literary work completed by the late Mr. Corney Grain was his short reminiscences, which appeared in the January number of the *Minster*. This article was illustrated with what are now the last portraits of the popular entertainer, for which he gave special sittings. Mr. Corney Grain had promised a further article to the same magazine, but none of it was committed to paper.

THREE representations of the "Alcestis" of Euripides in the original Greek will be given in the open-air Greek theatre at Bradfield College during the second week of June. The accompanying music has been written in Greek "modes" by Mr. C. F. Abdy Williams; and reproductions will be used of the ancient flute and *cithara*. The actors will all be boys, except that three masters will be included in the orchestra.

MR. JUSTIN HUNTLY M'CARTHY will contribute to the forthcoming number of the *Century Magazine* an article on Mdlle. Réjane.

A READING of "Romeo and Juliet" will be given at the Steinway Hall, on Friday next, by members of the Shakspeare Reading Society, assisted by Miss Bateman (Mrs. Crowe). As on former occasions, the play has been arranged and rehearsed under the direction of Mr. William Poel.

MUSIC.

RECENT CONCERTS.

A NEW Symphony by Mr. Emanuel Moór, entitled "In Memoriam Ludwig Kossuth," was produced at Mr. Henschel's ninth London Symphony Concert, on Thursday, March 14. It is programme-music of the right sort: it merely expresses states of feeling; there is no attempt to illustrate particular events connected with the Hungarian patriot—there is not even a funeral march. The composer has written a work full of earnestness, vigour, and skill; and yet there are features in it which mar the total effect. There is too much storm and stress. Kossuth's career, it is true, was one of almost continual agitation; but in art strong contrasts are essential. Then, again, the influence of certain masters is unduly felt, and it is therefore difficult to determine the degree of originality in the music. And once more, all the movements, with exception of the Scherzo, are too long. Notwithstanding all these shortcomings, the Symphony shows an advance on Mr. Moór's first one, produced at a concert given a few seasons ago by M. Schönberger; and, since practice is said to make perfect, it points to still higher things in the future. The work was exceedingly well performed under the direction of Mr. Henschel.

Herr Willy Burmeister, a violinist who has already been styled *Paganini redivivus* by foreign critics, made his first appearance in England, and played a Paganini Concerto, also variations for violin solo by the same composer. To perform Paganini's music at all shows technical gifts of a high order; to interpret it with apparent ease, with full, rich tone, and with the utmost brilliancy, is little short of a marvel. Spohr speaks in his autobiography of Paganini's "never-failing intonation": that of Herr Burmeister's was at times not perfect; Excitement, or nervousness, or the Philharmonic pitch, or all three combined, may account for this. At his next appearance, which, surely, cannot be far distant, he may show that he can rival his great predecessor, even in the matter of intonation. Phenomenal technique may interest for a time; but if an artist is to be considered truly great, he must show that he can interpret the works of the great masters with under-

standing and feeling. Rubinstein, on the pianoforte, was a virtuoso of the first rank—nothing seemed impossible to him; and, at times, he made use of his virtuosity merely to attract and astonish the public. But one could not only forgive, but even enjoy, these technical *tours de force*; for, as a rule, when Rubinstein was engaged on some great work of Bach, or Beethoven, or Schumann, there were no longer any tricks or surprises—he was a high priest of art. Herr Burmeister has still to reveal his qualities as a serious artist.

Herr Emil Sauer played on Monday evening at the Popular Concert. He took part in Rubinstein's Quartet in C (Op. 66), the only work of the kind written by the composer. The opening movement is most unequal. The principal theme has character, which, however, is revealed more particularly in the recapitulation section and coda; but the middle developments are dry and formal. The *Allegro scherzando* is a bright, brisk, and thoroughly clever movement. The *Andante* opens with impressive, almost solemn, preludial matter, and the mysterious principal theme comes near to being great; but soon afterwards there is a falling off in the quality of the music. An interesting *coda*, too, is spoilt by its length. Life and energy are the chief characteristics of the Finale. The work was admirably interpreted. Herr Sauer gave as his solo Beethoven's Sonata in G (Op. 31, No. 1). The playing was neat, but cold. The pianist frequently takes his finger off the last note of a melodic phrase in a spasmodic manner. In soft, delicate passages, this produces a jerky effect, and often makes the music sound flippant. He was most successful in the Rondo. For an encore he played Chopin's Impromptu in F sharp; but the performance lacked poetry, and in the matter of technique was not free from reproach. Does Herr Sauer see only scales, no melody, in the latter portion of the piece? Up to now his readings of Chopin have in large measure satisfied us. Dr. Joachim led the Mendelssohn Quintet in A in his best manner, and Mr. Bispham was heard to advantage in songs by Brahms and Schubert.

The programme-book, by the way, contained some curious remarks respecting the Sonata in G, and its two companions, in D minor and E flat major. We were informed that Nägeli brought them out "full of engraver's errors, which exasperated Beethoven beyond measure." Only Nos. 1 and 2 were at first printed by Nägeli, and it was the proof-sheets of these two that exasperated the master. No. 3 did not appear until 1804, and separately. Later on the three were published together. Then the Opus number is discussed; and Liszt, Lenz, and Thayer are said to be most probably correct in giving 31 as the right number. They are certainly right. Beethoven himself has told us what his Op. 29 was. Once more the writer in the programme-book gives us the strange information that the three Sonatas are dedicated to the Comtesse de Browne. We believe we know the source whence that information was derived—one by no means authentic. These matters may be of comparatively small importance; but as the writer vouchsafed to give certain explanations, they should have been quite correct and, in the matter of the dedication, faller.

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OF the books to which one returns again and again for the pure pleasure of reading them, as well as for their solid value, few hold a more honoured place than the *Republic* of Plato. If it lays hold of a man at all, it fills him with a kind of religious reverence. He does not like to hear it lightly spoken of or to see it carelessly handled. At all stages of his life he feels that it has something to tell him, and no luxury of editing, no completeness of commentary, can be too good for it. Its great Oxford rival, the *Ethics*, is by comparison a tangled and a thorny thing—like the brake in which Socrates looked for Justice: we may go to it as often as we will and be sure of finding something, but that something is acquired with pain and trouble. To the *Republic* we go with pleasure. We know, as we take it up, that our love of philosophy is going to be relit like the sun of Heraclitus; its moral teaching comes more home to us the longer we live; we enjoy the literary art of the composition; and the extraordinary grace and charm of the whole thing carry us over irregularities in the Greek and some inconsistencies of view.

Not many tasks, therefore, could be more welcome than that of re-reading such a book with a commentary which is, if we mistake not, the first complete commentary published in English. Lovers of the *Republic* will find in the edition now given to the world by the late Prof. Jowett and Prof. Campbell much to be thankful for. A very handsome and trustworthy text, a careful study of the Greek of Plato, a commentary containing far more matter than could be found elsewhere—these things are what the edition has to offer.

At the same time, we cannot say that the edition is complete. Though it runs to three volumes, yet the student will not find in those three alone all the assistance which he has a right to look for. A fourth stout volume, also published by the Clarendon Press (*The Republic of Plato, translated into English with Introduction, Analysis, and Index*, by B. Jowett, 3rd ed., 1888), is necessary before he can say that he has all the help which the editors are able to furnish. Moreover, the commentary, though excellent in quality, by no means takes up every point on which we might fairly look for a

note; and the verbal index to the text neither contains all terms of importance (as *θεολογία* and *πλέον ἔχειν*) nor gives all important references for what words it does contain (as *φρόνησις* or *λογιστικόν*). We cannot discover on what principle the selection for this index was made.

Vol. i. contains the text. For the conservative spirit which has here presided there can be nothing but praise. The later Zürich editions have been easier to translate than the earlier ones, at the expense—it is to be feared—of fidelity to the MSS.; and it is satisfactory to find a text which returns to more solid readings. Moreover, Prof. Campbell inserts in vol. ii. his own careful collation of his text with "the chief MS., Paris. 1807 (Bekker's A)." It is well to return to the MSS.; but when they give a *lectio difficilior*, the difficulty should be pointed out and, if possible, explained. This the present editors have not always done. For instance, in 501B they read τὸ ἐν τοῖς ἀνθρώποις in preference to ὁ, κ.τ.λ., and have nothing to say about the apparent *asyndeton* which results. On 556E, where the MSS. are abandoned in favour of Baier's conjecture εἰσι *παρ' οὐδέν, there is no note as to the best way of dealing with the reading so introduced.

Vol. ii., "Essays," contains papers written separately by the two editors. Prof. Jowett's first paper on "The Text of Greek Authors and especially of Plato" expresses with almost cruel force his well-known distaste for conjectural emendation:

"An art or kind of knowledge which is attractive and, at the same time, wanting in certain tests of truth is always liable to fall into the hands of projectors and inventors. It may be cultivated by many generations of scholars, without their once making the discovery that they have been wasting their lives in a frivolous and unmeaning pursuit. From being subordinate and necessary, it may come to be thought the crowning accomplishment of the scholar."

Prof. Campbell enforces the same line of thought by adroit use of the new papyrus fragments of Demosthenes and Plato. The other "essays" attributed in this volume to Prof. Jowett are such extraordinarily meagre notes that (unless he left explicit directions on the subject) they should hardly have been published. Prof. Campbell's essays are: (1) "On the Structure of Plato's *Republic* and its Relations to other Dialogues"; (2) "On the Text of this Edition" (this contains a very useful survey of the causes and classes of errors in ancient texts, illustrated from the work before us); (3) "On Plato's Use of Language: part 1, on Style and Syntax; part 2, Platonic Diction." Herein is included an explanation of many of the technical or scientific terms of the *Republic*. But neither here nor in the notes do we find an account of the word *προβλήματα* as used in Bk. vii. On the other hand, here or elsewhere in the work, we find ourselves introduced successfully to some of the secrets of Plato's workshop. Prof. Campbell's eye for style is a sure one; and the notes are very instructive as to the linking together of parts of the *Republic* by the threads of direct allusion, playful reference, or continued metaphor. We do not, however, notice that anything is said of a matter

irritating to modern taste—Plato's trick of mixing his metaphors. We should have been glad also to hear the judgment of two ripe Platonic scholars on the question, how far Plato is to be taken literally in assertions and held to what he says. Some general decision on that point seems necessary as an antecedent to a verdict on more than one vexed question about his meaning. It would help us to make up our minds as to the condition of the lower orders in the ideal state. This topic is dismissed too summarily in a note on 465B:

"The question which is raised in the *Politics* has no answer. Did he mean the communism of the higher orders to extend to the lower? There is certainly no proof that he did."

We think that there is some evidence that he did; but, unhappily, there is also some evidence on the other side.

It will be seen that the kind of essay on the topics of the *Republic*, of which the late Mr. R. L. Nettleship's essay on the education was a brilliant example, is absent; and there are many large subjects of which we find no full handling. They were too big for the commentary, and they do not occur in the Essays. Such are the value and method of the education, the famous divisions of the line and their implications, the theory of art, Plato's view of the Godhead, Plato's treatment of the degenerate political constitutions. We cannot for a moment accept the statement that "none of the [political] descriptions of Plato are to be verified by history; the pictures of the oligarch, democrat, tyrant are all caricatures." On the contrary, we may take his picture of the rise and conduct of the tyrant, and verify it point by point from the Greek tyrants of whom we have records. As to infanticide, treated of in a note to 460C, the presumption that Plato admitted the practice may perhaps be strengthened by the tone of 410A.

The commentary in vol. iii. (pp. 1-484) contains a great deal of illustration, explanation, and suggestion which cannot fail to be new to all readers; but its practice is not uniform. Sometimes an irregularity is detected, sometimes it is not. Difficulties are sometimes grappled with, sometimes ignored. In the latter case the desired explanation may occasionally, not always, be found in the essay on "Plato's Use of Language"; but there is no system of references to that essay. "The cruel and merciless philosopher" (as De Quincey called him on other grounds) wrote Greek which refuses to be always reduced to our rules. It is not useless that his redundancies and anomalies should be invariably pointed out; because familiarity with that branch of the style and an almost statistical knowledge of how frequently such things occur may help us in deciding on the probability of an explanation which leans on the assumption of an irregularity of language. *E.g.*, in 518D, is αὐτῷ = τῷ ὀργάνῳ (J. & C.) or is it = τῇ ψυχῇ? In 620D does τὰ μὲν ἄδικα—τὰ δὲ δίκαια really refer to animals, *θηρία*? It may be so, yet how can there be ἄδικα *θηρία*? Is not Plato rather talking about *souls*, which go ἐκ τῶν ἄλλων δὴ θηρίων? If so, the feminine which should belong to *ψυχάς* has been confusedly attracted into the

neuter. At all events Prof. Campbell seems to be mistaken in saying that *δίκαια* is used as an attribute of *Θηρία* in 496D. The whole of the vision of Er, in which the former passage occurs, deserves a more systematic working out than it gets. What are Sirens doing there? and why did the soul of Agamemnon choose the life of an eagle? (Has anyone compared here the place taken by the eagle in the symbolic language of Aeschylus' "Agamemnon"?)

In p. 460B there is room for difference of opinion about the exact force of *ἄμα*. Successful warriors, Plato says, are to have more freedom of intercourse with the women, *ἵνα καὶ ἄμα μετὰ προφάσεως ὡς πλείστοι τῶν παίδων ἐκ τῶν τοιούτων σπείρωνται*. The editors say, "i.e., while we honour bravery we also reap an advantage." We would suggest that *ἄμα* refers to the other arrangement, that of the *κλήροι κομψοί*. Plato is planning that the most expedient kind of unions may take place under this colourable excuse, the *πρόφασις*, as well as by the cunning drawing of lots. On 597E we cannot feel satisfied with the editors' explanation of why the *τραγωδιοποιοὶς* is *τρίτος τις ἀπὸ βασιλέως*. "God," they say (*supra* D), "is here represented as a king." But why? Nothing leads up to such a representation. The king appears rather abruptly, upon any explanation; but is it not simpler to remember that there are few Greek tragedies without a king, and to understand that the tragic writer who introduces kings is yet three times removed from the real king? (There may be also some reference to the fact that tragic writers, and especially Euripides, praised tyranny, that very bad counterpart of kingship, p. 568B).

There are many other passages on which we should like to compare views with Prof. Campbell; but space fails us. We leave the new edition now, if not completely satisfied, yet with a grateful feeling for editors who have placed their stores of learning at our disposal, and have undoubtedly done a great deal for the text and explanation of their author.

FRANKLIN T. RICHARDS.

The Life and Correspondence of Sir Bartle Frere, Bart., G.C.B., F.R.S., &c. By John Martineau. (John Murray.)

GEORGE WITHER, himself a poet, gently derided the reciprocal admiration of minor versifiers who, in those days also, were wont to "crown each other's heads with bays." The biography of an eminent Anglo-Indian, by a writer belonging to the same class, is always open to the objection that it may convey the prejudice of a limited coterie rather than the judgment of a wider public opinion. On the other hand, we must expect to find occasional errors and misapprehensions when the biographer is unequipped with local knowledge; and such blemishes are not entirely absent from that portion of Mr. Martineau's work which deals with Sir Bartle Frere's career in India. Some of his mistakes, of course, do not greatly matter, as, for instance, when he talks of "tall, handsome, fair-haired Afghans," or dilates on the disadvantages arising from the fact that there are "comparatively few

dependable arteries of communication"—meaning roads—in India, so that the cultivator is "without the means of carrying manure to his fields except on his back." Fair-haired Afghans are rather scarce; nor does the idea of a *ryot* walking about with a load of manure seem altogether a plausible one, considering that this particular point of husbandry is systematically neglected in the East. However, these are small matters. What is of more consequence is the biographer's habit of calmly setting aside the opinions and censuring the acts of every authority with whom Sir Bartle Frere did not happen to agree.

Sir Bartle was often right in his views. He combined with wide experience and undeniable sagacity, a clear perception of what was practicable. But he was indubitably in the wrong sometimes; and his biographer, had he known more of Indian affairs, would have seen this. When Chief Commissioner in Scinde, Sir Bartle Frere was always finding fault with the Punjab system of frontier management, quite regardless of the circumstance that there is a marked distinction between Pathan and Biluch, and that methods which proved successful enough in the South were quite inapplicable to the case of Waziris, Jowakis, and Afridis in the North. There are few Anglo-Indian administrators of the modern school who would not at once acknowledge the distinction. It does not seem to occur to Sir Bartle Frere's biographer.

Mr. Martineau, indeed, admires his hero for objecting to the cautious policy of John Lawrence in dealing with the Afghans, and adds: "Frere was by nature and creed incapable of accepting as proved a general and sweeping indictment for faithlessness and incapacity against any people or race on earth." Lawrence knew perfectly well what he was about when he declined to put faith in Afghan promises; and had Sir Bartle Frere seen as much of Afghan politics as Lawrence had, he would have been equally distrustful. Curiously enough, Mr. Martineau omits to blame General Jacob for saying that both Afghans and Baluchis were "absolutely faithless and untrustworthy; never to be depended upon in war, and quarrelsome, unruly, and murderous in peace."

Besides disagreeing *toto caelo* with Lawrence, Sir Bartle Frere also shared the profound distrust of Dalhousie as a statesman, which, as he told Sir John Kaye, was generally felt on the Bombay side. He was not less ready to find fault with Lord Lytton's Afghan policy; and Mr. Martineau would have us believe that, if only Sir Bartle had been sent to India as viceroy in 1876, the rupture with Shere Ali would have been avoided. He writes:

"Had Frere gone to India as Viceroy in 1876, his tact and faculty for gaining the confidence and respect of semi-barbarous chieftains, his intimate knowledge of the qualities and capabilities of the foremost British officers, civil and military, of all schools, and the enthusiastic service which the best of them would have placed at his disposal, would in all human probability have enabled him, without recourse to arms, to have convinced Shere Ali that his best course lay in a return to the policy of Dost Mahomed and a cordial alliance with the

British power, and would thus have availed to extricate the Government from the difficulties and danger in which a long period of supineness had involved it, and placed our frontier relations on a safe and peaceful basis—such as has only now at length been attained after a war, costly in blood and treasure, followed by so many years of uncertainty, vacillation, and unrest."

This prodigious sentence, by the by, will also serve as a specimen of the author's style, which, strange to say, has been warmly approved by most of his critics. Some people might prefer a less elaborate and more lucid simplicity. Not content with suggesting that Sir Bartle Frere was far wiser than Lord Lytton, Mr. Martineau also thinks that he would have done better than Lord Mayo. But speculations of this kind are not very profitable. Might not biographers be content with a narration of what their subject achieved, without superadding conjectures as to what would have happened under conditions that are purely imaginary?

The late Sir Bartle Frere achieved sufficient distinction to make it needless to indulge in these futile reflections. In Scinde he showed himself a most capable administrator; and although, as Governor of Bombay, he was blamed for the ruinous effects of a financial crisis which might possibly have been averted, he left his mark on the western Presidency, and the magnificence of the Indian Venice is standing proof of his enterprise and public spirit. His policy in Africa may also be vindicated by time; though it would be wiser, perhaps, to wait another generation before hastily deciding, as Mr. Martineau does, that every act of Sir Bartle Frere was dictated by consummate wisdom and foresight.

It may occur to the reader that these two bulky volumes might easily have been compressed. A good deal of the book is mere padding; as, for example, the lengthy account of Gen. Jacob's dealings with the Baluch frontier tribes, or the spun out descriptions of the everyday life of Indian officials. On the other hand, the extracts from Sir Bartle Frere's private and official correspondence are always interesting, and not seldom full of weighty suggestions which are worthy of most careful consideration. What he said about education in India has a special significance at the present time.

"It seems to me," he wrote, "an enormous error to lay it down as any part of the duty of any conceivable government of India, English or Russian, Moslem or Hindu, in this year 1859, or even in this century, to educate its subjects generally. You have no money, no plan, nor are your great parties agreed as to any possible plan for such an undertaking, which no other great government in the world has ever attempted with success."

Again, he did not believe in the selection of Indian Civil Servants by means of a literary examination. Nothing could be truer than the following:

"You must not suppose I undervalue intellectual acquirement; but it is a fact that some of our most useless and unpopular men among the natives are the very men whose intellectual powers are of a very superior order, their unpopularity proceeding from their conceit and

the ruthless manner in which they follow out a favourite theory when they get the power. . . . You find your doctrinaire philosophers in London ride a hobby to death. But in London they are kept in order by checks and opposition in a thousand forms. Imagine how the same men would ride their hobbies, when invested with despotic power over a million or two of Indian peasants. It is such men who upset native tenures, turn native society topsy-turvy, and with the best intentions drive a whole population to mad revolt."

This also was written just after the Mutinies, and we can see to-day how well-founded was Sir Bartle Frere's apprehension.

His biographer is most successful in the delineation of Frere's private character. Even those who know little of his public career will be able to understand the unalterable esteem in which his memory is held by all who enjoyed the privilege of his friendship. As a statesman he was at times unfortunate, in his judgments he may occasionally have been misinformed; but even if this eulogy of his public career is in some degree exaggerated, no one will gainsay Mr. Martineau's estimate of his virtues as a man and a citizen.

STEPHEN WHEELER.

Poems and Carols. By Selwyn Image. (Elkin Mathews.)

No one with a true feeling for poetry can fail to recognise and to applaud the singular excellencies of this little book, its curious and careful workmanship, its delicate and exquisite sentiment. It leaves its reader with that rare impression, the impression of a very definite personality perfectly expressed: and that is success in art. Mr. Image writes of common, ancient things, love and religion and simple aspects of life, with no violence or emphatic novelty in thought or speech; but each poem, in its just and happy accomplishment, does what it would with a complete charm, and does no more. It is artist's work, clean, distinct, finished: work wrought, as Mr. Patmore chaunts of Cardinal Newman, "without superfluity, without defect." Its daintiness and brevity by no means exclude it from the category of greatness: a lyric of Herrick is great, though not with Milton's greatness. These poems, few in number, familiar of theme, upon a miniature scale, are triumphs in a certain mood and manner which need not appeal to all, but which must please all who take a book for what it is and professes to be, not for what it does not claim nor aim at. The "profane" or "secular" poems have a graceful, courtly gravity, in which lightness and ease go hand in hand with a sincerity of emotion, as though Suckling, or Sedley, or Rochester were composing somewhat more earnestly, yet not less charmingly, than their wont; sometimes Herrick is of the inspiring, attendant company.

Those lines have, I know not what cunning magic of style and sentiment, lighter fancies and weightier thoughts harmonised and fused together perfectly: "Her Confirmation."

"When my Clorinda walks in white
Unto her Confirmation rite,
What sinless dove can show to heaven
A purer sight?"

"Beneath a lawn, translucent, crown
Her lovely curls conceal their brown;
Her wanton eyes are fastened, even,
Demurely down.

"And that delicious mouth of rose
No word, no smile, may discompose:
All of her feels the approaching awe,
And silent grows.

"Come, then, Thou noiseless Spirit, and rest
Here, where she waits Thee for her Guest:
Pass not, but sweetly onward draw,
Till heaven's possessed!"

In an airier tone, here are two opening stanzas of a poem which laughs with a lovable malice in the very manner of the seventeenth century: "Amantium Irae."

"White Chloe lay sleeping
Under a beechen shade;
Worn with bitter weeping
For Daphnis, who had strayed
To woo another maid.

"White Chloe fell dreaming
Of hours that once had been:
She felt the sunlight streaming
Across the forest green,
The dappled leaves between."

But the conclusion tells of *redintegratio*: for

"Oh! Chloe dear, my Chloe!"
'Twas nothing else he cried:
But straight she flung her snowy
Soft arms about him, sighed,
And—so, the trouble died!"

La Rose du Bal; how many poets, down to Mr. Austin Dobson, have sung its elegy? Yet Mr. Image plays upon the theme with a fresh, individual touch, closing gently, thus:

"Dropped amid the dancing feet!
Saved to turn a verse like this!
Lay it gently, with a kiss,
'Mid the fire's absorbing heat:

"In'to elemental dust
Watch it purely burn away.
Julia, when we've had our day,
Chastely so we'll pass, I trust!"

And there is surely a very powerful beauty in these linked triplets, where a lover's passion pours rapidly over from line to line in the eagerness of adoration: "Suavis et Decora."

"Like a willow, like a reed,
Is my love's grace
And her face

"Like a soft, pale-petalled rose:
And her breast,
Like the rest

"Of a snowdrift, calm and white:
And to kiss there!
Ah! what compare

"Can I find in rhyme for that;
Where is Love's own
Jewelled throne?"

Many of the other poems have a like delicate beauty: one or two dwell pleasantly upon town and country, their allurements and good gifts, though with an humane, urbane leaning towards the busy, living town, in the spirit of Lamb.

The "divine" poems are mainly carols, and that in the more ancient sense; they are less hymns and spiritual songs than vivid pictures and narratives. Like old woodcuts and etchings, they show us the appealing elements of the Christmas scene and season: the stars glitter from the black night, the snows lie still and cold, icicles hang from the thatch eaves of the stable: here run or kneel the shepherds, there the heavenly host breaks into song and glory.

"Deep and hard the snow lay;
Deep was the ice on the water-way;
Deus misericordiae!
On their frozen fingers the shepherds blew,
And the wolf-skins tighter round them drew.
God, how the wind cut! huddled low,
Herdsmen and herds lay shelt'ring so.
Deus misericordiae!
Venti furorcm reprime,
Ne pereamus frigore.

"Suddenly, hark! what sound breaks?
And the heaven's aglow with golden flakes,
Archangelorum Domine!
As the quiv'ring tongues of a mighty fire:
From the midst whereof, in choir on choir,
What Sons of the Lord of heaven and earth,
Are these, that herald a God's birth?
Archangelorum Domine!
Mortalium quis intime
Spectabit, lux tremenda, te!"

This piece, "for a drawing by Flaxman," is full of a "tender grace" and simplicity:

"In what low estate
Lies the God of all!
Cattle in their stall
Round about Him wait,
And His sweet Mother.

"Who are these that come;
Kneel, and bow the head,
Round His rude bed?
Earth, or Heaven, their home?
Say, sweet Mother!

"Child or angel? Who
On this blessed night
Is it, till the light
Shareth watch with you
Quietly, sweet Mother?"

"What is left unsaid,
Ask not. Spirits pure
Only may endure
Watch at this Child's bed
With His sweet Mother.

"Grant us, Child, Thy grace,
With child's or angel's heart
How to do our part!
Grant us here a place
With Thy sweet Mother!"

The finest of the devout poems, perhaps the finest thing in the book, is a *Canticum* to the honour of the Blessed Virgin, which rings with a wonderful chaunting melody:

"Mother of God on high!
We kneel at thy feet, dear Maid and Mother,
Who hast borne us God for our very Brother.

"Mother and Maid! we lie
Here at thy feet, who cry to thee, love thee:
Praising none but the Lord above thee.

"Mother of God's own Child!
We, who are called by His Name, belong to
thee;
We, thy children, chaunting our song to thee.

"How may we pass alive
Through the desert world, but with thee, the
Rose of it?
By thy fragrance stayed, till the dim, parched,
close of it."

But it is almost unpardonable to mutilate so lovely a poem by partial quotation. In all these poems there is an excellent courtesy of air, a restraint amid the rapture, a severity above the passion, a kind of classic sobriety controlling all quaintness of conceit and fervour of emotion. Arresting as they are, they do not arrest us by sharp, single felicities and audacities, but by the chaste composure of the whole: a fundamental seriousness and gravity, even in the lighter pieces. In a word, it is a book full of "a fine, old-fashioned grace," achieved through "art's delays": it is artist's work, and of a rare quality.

LIONEL JOHNSON.

In Stevenson's Samoa. By Marie Fraser.
(Smith, Elder & Co.)

STEVENSON'S life in Samoa, ending with his burial on the high peak of Vala, will certainly inspire a sort of literature of its own. The career of a famous man—author, soldier, or statesman—is always tempting material; but unfortunately very indifferent writers have no hesitation in making use of it. One takes up such volumes with a melancholy dread, nor does the reading, as a rule, go far to better one's ill-humour. A great name on the title-page is supposed to shield the bungler, to cover incompetence with a most laudable excuse. Enthusiasm is but seldom the parent of veneration: only his equals hesitate to write about a notable contemporary lately dead, for they alone can fathom the depth of the loss.

Miss Fraser, however, has written a very bright and pleasant little book, though judged by ordinary critical standards it is, perhaps, not literature. Yet it would be hard to suggest a better method than the one she has adopted. Each chapter has about it the unstudied charm of a gay, tender, witty letter, written by a cultured and observant gentlewoman, describing the strange scenes and peoples that surround her in her now home. The book is delightfully discursive, full of high spirits, of slang kept within bounds. Miss Fraser treats the public as though it were a personal friend, and the public ought to be, and will be, grateful exceedingly. Quite apart from its other merits, the book teaches the taciturn English traveller a wholesome lesson. The authoress never speaks superciliously of the natives, never laughs at them except good-humouredly, never resents being chaffed in return, and is enthusiastic about their courtesy, hospitality, and kindness of heart. As a consequence, she got to know the islanders well, to number many of them among her intimate friends. The novelists, even Stevenson himself for the most part, give us only descriptions of the life where native and trader meet. The stories, though interesting, are somewhat shameful reading. Not the least fascinating pages of *In Stevenson's Samoa* have nothing to do with Tusitala, but tell us of Monkey and her husband from the Solomon Islands, of Mafulu placidly thinking over his wife's desertion, of Mafulu's fifteen-year-old "father," "uncle," brother," the incomparable cook Tuvalu.

The Stevenson chapters are delightful, too, and give us a capital portrait of the exiled novelist. His kindly courtesy to the natives, his care not to offend their prejudices, his generosity, are revealed in story after story; and their devotion to him was magnificent. Here is one characteristic story, never before told, I fancy. An old warrior chief, Avau, accompanied by his son Lefau, and his retainers, sought Vailima, bearing offerings to Stevenson and his wife.

"The old chief lived many miles away, but the fame of the wonders of Vailima, and the great esteem in which the writer of tales was held by the natives, had penetrated to his remote village, so that morning he had landed from his boat at Mulinuu Point, and had then pro-

ceeded on foot to pay his respects to the great man of Vailima. The baskets of fruit were a kind of peace-offering, and then, after the kava had been served, the old chief revealed the object of his visit, which was to request that his son Lefau might be taken into the service of his host for a short time, as a little experience of that kind was all that was necessary to render his education complete. It was a patriarchal scene altogether—the dignified old chief, the retainers with presents, and the handsome son looking eagerly to Tusitala to grant his request."

There had been some trouble in the Stevenson household owing to the laundress not being well-born, and therefore offensive to the house-boys. So,

"after some demurring and a good deal of talk, it was decided, to the great joy of Avau and Lefau, to take the latter for a short time on trial; and the father took leave of his son with many oburgations that he should behave in every way befitting a youth of good family, and prove a credit and an honour to the illustrious Tusitala, who had been good enough to receive him."

Stevenson's birthday and Christmas parties seem to have been almost royal functions, and were attended by the noblest of the islanders. There is a touching incident recorded of him at the last Christmas gathering held at Vailima. A pink Cupid at the top of the Christmas-tree was the success of the entertainment; and when the guests had gone he remarked, "Now, look here! let us remember to have Cupids to go all round among our people next year."

I dare not quote more because Miss Fraser's book is so short, far too short. But it will be cherished by all lovers of Stevenson's works, and find a place beside them on many a bookshelf. Some day, perhaps, Tamaitai and Matalanumoana will revisit the islands of the Pacific and gather for us a handful of fresh delights. For what we have already received hearty thanks are due to the clever lady who was once toasted by a great chief as "the fair young stranger with blue eyes from over the seas."

PERCY ADDLESHAW.

St. Paul's Conception of Christianity. By Alexander Balmain Bruce. (Edinburgh: T. & T. Clark.)

ALTHOUGH of books on Paul and Paulinism the name be legion, this thoughtful and scholarly work by Dr. A. B. Bruce, intended as a companion volume to his work on *The Kingdom of God*, should not be allowed to pass without notice. Dr. Bruce, it is perhaps unnecessary to say, does not write to support a dogmatic system, but as an independent critic; and although his results are evangelical and Pauline, it does not follow that they are always conformed to a stereotyped orthodoxy.

At the outset Dr. Bruce is confronted by a question of great interest, which has given rise to very different opinions among Pauline students: namely, to what extent was there any growth in the mind of Paul in reference to Christianity. The theory of development maintained by Sabatier and others, so far as it is based upon the doctrinal character of the Epistles to the

Thessalonians, is easily shown to be inconsistent both with the chronology of the Acts and with the autobiographical notices of the Epistle to the Galatians; and accordingly the opposite view is taken by Dr. Bruce, that the full meaning of Christianity, as destructive of Jewish legalism, was realised by Paul at the moment of his conversion. Dr. Bruce, however, is evidently not one of those who, in order to make more indispensable the supernatural element in Paul's conversion, would undervalue the influence of circumstances in preparing his mind for the great change; and Paul's religious history is traced with a thorough appreciation of the psychological and other conditions which gave to the vision of the Damascus journey the full meaning which it possessed for the future apostle. That the vision itself grew out of these conditions is not indeed the opinion of Dr. Bruce; but even those who are most strenuous in upholding the supernatural will hardly object to the statement that

"while the objective character of Christ's appearance to St. Paul is by all means to be maintained, it is legitimate to assume that there was a subjective state answering to the objective phenomenon."

Why it should be necessary to maintain the objective character of a vision which, of several persons who were present, nobody saw but one, Dr. Bruce does not condescend to say; but it is certainly a striking view that whatever development took place in Paul's conception of Christianity belongs to the period previous to his conversion, and that "before Christ appeared to him on the way to Damascus He had been revealed in him, not yet as an object of faith, but as an object of earnest thought." Yet it may be suggested that the retirement in Arabia and the three years' interval before the first journey to Jerusalem afforded opportunity for a large expansion of thought, without resorting to the hypothesis that Paul started on his missionary work with only a rudimentary gospel.

For the sources of Paulinism Dr. Bruce relies exclusively on the four great controversial Epistles, not because he rejects the remaining nine, or perhaps has any doubt of their authenticity, but because he considers this limitation due to the present state of critical opinion. If this means that the later Epistles add nothing to the Christology of the earlier ones, exception might well be taken to the assumption from more than one point of view; but there are undoubted advantages in the limitation. In Dr. Bruce's admirably clear and logical exposition of the Pauline system as thus defined, there are naturally many points at which he comes into conflict with other Pauline students; but his own views are generally so reasonable in themselves and so persuasively urged, that they are not likely to rouse serious opposition in an unprejudiced mind. Certainly it is easy to agree with him that "the true key to the Pauline theology is that [Paul's] personality as revealed in a remarkable religious experience"; but this might be admitted without perhaps rejecting so summarily as Dr. Bruce does the influence of Hellenism on Paul's thought. It is here,

however, that we find also the key to Dr. Bruce's interpretation. To him Paul is essentially still "a Hebrew of the Hebrews," one who had been "as touching the law a Pharisee"; and it is in accordance with Hebrew, not Hellenic, ideas that his expressions concerning the *σάρξ* and the *σῶμα* are to be explained. On this point Dr. Bruce's reasoning, if not absolutely conclusive, is thoroughly deserving of consideration. In his chapter on the doctrine of sin Dr. Bruce, it seems to me, blows away whole clouds of controversy as to the meaning of Romans vii., by the pregnant, and surely true, remark that

"the ego that speaks is not the individual ego of St. Paul, but the ego of the human race. It is idle, therefore," he adds, "to inquire whether he refers to the period antecedent to his conversion or to the post-conversion period."

But when he goes on to say of Paul's implied doctrine—that it is impossible to attain to righteousness by personal effort—that "it is a fact that the noblest of men in all ages have accepted his verdict," I find myself compelled to put in a demurrer. From Zeno and Marcus Aurelius down to Emerson in our own time, a whole host of men, who are as much entitled to be called noble as Augustine or Luther have maintained the opposite. It may be that there is a point where the two views coalesce; but assuredly the evangelical doctrine cannot claim a monopoly, if even a majority, of the votes of the better part of the human race.

In his chapter on the death of Christ, Dr. Bruce probably comes as close to the thought of the apostle as any previous writer, though I cannot but think it a very forced construction to put on Rom. i. 18, to say that the revelation of God's wrath there spoken of was nothing else than the death of Christ itself. That God should show His wrath against sin by the slaughter of an innocent victim, however contrary to natural ethics, may not have been an un-Pauline notion; but if Paul had meant this, would he not have expressed himself more plainly, or would he have left it to the Gentiles to discover for themselves a meaning so far from obvious that it has taken nineteen centuries to arrive at it? Dr. Bruce's reply to Prof. Everett's ingenious theory, noticed by me in the ACADEMY (Oct. 21, 1893), seems to me as conclusive as it is courteous.

Dr. Bruce has reserved to an advanced stage in his exposition the important question of the Person of Christ; and with a remark on this point I must conclude this notice. Founding on the words of 1 Cor. xv. 47, *The Man from Heaven*, he seems to say that "Christ, as Paul conceived Him, was human even in the pre-existent state, so that while on earth He was the Man who had been in heaven, and whose destination it was to return thither again." "Human," but in what sense? Not, it may be presumed, as being yet incarnated in a human body. Are we to suppose, then, that the hypostatic union of the two natures—the divine and the human—took place in the pre-mundane ages, or even from all eternity? Dr. Bruce does not say that he himself takes this view; but if Paul

held that Christ was man before he put on flesh in the Virgin's womb, it surely does not "follow," but, on the contrary, makes it all the more difficult to believe, "that he would have no hesitation in calling Christ God." In reference to this point Dr. Bruce discusses briefly, but with the fairness and candour which mark his whole work, the famous text Rom. ix. 5. I must confess for myself that I feel very strongly the grammatical difficulty of the Unitarian interpretation; but, on the other hand, the improbability of Paul attributing not only deity, but supreme deity (*ἐνὶ πάντων Θεός*) to Christ, seems to me so great as to outweigh all other considerations. Certainly, we must all agree in lamenting the absence of punctuation from the Greek of Paul's time.

Of course, it is not likely that Dr. Bruce's exposition of the Pauline system will be accepted as final; but written as it is in a calmly judicial spirit (though not without some fervent passages), and with a thorough appreciation of the views of other scholars, it cannot fail to take a high place in the literature of Paulinism.

ROBERT B. DRUMMOND.

NEW NOVELS.

In Haste and at Leisure. By Mrs. Lynn Linton. In 3 vols. (Heinemann.)

The Minor Chord. By J. Mitchell Chapple. (Chatto & Windus.)

The Wrong of Fate. By Lillias Lobenhoffer. (Digby, Long & Co.)

Dead Leaves. By M. L. Leone. (Digby, Long & Co.)

The Hispaniola Plate. By John Bloundelle-Burton. (Cassells.)

A Malicious Threat. By S. B. Miller. (Alexander Gardner.)

The Mahatma. (Downey.)

The Sphinx of Eaglehawk. By Rolf Boldrewood. (Macmillans.)

THE most extraordinary feature of *In Haste and at Leisure*, over the three stout volumes of which Mrs. Lynn Linton spreads the passionate indignation against the Wild Woman which has already done duty in innumerable magazine articles, is the difficulty experienced by Mrs. Phoebe Barrington-Surtees in keeping any dress upon her back. In the end, being foolish enough to fall in love with her husband, she gives up painting, smoking, and undressing, and appears in clothes which Mrs. Lynn Linton describes as "decent"—and then ceases to be interesting. There is, of course, a great deal of cleverness in these volumes. The Romeo-and-Juliet marriage of Phoebe and her lover Barrington in the beginning is very prettily told; and there is a good deal of genuine—and, truth to tell, conventional—pathos in the close of the story. But as a whole, and even when regarded as a pamphlet against Wild Women, *In Haste and at Leisure* is not a success. It is full of strain and violence. One is quite certain that the Excelsiorites—Phoebe and her female allies—are grotesque caricatures. Is there any reason why "emancipated"

femininity should be associated with horsey vulgarity and the arts of the importunate courtesan? Phoebe, for nine-tenths of the story, appears to be but playing a part. She is herself in the beginning when she delights openly in her runaway marriage; and in the end, when having discovered that her lover and ally in the Excelsior crusade is a scoundrel as well as a journalistic cad of the lowest type, she seeks to do her duty by her husband, although she sees that he has ceased to care for her. Of the male characters in the story Barrington is the best. But he takes his Wild wife a little too seriously.

The Minor Chord is a delightful story in its way. Although rather too long-drawn out, it is a very palatable mixture of simplicity and superstition, music, misery, and laughter. The earlier struggles of the future Madame Helvina and her parents in Iowa, having for their object nothing more heroic than the keeping of the wolf from the door, are admirably told. Minza's marriage with Bob Burnette is the blot upon the story, even although it introduces the reader to a kind of American journalism of which little has been heard since the earlier of Mark Twain's works. It is unreal from the beginning, and becomes farcical when Bob turns mad and goes up in a balloon. One gets a little tired, too, of the Minor Chord, which is always struck by way of signal for some disaster. Speaking generally, what is personal to the prima donna in the story, in the way more especially of a love affair, is unsatisfactory: what is impersonal, or but the record of business experiences, is excellent. Such realism as the book possesses is irreproachable. If it be a first effort, it is eminently to the author's credit.

The Wrong of Fate is a story of the rather familiar "domestic melodrama" type, written, however, in a manner which is quite unconventional. A certain weakly sentimental girl marries first one of her lovers, Ralph Fairlie, and then another, Dr. Seytoun. Unfortunately, however, she does not make it quite certain that her first husband is dead before she takes a second to herself. Ralph Fairlie is, indeed, not only supposed to be dead, but has actually been buried. Nevertheless, he turns up in due course, in the married life of the Seytouns as a broken-down, half-imbecile creature, of the name of Cash. Dr. Seytoun, after a busy time as a village reformer in England, dies in blissful ignorance of the fact that he has been living in a state which is not that of wedlock. Cash, however, has made known the interesting but appalling fact that he is Ralph Fairlie to the doctor's strong-minded sister, Miss Elizabeth Seytoun; and she manages to bring about a thrilling interview between her sister-in-law and the true and only husband. This is practically the plot of *The Wrong of Fate*; for although Ethel, one of Ralph's children, has a rather interesting story of her own, it is quite subordinate to the tangle in which her father, her mother, and the doctor are involved. The author has written, however, mainly to show by her portraits of the

sisters Seytoun that she can draw Scotch maiden ladies. These ladies—especially the younger Miss Elizabeth, who rules her brother and his wife—are a trifle too noisy and eruptive, and their dialect is sometimes decidedly wild. But they are not without genuine Scotch character and rough-tongued kindness.

It may at least be claimed for *Dead Leaves* that the melancholy woman who figures in it—"heroines," of course, are now out of fashion—is quite up-to-date. She is a woman with a past, and enters with her eyes open, but quite inevitably, upon a melancholy future. Let there be no mistake about the Principessa Laura Montecco, of whom two comparatively sane men—Clarence Ashton and Guiliano Solario—write endlessly and idiotically in their diaries. When Solario meets her, she is smoking a cigarette, and declares that "vulgarity" is "part of her programme." She is a widow. Her husband was a kind, commonplace Italian. But she preferred to him one Richard Morland, an English merchant, whom he had invited to his villa. The *liaison* that follows does not end in the marriage of the Principessa to Morland, even although Laura's husband dies at what appears a convenient time. She writes out her story, places it before both Clarence and Guiliano, and then, being poor, marries Clarence, who is rich.

The *Hispaniola Plate* suggests *Treasure Island*; and Mr. Bloundelle-Burton would probably not object to be styled a disciple of the late Mr. R. L. Stevenson in style as well as in choice of subject and plot. All the same, he has written a strong and fascinating story; and in making 1893 the sequel to 1693, and giving us a second Crafer and a second Alderly, has proved that he is by no means lacking in inventive power. But the masterful Phips who figures in the first treasure-hunt is, indeed, a hero after Stevenson's own heart, although without blackguardism. He revels in difficulties; and when it falls to him, as it does twice within this book, to quell a mutiny, he literally rises to the occasion in a manner which shows that he had the making, if not of a Nelson, certainly of a Benbow, in him. It must be admitted, however, that the treasure-hunting "business" in the latter part of the book, when the second Crafer, the descendant of Phips's comrade in arms, appears on the scene, is artificial and melodramatic; that the death by the teeth of sharks of the second Joseph Alderly—though being a murderer and a drunkard he richly deserves such a fate—is lamentably conventional; and that the "In Arcady" passages between the younger Crafer and the sister of Joseph Alderly lack inspiration of the Lucy Desborough sort. Mr. Bloundelle-Burton, however, has created Phips, and that is a sufficient achievement for one book.

The author of *A Malicious Theft* informs us that he has been enabled to pen this book through "an enforced retiral from commercial work, on account of feeble health," and there is undoubtedly an air of amateurishness in his writing. But he has a warm love for the West of Scotland, and

has here produced a story of middle-class life in Glasgow, with a background of Clyde scenery, which is more readable than most books of the kind. The plot is rather conventional, it is true. The malicious theft, which causes a good number of tears before the book is ended, is of a very familiar sort, and is committed to satisfy a very familiar and petty malignity. Arthur and Gladys Fairlie, too, are obviously also the typical young couple who triumph over all difficulties, including the machinations of their enemies, whose goodness Mrs. Burnett Smith has rendered almost classical and heroic. But their author likes them so much, and is so hearty all throughout his book, that one hesitates to find fault with him.

Is the author of *The Mahatma* a believer in Theosophy or not? It is impossible to get an answer to the question from the book itself. On the one side there is the undoubted swindling done in the name of Theosophy by the impostor of a Countess and her accomplice, Mrs. Fleeting Montgomery, who are found out by Daphne St. Royal and her friend Mr. Gray. On the other side there is Morial, who, although he is represented chiefly in the light of a Mephistopheles, is nevertheless a very marvellous fellow, and has the powers of a (real) Mahatma. He is beaten in the long run, it is true, by the Spirit of Good; but even in his final discomfiture he is able to do his disciple and victim, Julian Arundel, to death. Until this question is answered, it is impossible to say anything more of *The Mahatma* than that it is a rather dreary story, written in a commonplace style, relieved here and there by purple patches. The best thing in it is the escape of Julian Arundel from certain terrible prosing "murderers," with the help of Morial and his horse. The Countess and Mrs. Fleeting Montgomery are also fair examples of the female trickster, who in these days takes to "spooks" as formerly she took to husband-hunting.

Rolf Boldrewood always writes well; *The Sphinx of Eaglehawk* proves that he is more successful in a short story than in a long one. Even his best three-volume books—such as *A Modern Buccaneer*—illustrate his great weakness for dissertations, as well as his great strength: his capacity for the patient delineation of characters that have something more than a basis of reality. Above all things, this short story justifies its name; for the girl who plays the title-rôle, and who is a divinely beautiful and virtuous barmaid, is in every respect what a heroine ought to be. She suggests repose, dignity, and a self-respect which even the rudeness of a wild Australian mining community cannot impair. Then she has a lover who is really worthy of her, and above all things is sufficiently mysterious. Perhaps the villain, Juan Montana, is rather too familiar a combination of sensuality, vulgarity, and unscrupulousness; but he has also resolution enough to keep his purposes to himself, and for this reason he exerts a sort of eerie fascination on the reader who is not too curious to inquire into his motives. But, by way of foil to Montana,

we have a wonderful—an almost too Scotch—Scotchman, who plays the part of a very uncouth guardian angel to the divine barmaid. *The Sphinx of Eaglehawk* will, however, be found especially delightful on account of the movement of the story generally, the well-kept murder mystery, and the accuracy—as of good landscape photography—of the various scenes of Australian life. This story, in fact, recalls the best of the old "Maga" tales.

WILLIAM WALLACE.

THREE BOOKS ON NORTHERN ENGLAND.

Household Tales, with other Traditional Remains. Collected in the Counties of York, Derby, Nottingham, and Lincoln. By Sidney Oldall Addy. (Sheffield: Pawson; London: David Nutt.) No collector of English popular tales will ever be able to reap a harvest comparable to that garnered by the brothers Grimm in their immortal *Kinder- und Hausmärchen*. A century ago, perhaps, this would have been possible; but there can be no doubt that the spread of education and the diffusion of cheap literature have had a powerful effect in accelerating the disappearance of the traditional lore which was once current in rural England. It is greatly to the credit of Mr. Addy's diligence that he has been able to record, chiefly from actual hearing, as many as fifty-two "household tales" still surviving in the north Midlands. That they are, for the most part, deplorably dull is not the collector's fault: indeed, we are disposed to count this to him for righteousness, as it shows that he has resisted the temptation to render his stories attractive by picturesque or humorous touches of his own. The "household tales," however, are not the most important part of the volume with regard to either bulk or interest. Mr. Addy has brought together a large number of details relating to popular superstitions, customs, and sentiments, collected in South Yorkshire and the adjoining counties. Some of these are extremely interesting. On the borders of Yorkshire and Derbyshire, for instance, it is believed that just before a death there is sometimes seen an apparition of three tall, thin women, each bearing an hour-glass, accompanied by a man with a scythe, and by another man three yards high, carrying an oak-tree, young or old according to the age of the doomed person. Some specimens of traditional ballads and songs, with the tunes to which they are sung, also deserve attention. We cannot always accept the ingenious mythological theories put forth in the Introduction; but the author's comparisons give evidence of wide reading, and are often worth consideration. If Mr. Addy is here and there too fanciful for our taste, he does not appear to have allowed his favourite hypotheses to distort his representation of facts. We cordially recommend this interesting book to all students of folk-lore.

The Wonderful Wapentake. By "A Son of the Soil." (John Lane.) The "Wonderful Wapentake" is the Yorkshire Wapentake of Osgoldcross, whose locality is best indicated by saying that within its boundaries lie the two important towns of Pontefract and Goole. With these centres of busy life, however, Mr. Fletcher concerns himself not at all, save when a passing memory of the "three hundred thousand men a few miles off" serves to heighten, by contrast, the calm of the nature he loves. It is not for often-painted landscapes or world-famous antiquities that Osgoldcross Wapentake is "wonderful"; its

wonder and beauty lie rather in the commonplace things of everyday, revealing themselves to the close and loving observer. Mr. Fletcher divides his essays into three groups—"Men and Women"—hard-handed toilers, with the simple pathos of elementary passions and sorrows; "The Mighty Mother," with descriptions of shy wild creatures and of the changeful drama of day and night, spring and autumn; and lastly, "Highway and Byway"—vivid pictures of harvest-fields and woodland paths and wayside inns, or of the Great North-road, both as it was formerly, when alive with the bustle of coach and chaise, and as it is now, deserted, except for market-going farmer or wandering tramp. Some of these graceful prose poems, such as "The Land by Moonlight" and "The Woodman Abroad," are worthy of the pen of Richard Jefferies; while in others, notably "In Places where they Sing," the Yorkshire villagers may take a place beside the inhabitants of Dr. Jessopp's East Anglian Arcady. The author is, however, less successful when he attempts imaginary conversations of animals and birds. To render this sort of thing endurable, the light touch and dramatic insight of a Hans Andersen or a Rudyard Kipling are needed; and it must be confessed that we feel inclined to yawn over Mr. Fletcher's *fin de siècle* robins and sheep-dogs, who criticise Wordsworth and discuss philosophy. Again, there is too much suggestion of rustic comedy in such papers as "Little Pink Toes" or "Going into the House." We seem to smell the oil of the foot-lamps and to hear the rustle of the descending curtain. Nevertheless, there is genuine pathos in the description of the old couple about to leave their cottage home for the chilly hospitality of the workhouse, all their children being dead except the youngest, and "He were rather a wild 'un, were Tom; and, ye see, he went off at last, and we never seen or heard on him sin' then. I expect he's dead long since." Here we at once resign ourselves to the advent of the inevitable "black-bearded sailor," who knocks at the door three pages further on. But it would be ungracious to find further fault, where there is so little that calls for anything but praise; for it may be truly said that the worst thing about the book is its title. Neither should we conclude without a mention of the engravings, which greatly enhance the charm of Mr. Fletcher's attractive volume.

Flamborough Village and Headland. (Simpkin, Marshall & Co.) All who have visited Filey or Bridlington are familiar with the bold outline of Flamborough Head; and the headland itself, with its fine view and wonderful sea caves, well repays a visit. This pretty volume, well printed and illustrated, will be found a handy and excellent guide-book to the village and neighbourhood. The chapters are contributed by various writers, among the most interesting being that upon "The Antiquities," which contains a description of the so-called Danes' Dike. This mighty earthwork of some prehistoric people, extending across the neck of the headland, must have made the promontory into an almost impregnable fortress or burh. In the chapter, "How Flamborough was Peopled," by the Rev. W. H. Abraham, there are some unsatisfactory guesses as to the etymology of the name of Flamborough, though the untenable theory that it was the "beacon" or Flame burh is rightly rejected. The Domesday form being Flaneburg, the derivation may possibly be from the O.N. personal name Fleini, but more probably from the A.S. *flán*, genitive *fláne*, meaning an arrow or dart, and hence an obelisk. This etymology would be explained by the conspicuous needles of chalk, called The Stacks (stakes), which stand out in the sea at the

extremity of Flamborough Head, like the Needles off the Isle of Wight. In the same chapter Mr. Abraham takes the opportunity of giving a general account of the early Northumbrian kings, where we find the following curious piece of logic. He observes, that

"eleven churches in the diocese of York are dedicated to St. Oswald . . . among these is the church at Flamborough. It is probable, therefore, that it was in or about Oswald's time that the Flamborough fisher-folk received the Gospel."

Perhaps so, but Mr. Abraham does not seem to have considered the startling conclusions to which he would be led if he applied the same argument to St. Moisé at Venice, or even to the Madeleine or St. Paul's. The various chapters on the local birds, plants, seaweeds, shells, and geology are written by competent authorities, and will prove of interest to visitors, though it cannot be said that either the collection of folk-lore tales or that of epitaphs from Flamborough churchyard contain anything very striking. The volume closes with some curious poetical effusions, where doubtful etymologies jostle marvellous metaphors, as in a sonnet where we are told that "wondering tides clap hands of awe," a phenomenon hitherto unrecorded on other parts of the coast.

NOTES AND NEWS.

WE are glad to hear that Messrs. Macmillan & Co. have in the press a collection of *Miscellaneous Studies*, by the late Walter Pater. Like the recent volume of *Greek Studies*, it will be edited by his friend, Mr. C. L. Shadwell.

MESSRS. LONGMANS announce that they will issue in the summer a new monthly devoted to sports and pastimes, to be called the *Badminton Magazine*, under the editorship of Mr. Alfred E. T. Watson. It will be based on the same lines as the "Badminton Library," paying close attention to current events; and it is also proposed to include sporting fiction. Each number will contain 144 pages of letterpress, and will be fully illustrated.

MR. MACKENZIE BELL is writing a book on Christina Rossetti, which will be largely a critical study based on a detailed survey of her work. The opening chapter will contain some biographical information and personal reminiscences; while subsequent chapters will be devoted respectively to her general poems, her religious poems, her books for children, and her religious prose volumes. In the concluding chapter an attempt will be made to estimate her place as a writer. As showing the development of her genius, special attention will be given to the volume of *Verses* privately printed by her grandfather in 1847, when she was sixteen years old, and to her contributions to *The Germ*. Mr. Bell's intention is to make his book popular enough to become to some readers an introduction to Christina Rossetti both as poet and prose writer.

MR. GEORGE ALLEN has in the press, for publication at the end of April, an edition of Marmontel's *Contes Moraux*, selected and retranslated by Mr. George Saintsbury, with a biographical introduction and critical review of the whole of the tales. Mr. Saintsbury bases the interest in Marmontel as a writer on his great wit, his acute reasoning faculty, his imagination, and his possession of lore considerable for his time. He was among the first to hit the mood which was so prominent in the last quarter of the eighteenth century—a mood which made up its ideal of human life out of a curious blend of sceptical curiosity, human kindness, especially in the matter of family affections, enjoyment of society, admiration of

liberty and progress, a sort of rather vague and undogmatical religion, and a great adoration of "virtue." This edition of the *Contes Moraux* will be illustrated by Miss Chris Hammond.

MR. ELLIOT STOCK announces for early publication *The World's own Book; or, the Treasury of à Kempis*, by Mr. Percy Fitzgerald. The work incidentally gives an account of the chief editions of the *Imitatio*, with an analysis of its methods, and is illustrated with several facsimiles of pages from MSS. and early printed editions.

MR. T. FISHER UNWIN is issuing this week *Reminiscences of Richard Cobden*, by Mrs. Salis Schwabe, with a preface by Lord Farrer, and a photogravure portrait. The book, which appeared in French in 1879, contains public speeches and addresses, besides much interesting correspondence now published for the first time in English.

MESSRS. W. H. ALLEN & Co. will publish on Monday next *The Life of Prince Bismarck*, by Mr. Charles Lowe, with a portrait, being the second volume of the "Statesmen" series.

THE Religious Tract Society will publish immediately *Madagascar of To-Day*, by the Rev. W. E. Cousins, who has been an agent of the London Missionary Society in the island for more than thirty years.

THE Society for Promoting Christian Knowledge will publish shortly two additional volumes of the "Chief Ancient Philosophies" series: *Platonism*, by the Rev. T. B. Strong, of Christ Church, Oxford; and *Neo-Platonism*, by the Rev. Dr. Charles Bigg. The society has also in the press for early issue an addition to the "Dawn of European Literature" series, *The Greek Epic*, by Prof. Warr, of King's College; *The Religion of the Crescent: its Origin, Strength, Weakness, and Influence*, by the Rev. W. St. Clair Tisdall, who is a student of Mohammedan literature; *Some Notable Archbishops of Canterbury*, by the Rev. Montague Fowler; and *The City of the Living God*, by the Rev. Dr. Egar; also a series of fourteen small books, entitled "Helpful Hints for Hard Times," each of which has been written by an expert, and is intended to enable those who live on the soil to obtain more out of it.

THE second library edition of *A Drama in Dutch*, by "Z. Z.," having been exhausted, Mr. Wm. Heinemann is issuing a popular edition in one volume, which will be ready about April 2. Although it has now leaked out that the initials "Z. Z." were adopted by Mr. Louis Zangwill to prevent prejudiced comparisons with the work of his brother, Mr. I. Zangwill, still the author will publish his next book—an ambitious psychological novel due in the autumn—under the same initials, as the only way to combat a confusion which has already begun between himself and the author of "Children of the Ghetto."

THE first of Messrs. Hutchinson & Co's new series of short novels in one volume will be ready in about a fortnight. It is by the author of "Beggars All," and its title, *The Zeit-Geist*, has been adopted as that by which the series is to be known. The volumes of the "Zeit-Geist Library" will be issued at a cheap price and convenient for the pocket, and will be in most cases by well-known writers. Among future volumes will be a translation of "Gyp's" popular story, *Le Mariage de Chiffon*, and new works by Mr. Frankfort Moore and the author of "A Yellow Aster."

JOHN STRANGE WINTER's new story, *The Major's Favourite*, and *The Plaything of an Hour, and Other Stories*, by Mrs. Edward Kennard, will be published next month by Messrs. F. V. White & Co.

MESSRS. FREDERICK WARNE & Co. announce the following novels for publication this spring: *Under Fire*, by Captain Charles King; *A Cruel Dilemma*, by Mary H. Tennyson; *Paul Heriot's Pictures*, by Alison McLean; and *Doctor Dick, and Other Stories*, by Silas K. Hooking.

A NEW story by "Gem," entitled *A Fatal Sofa*, dealing with life in India, will shortly be published by Mr. T. Fisher Unwin.

MESSRS. OLIPHANT, ANDERSON, & FERRIER will issue this week a new volume of their "Golden Nails" series, entitled *Silver Wings, and Other Addresses to Children*, by the Rev. Andrew G. Fleming, editor of the *Children's Magazine of the United Presbyterian Church*.

The Governor's Guide to Windsor Castle, by the Marquis of Lorne, already announced in the ACADEMY, will be issued by Messrs. Cassell & Co. before Easter.

MR. HENRY NORMAN'S new book, *The Peoples and Politics of the Far East*, published early in the week by Mr. Fisher Unwin, has already run through its first edition of a thousand copies, and a second edition is to be issued shortly.

THE new edition of Mr. P. Hay Hunter's *James Inwick, Ploughman and Elder*, to be published shortly by Messrs. Oliphant, Anderson, & Ferrier will include a glossary, which the author is now preparing.

MOST of the best-known publishers of elementary school-books have signed a memorial, addressed to the Vice-President of the Committee of Council on Education, complaining of the serious loss that will be entailed on them, and also on the public, by the changes in the history-syllabus of the Code for the present year.

MRS. EDMONDS, who will be known to readers of the ACADEMY by her contributions on Modern Greek literature, has been elected an honorary member of the Parnassos, the chief literary and philological society at Athens.

At the meeting of the Ethical Society, to be held at Essex Hall, Strand, on Sunday next, Mr. Leslie Stephen will read "Notes on the Life of Robert Owen."

At the meeting of the Anglo-Russian Literary Society, to be held at the Imperial Institute on Tuesday next, Mr. W. F. Kirby will read a paper on "Fetichism in Finland and Esthonia." Members of the Folk-Lore Society are invited to be present.

WE have received the thirteenth annual report of the American Dante Society (Boston: Ginn), of which Prof. C. E. Norton is president. Among the members, who are not very numerous, we notice the names of five residents in England; while of the five honorary members, two are English. Attention is called to Prof. Willard Fiske's recent gift to Cornell University of one of the most important collections in the world of books on Dante. This, with the Society's own collection, in the Harvard College Library, gives American scholars unsurpassed opportunities for the prosecution of their studies. The society hopes to take more active measures in the matter of publication. A good deal has already been accomplished by members towards compiling a Concordance to the lesser Italian works of Dante, similar in plan to Dr. Pay's Concordance to the *Divina Commedia*; and it is proposed, in the near future, to undertake a Concordance to the Latin works. Other projects suggested are: the systematic publication, with English translations, of the vision-literature of the middle ages; the publication of extracts from the works of the Schoolmen and Chroniclers illustrative of Dante; and a

revision of Blanco's *Vocabolario Dantesco*. The present report is rendered permanently valuable by the addition of an index of proper names in the prose works and Canzoniere of Dante, compiled by Mr. Paget Toynbee, which fills twenty-eight pages. It will be remembered that Mr. Toynbee also contributed an index of proper names and important subjects to Dr. Moore's Oxford edition of all Dante's works. Both these indexes may be regarded as introductory to the Dante Dictionary, which he is engaged upon for the Clarendon Press.

IN the April number of the *Leisure Hour*, J. M. has a short article on "Happy Quotations in Parliament." Referring to Walpole's historic blunder of "nullae pallescere culpa," he dwells upon the importance of knowing Latin and quoting it accurately; and then, on the same page, he puts into the mouth of Sir Robert Peel the "well-known" line from Horace:

"Hanc veniam damus petimusque vicissim."

UNIVERSITY JOTTINGS.

THE senate of Glasgow University has resolved to confer the degree of LL.D. upon (among others) Mr. J. G. Fraser, Mr. W. E. H. Lecky, Prof. T. E. Thorpe, and Surgeon-Major L. E. Waddell; and also the degree of D.D. upon the Rev. G. W. Lawes, of British New Guinea.

At the first meeting of Congregation to be held at Oxford next term, a statute will be promulgated establishing a professorship of anthropology, to be held by Dr. E. B. Tylor during the tenure of his readership. The stipend remains the same; but the regulations as to lecturing are modified, to the extent that he will henceforth be required to lecture only in two of the three terms of the academical year.

THE council at Cambridge recommend the addition of a clause to the university statutes which will empower the Senate to deprive of his degree and of all his privileges any graduate who has been sentenced to penal servitude or imprisonment for a crime which renders him unfit to be a member of the university.

THE delegates of the common university fund at Oxford have re-appointed Mr. R. W. Macan to be reader in ancient history, and Mr. F. Madan to be lecturer in mediæval palaeography.

MR. THOMAS RALEIGH has been nominated a delegate of the Clarendon Press, in the place of Bishop Stubbs, who has been elected a perpetual delegate.

ABSTRACTS of the accounts of the several colleges have been published in the *Cambridge University Reporter*. As was the case last year, we observe that Downing is again unable to provide anything for its head or its fellows, and only £200 for its scholars. Yet the income from estates amounted to about £3237, out of which no less than £1422 was devoted to repairs, management rates, and taxes. Out of the total corporate income, £556 was expended on establishment, £357 on college servants, and only £250 on college officers. In contrast to this, take Trinity, which receives from its estates just £51,000, but required to transfer £1400 from a reserve fund, in order to balance its accounts. Among the items on the expenditure side, we notice £2789 for augmentation of benefices and £2118 for chapel, as compared with only £1467 for library. We also observe that Trinity has neither lands nor houses on beneficial lease, and only £188 from copyholds; while exactly half the total income is derived from tithe rent-charges.

WE quote the following from the annual report of the Fitzwilliam Museum Syndicate at Cambridge:—

"Among the gifts made to the museum the following may be specially mentioned: Two pictures, an 'Entombment' by an artist of the Spanish school, and a 'Portrait' by an artist of the school of Holbein. These were presented by the family of the late Dean Butler, of Lincoln. Seven medals, three of gold, two of silver, and two of bronze, presented, together with an album of sketches, by the late Prof. Cayley. A crucifix in bronze, ebony, and tortoiseshell, of the school of John of Bologna, presented by the Rev. D. Nicola. A MS. copy of the Statutes of the Order of the Garter, written for Thomas H-les, Duke of Newcastle, sometime Chancellor of the University, presented by the Earl of Chichester.

"The principal purchases have been the following: Two MS. Psalters of German work, purchased at the Howell Wills sale. A collection of Oriental coins, glass weights, inscriptions, and miscellaneous antiquities, purchased from the executors of the late Prof. W. Robertson Smith. An Egyptian scarab of lapis lazuli, purchased from Mr. Robert Day.

"The Syndicate desire to express once more their deep sense of the generosity shown to the museum by Mr. Pendlebury, who has during the year presented to the library 93 volumes of music and 45 pieces of unbound music.

"The Syndicate are unwilling to close this part of their report without placing on record an expression of their gratitude to the memory of the late Mr. Samuel Sanders, who died on June 15, 1894. He was a most constant and liberal benefactor; and his gifts, which include pictures, MSS., printed books, antiquities, and casts of sculpture, are an indication of the warm interest which he took in every department of the museum."

WE quote the following from the Report of the Lincoln and Merton Professor of Classical Archaeology at Oxford:

"On the completion of the ground-floor galleries of the new Ashmolean building, the whole collection of casts from the antique, including many fresh acquisitions, was transferred thither, mounted on pedestals and shelves, and entirely rearranged under six periods: (1) archaic period, down to B.C. 480; (2) transitional period, 480-450; (3) early fine period, 450-400; (4) late fine period, 400-300; (5) Hellenistic age, 300-100; (6) Roman age, B.C. 100 onwards.

"The ground-floor room of the University Galleries was thus left free; and Convocation having voted the sum of £150 for the purpose, the Arundel, Pomfret and other marbles (not including inscriptions) were arranged and mounted in it.

"The collection of sculpture has been enriched by the transfer from the Radcliffe reading-room of two large Roman candelabra, found in the Villa of Hadrian at Tivoli, and presented to the University by Sir Roger Newdigate. These candelabra have been carefully repaired and cleaned. Several reliefs and inscriptions from the basement of the old Ashmolean building have also been incorporated.

"The following sculptures have been presented: A beautiful head of Artemis from a relief, procured at Sunium by the Rev. R. F. Acland-Hood, and given by him in exchange for antiquities provided by Prof. Gardner and Mr. A. J. Evans. An interesting fragment from Sardes, bearing a representation of the Moon-god on horseback, presented by the Provost of Queen's College.

"For the enlargement of the casts collection the Professor had at his disposal not only the annual grant of £150, but also a special grant of £300 made by the delegates of the Common University Fund for the purchase of casts from Athens."

DR. J. RENDEL HARRIS, of Cambridge, has been delivering two lectures at Johns Hopkins University, Baltimore, on "A Journey to the Convent of St. Katherine on Mount Sinai," and "The New Syriac Gospels from Mount Sinai."

ORIGINAL VERSE.

GIFTS.

It was not for your heart I sought,
But you, dear foolish maid, have brought
Only your heart to me.
Ah, that so rare a gift should be
The gift I wanted not!

I asked a momentary thing,
But 'tis eternity you bring;
And, with ingenuous eyes,
You offer, as the lesser prize,
This priceless offering.

Oh what, in Love's name, shall I do,
Who have both lost and captured you?
You will but love me: so,
Since I too cannot let you go,
I can but love you too.

ARTHUR SYMONS.

MAGAZINES AND REVIEWS.

THE March number of the *Economic Journal* (Macmillan), which begins the fifth year of publication, is not quite so interesting as usual. With reference to the facsimile of the "Tableau Economique" of Quesnay, which has recently been issued by the British Economic Association, Herr S. Bauer—the discoverer of the original among the Mirabeau MSS. in the Archives Nationales at Paris—gives a summary of the chief doctrines of the physiocrats, and also prints two unpublished letters of Quesnay to Mirabeau. Then follow two statistical papers: Mr. E. Cannan exhibits by tables the inequality of local rates throughout England, and attempts to discover some economic justification for this inequality; and Mr. W. Smart explains the municipal work and finance of Glasgow, not omitting the "common good." The final article, which is the joint contribution of Mr. C. G. Crump and Mr. A. Hughes, would have been equally appropriate to the *English Historical Review*. It is an elaborate examination of the English currency under Edward I.; and its conclusion is that, during the thirty-five years of his reign, the stock of silver in the country increased (by importation) from about £400,000 to about £1,600,000. Among the Notes and Memoranda, we may mention a summary of the results of M. de Foville's statistical inquiry into rural dwellings in France (which has been already noticed in the *ACADEMY*); a full report of last year's commission in Germany upon the silver question, which becomes of importance in view of the recent vote in the Reichstag; an analysis of Mr. N. G. Pierson's views as to the alleged scarcity of gold; a notice of some recent applications of mathematical methods to political economy; a comparison of the position of capitalists and landowners in Italy; and a survey of the study of political economy in Switzerland.

CHINESE CHARACTERISTICS.*

Nanking: Jan. 19, 1895.

At a time when the Western mind is engaged in an attempt to understand the policy and feelings of the Chinese Empire, this volume of well-written sketches is of special value. Many books we have on China, many works of real worth; but by the general public, which prefers a personal acquaintance with the Chinese to all the compilations of historians or students, such a volume as this cannot fail to be highly appreciated, and we hope that it may ere long find an English publisher. Already it has stood

the test of publication, first in the columns of a local journal in China, and now in book form at Shanghai, where at least it could be judged upon its merits.

As to the writer's qualifications for his task, the result will speak for itself, even to the absolute stranger to China; but to one who reads the volume as I do now, surrounded by repeated evidences of its truthfulness, no European voice but my own within reach, it is beyond question that he has rendered most effective service to the student of this country, at home or abroad. Mr. Smith himself can afford to make light of his qualifications:

"The circumstance that a person has lived twenty-two years in China is no more a guarantee that he is competent to write of the characteristics of the Chinese, than the fact that another man has for twenty-two years been buried in a silver mine is a proof that he is a fit person to write a treatise on metallurgy or bi-metallism."

Indeed, this is the case more often than we realize, especially with regard to mercantile and diplomatic residents in Oriental countries, who seldom come in contact with natives, except their servants, unless through an intermediary, and whose relations with those they do meet are rarely of a nature to assist impartiality of judgment. Only last week I heard of an Englishman whose boast was that during twenty-five years spent in a treaty port he had never once entered the native city which the foreign settlement adjoined. Such an instance is but one of many; and in China, if anywhere, this is excusable. For my own part, considerable experience in many foreign countries has led me to the conclusion that few foreigners resident in the East have any trustworthy knowledge of the people among whom they dwell except the missionaries, and of them only those who adopt the native costume. Very few civilians in China could have compiled such a collection of moving silhouettes as these, described by their author as

"merely a notation of the impression which has been made upon one observer by a few out of many Chinese characteristics. They are not meant as a portrait of the Chinese people, but rather as mere outline sketches in charcoal of some features of the Chinese people, as they have been seen by that one observer."

The characteristics of which note is taken and examples are given are: "Face"—feebly translatable as honour in the French sense of the word—economy, industry, politeness, disregard of time, inaccuracy, a talent for misunderstanding and indirection, "flexible inflexibility," intellectual turbidity, absence of nerves, contempt for foreigners, absence of public spirit, conservatism, indifference to comfort and convenience—as judged by Western standards—physical vitality, patience and perseverance, content and cheerfulness, "filial piety"—a quality essentially peculiar to the Chinese, which embraces both conduct and principles, and includes a wide range of social duties—benevolence yet absence of sympathy, mutual suspicion and lack of sincerity—with which is coupled mutual responsibility and respect for law.

Of the qualities which need an explanation to the stranger the first-named is not the least important; for it is to his fear of losing "face," and not to any abstract ideas of honesty, that the Chinese owes his good name for trustworthiness in business transactions, a virtue which in the eyes of the European merchant places him far ahead of the Japanese, if not considered to be his only redeeming quality.

"To understand, however imperfectly, what is meant by 'face' we must take account of the fact that as a race the Chinese have a strongly dramatic

instinct. . . . Upon very slight provocation any Chinese regards himself in the light of an actor in a drama. . . . A Chinese thinks in theatrical terms. . . . If his troubles are adjusted he speaks of himself as having 'got off the stage' with credit, and if they are not adjusted he finds no way to 'retire from the stage.' . . . The question is never of facts, but always of form. . . . The principles which regulate 'face' and its attainment are often wholly beyond the intellectual apprehension of the Occidental, who is constantly forgetting the theatrical element, and wandering off into the irrelevant regions of fact. . . . Once rightly apprehended, 'face' will be found to be in itself a key to the combination-lock of many of the most important characteristics of the Chinese."

In view of possible complications with China as a result of this present war, the following sentences are of interest:

"The whole history of foreign intercourse with China is a history of suspicion and prevarication on the part of the Chinese, while it doubtless has not been free from grave faults on the side of foreigners. . . ." (p. 263). "The whole subject of the entrance of foreigners into China is beyond the Chinese intellect in its present state of development" (p. 260). "Foreign intercourse with China for the century preceding 1860 was one long illustration of the Chinese talent for misunderstanding, and the succeeding years have not exhausted the talent. The history of foreign diplomacy with China is largely a history of attempted explanations of matters which have been deliberately misunderstood" (p. 61). "The real reason for anything is hardly ever to be expected, and even when it has been given, one cannot be sure of this fact."

As to her present requirements, the writer states:

"China has many needs, among which her leading statesmen place armies, navies, and arsenals. To her foreign well-wishers it is plain that she needs a currency, railways, and scientific instruction. But does not a deeper diagnosis of the conditions of the Empire indicate that one of her profoundest needs is more human sympathy?" (p. 215). "What China needs is righteousness; and in order to attain it, it is absolutely necessary that she have a knowledge of God and a new conception of man, as well as of the relation of man to God" (p. 230).

Of the general qualities of the Chinese—our author objects to the vulgar compound "Chinaman"—Mr. Smith remarks:

"He is what he calls 'heaven-endowed' with a talent for industry, for peace, and for social order. He is gifted with a matchless patience, and with unparalleled forbearance under ills the causes of which are perceived to be beyond his reach. As a rule he has a happy temperament, no nervous system to speak of, and a digestion like that of an ostrich."

Of the abundance of good tales illustrative of this or that peculiar quality, none is more typical than one under the heading "Economy," which tells of an old woman hobbling painfully to the home of a relative a long way off to die there and save the expense of coffin-bearers so far! Indeed, there is not a page but is full of incident; and if the chapter on "Religious China" is a trifle heavy as compared with the rest, it is none the less valuable. In speaking as highly as I do, I have the unreserved approval of a score of good judges on the spot who, with one voice, have answered my inquiries by praising the work. This is the class of book we greatly need on every foreign country.

A careful study of such a volume is a better qualification for judging of Chinese questions as they arise than the perusal of a dozen ordinary works, or even a few months' residence in the country. With this book and Williams's *Middle Kingdom* the English reader may become at home in China.

J. E. BUDGETT MEAKIN.

* *Chinese Characteristics*. By Arthur H. Smith. (New York: Fleming H. Revell.)

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ACHILLE, Th. Ueb. Mythologie u. Cultus v. Hawaii. Braunschweig: Vieweg. 2 M.
- AMMON, O. Die Gesellschaftsordnung u. ihre natürlichen Grundlagen. Jena: Fischer. 8 M.
- ANDRÉ, A. Verfassung des Deutschen Reichs. Mit Einleitg. u. Kommentar. Berlin: Göttinger. 3 M.
- BARTHÉLEMY-SAINT-HILAIRE, J. M. Victor Cousin: sa Vie et sa Correspondance. Paris: Alcan. 30 fr.
- BLUM, H. Fürst Bismarck u. seine Zeit. 4. Bd. München: Beck. 5 M.
- BONNEVILLE DE MARSAY, L. Autour de la Révolution. Paris: Plon. 8 fr. 50.
- COLLIGNON, A. La Vie littéraire: notes et réflexions d'un lecteur. Paris: Fischbacher. 3 fr. 50.
- ENGERLHARD, R. Hans Rappin, e. niederwälscher Maler um 1500. Leipzig: Seemann. 1 M.
- FOSSER, Castonnet des. La Perte d'une colonie: La Révolution de Saint-Domingue. Paris: André. 3 fr. 50.
- FAYSON, J. G. L'Évolution du lyrisme et l'œuvre de Richard Wagner. Paris: Fischbacher. 2 fr.
- GESCHICHTE, die, des Sozialismus in Einzeldarstellungen. 1. Bd. 1. Thl. Stuttgart: Dietz. 3 M.
- MUELLER, L. Literatur- u. kunst-kritische Studien. Wien: Braumüller. 4 M.
- SCHÄFER, Edmond. Etudes sur la littérature contemporaine. T. 10. Paris: Calmann Lévy. 3 fr. 50.
- WITTIG, G. K. Neue Entdeckungen zur Biographie d. Dichters J. C. Günther aus Striegen in Schlesien. (1696-1723.) Striegen: Hoffmann. 7 M. 50.

THEOLOGY, ETC.

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CORRESPONDENCE.

SHAKSPERE AND BACON.

London: March 23, 1895.

The *Gazetteer* of December 31, 1766, contains in its last column the following:

"W. wishes some of our critical correspondents would give their opinion of the resemblance between a passage in Shakspeare and one in

Anacreon. The passage from Shakspeare reads thus:

'The sun's a thief, and with his great attraction
Robs the vast sea. The moon's an arrant robber,
And her pale fire she snatches from the sun.
The sea's a thief, whose liquid surge resolves
The moon into salt tears.'

(*Timon*, act iv., sc. 7.)

"The passage in Anacreon, ode xix., reads:

'πίνει θάλασσα δ' αἶψα
'Ο δ' ἥλιος θάλασσαν
τὸν δ' ἥλιον σελήνη.'

Here our querist stops, and he seems to have got no answer till the Variorum edition of 1803, and Mr. Staunton later on, confirm the resemblance, though the former quotes a version by Ronsard of 1597. No English translation was extant in Shakspeare's time.

This ode of the Pseudo-Anacreon suggests inquiry; and, as a preliminary, I give my own rough version, wherein I sacrifice everything to literalness and metre, condensing even seven lines into six:

"Deeply drinks the dark-brown field,
Drinks of it the tree-clad wald,
Drinks the sun from ocean streams,
Drink of him the pale moon beams,
Drinks the sea from showers of sky:
If they drink, mates, why not I?"

It is a perfect drinking song, and found much favour with roystering classical toppers in those drinking days of theirs, which lasted certainly down to Porson's οὔτε τότε οὔτε πάλαι.

Now Mr. Halliwell-Phillips opines (*Outlines*, i. 97) that Shakspeare's classical learning was picked up during the period from 1587 to 1592 from the society he kept of Gray's Inn and Temple men, whose masques and pageants he mounted for them. Such a song as Anacreon xix. must have been in favour at those hard-drinking symposia, at which I have elsewhere established the sodality of Shakspeare and the two Bacons, Francis and Anthony.

Shakspeare's head was strong enough to carry off these carouses; though a later one eventually killed him; but the two brothers got frightfully upset, as is plain from Lady Ann Bacon's letter to Francis of August 20, 1594 (*Spedding's Life*, i. 313):

"Let this letter be unseen. Look very well to your health. Sup not nor sit up late. Surely I think your drinking to bedwards hindreth your and your brother's digestion very much. I never knew any but sickly that used it: besides bad for head and eyes. Observe well yet in time."

We know also from one of Anthony's letter (*Spedding*, i. 322) that Francis was even then, at thirty-four, troubled with stone.

Here, then, was an opportunity for Shakspeare to pick up the ode which he so magnificently expanded in "*Timon*."

And may not the intimacy between Shakspeare and Bacon have had other results equally ready to hand? Is it not probable that the money-making actor-manager and "Jack Factotum" would avail himself of the staff of scribes which Bacon kept for public use at his Twickenham Lodge—especially when we remember the large money transactions for mounting masques, &c., that passed between the two during twenty years (1593-1613)?

No one appears to have noticed that Bacon did keep this scrivener's shop, had many clerks, whom he found it hard work to keep going, and even "sweated" them in his desperate endeavour to extricate himself from his embarrassments. The proof is in a letter from Francis to Anthony Bacon (*Spedding*, i. 349).

"I have here an idle pen or two, especially one that was cozened, thinking to have got some money this term. I pray send me somewhat else for them to write out, besides your Irish collection, which is almost done."

"There is a collection of Dr. James, of foreign states, largeliest of Flanders, which though it be

no great matter, yet I would be glad to have it.—From my lodge at Twickenham, this 25 of Jan., 1594."

Is it going too far to suggest that we may here find the solution of the vexed problems: who wrote out, and who kept, the original MSS. of the plays?

W. G. THORPE.

AMERICANISMS AGAIN.

Marlesford, Wickham Market: March 21, 1895.

Mr. A. Lang lost no time in doing by me much after the fashion of the Shanghai editor to whose shrewd manoeuvre I referred in my recent discussion of *scientist*. "He deems it natural that the very word *Americanisms* should annoy his countrymen." This delicious opinion he affirms that I entertain. That I do anything of the kind is wholly a figment of his own forging.

I quoted somebody as writing, "It is, perhaps, impossible to discover why the mere words *an Americanism* do so drive a few American critics beyond their patience," and subjoined, in precise detail, the solution, which I characterized as an obvious one. The existence, here and there, of such supersensitive unfortunates I tacitly accepted as a fact; but, as my context shows with perfect distinctness, I implied that it is solely when the expression *an Americanism* comes from an Englishman, and with certain adjuncts, that their deficient equanimity collapses. Very often, too, I went on to say, what discomposes those unfortunates so sorely does not conduce, with Americans in general, to their self-complacency. The reason why it is so then followed. It is, in substance, that no one finds pleasure in having it hinted, however roundaboutly, that he is something pitiful, or odious, or still worse; and everybody is aware of the proneness of Englishmen, when they advert to Americanisms, to insinuate that style of thing about their perpetrators. I might have, additionally, glanced at the boredom inevitable from hearing, coupled with the mention of Americanisms, perpetual dissonant decants on Mr. Ruskin's memorable avowal, "I hate republicans, as I do all manner of fools." The time has arrived, I should suppose, for Englishmen, when reprobating the peculiarities of the American dialect, to lay aside their bad old habit of—to put it Johnsonesely—acerbating the urbanity of literary criticism by an infusion of political amaritude. By none of his barbarisms of speech, though ever so outrageous, does an American do despite to Mr. Bull's dignity, or grope his pockets feloniously; and, on the other side of the Atlantic, as on this side of it, to solecize is hardly to be gallowsworthy. Only as a scanty family circle would the elect make any figure, if one's admission to Paradise depended on the flawlessness of one's English.

In the very paragraph of mine on which Mr. Lang comments, it is observable that I make use of the word *Americanisms*; a circumstance which ought, in consistency, to have elicited from him an expression of surprise at my having chosen to give offence; inasmuch as, according to him, I esteem it natural that the word should annoy my countrymen. That circumstance, however, he ignores. Since, then, he knows that I had no intention of giving offence by using the word, and since he blinks all the conditions under which I say that it is unwelcome, nothing is more palpable than that the attributing of stark lunacy to Americans with which he credits me is entirely of his own invention. For some reason or other, complete misrepresentation is, to his thinking, the best treatment I deserve. Being pleased, apparently, to assume that I date from the purlieus of Hanwell, he writes,

in connexion with what he romances about my view of the term *Americanisms*: "Will your American correspondent, F. H., kindly tell us what we are to call them? . . . If F. H. will only give us a soothing term for them, he will find us grateful. . . . Perhaps we may say '—isms'?" Construing me as he does, if I were to platitudinize that decent folk object to profane cursing and swearing, he would needs have it that I impute to them, as natural, an objection, on any and all occasions, to the name of their Maker, and would query whether "Mumbo Jumbo," for instance, in its stead, would be likely to meet with approbation.

The interest which Americans of the better sort take in the subject of Americanisms is attested by their books devoted to them, and notably by the dictionaries of Mr. Bartlett and Prof. De Vere. Unhappily, however, among those for whose benefit they were intended, there are three classes, out of four, for whom they have been compiled either to no purpose or to very little. One of these three classes, which embraces a large portion of the enormous mob connected with the despicable and detestable newspaper-press, while chiefly originating Americanisms, actually revels in them. Another class, including an overwhelming majority of the population, regards them with absolute indifference. The third class, in which come, with others, the generality of professional authors, cares to eschew only such of them as are tabooed by tolerably refined society. Far otherwise, the members of the fourth class, comparatively a very small one, strive industriously to acquire passable English; and, if due allowance is made for their unavoidably hearing and reading the most abominable jargon every day of their lives, it may be acknowledged that their efforts to express themselves like civilized beings are rewarded with as much success as could be expected. Such persons, if corrected, one by another, for Americanizing unnecessarily, are always very thankful. And they are, certainly, quite as thankful, if the same service is done them, with ordinary courtesy, by an Englishman. That it should be done by him, as so often happens, with the contumely and invidious reflections which are hardly earned except by filching a purse or spoheterizing a neighbour's spoons, seems, however, to an American, disproportionate. To not a few of my fellow-citizens gratuitous or inexpedient Americanisms, when pointed out as being of that character, become, like American vulgarisms and slang, objects of pronounced dislike. Those who employ them they would, also, gladly see reformed. Transgressors of this stamp too many Englishmen, one might almost imagine, uncaring for their amendment, would, to euphemize, see somewhere ill at ease. Yet why not, benevolently, rather wish to see them—accompanied by Cockneys, Scotchmen, and all other linguistic miscreants—penitent, regenerate, and, in the end, snug in Abraham's bosom?

Respecting Americanisms Mr. Lang writes: "We do not observe them in Hawthorne, Prescott, Poe, Longfellow, nor, I think, in Emerson." On noticing this, I took down from my bookshelves the first and the last of the authors named, and opened them at random. Within five minutes I found, in Hawthorne: "Some years before, he had named his two children, one for Her Majesty and the other for Prince Albert." Have we not here an Americanism of the truest ring? And then I turned to Emerson, in the opening page of whose *Essay on Behaviour* I came upon: "Nature tells every secret once. Yes; but, in man, she tells it *all the time*, by form, attitude, gesture, mien, face, and parts of the face, and by the whole action of the machine." And

"every *stripe* of absurdity" occurs three pages farther on. Indeed, I could easily produce proof that the writers whose English Mr. Lang accounts pure of Americanisms lapse into them by no means unfrequently.

Like the *Daily News*, Mr. Lang seems to look upon *back of* as "peculiarly American." He would alter his opinion, if he were to visit Ireland. *Back of*, for *back from*, *behind*, was known there as long ago as 1732, as I have shown in the *New York Nation*. Moreover, Mr. Heslop, in his *Northumberland Words*, notes it as a dialectal shortening of *aback of*; as in: "He wis *back o'* the engine-hoose at the time."

For creditable success in his researches on Americanisms Mr. Lang may, not impossibly, by and by come to be entitled to congratulation. Hitherto, in discussing them, he has merely distinguished himself by exemplifying the readiness to dogmatize and hastily jump to conclusions which denotes a self-sufficient novice.

F. H.

This letter I have been delayed by illness from writing sooner. I may add that my article on *scientist*, owing to miscarriage of the revise, is not what I could wish to see it. In its penultimate paragraph I, of course, changed *classifiable* to *classable*.

THE SEPTUAGINT VERSUS THE HEBREW TEXT OF THE BIBLE.

Leicester: March 12, 1895.

The usefulness of the Septuagint in elucidating the Massoretic Text of the Old Testament in many places cannot be denied; nevertheless, great care and discrimination must be exercised in dealing with it. One must not assume that, in every instance where the Septuagint differs from the Hebrew, it presupposes a various reading; or, even if that be the case, that the reading of the Septuagint is superior to that of the Hebrew. Variations may arise from several causes: e.g., the ignorance of the translators, their dogmatism, or their desire to paraphrase. Compare, for example, Exodus xxiv., v. 10: the Hebrew has, "and they saw the God of Israel"; the LXX. has, "and they saw the place where the God of Israel stood." This rendering does not imply a various reading, but is merely to avoid the anthropomorphism. Such variations as are due to a difference of the text in the MS. (or MSS.) used by the translator must be carefully studied, in order to determine whether the Hebrew or Greek has the superior text. In many cases the Hebrew is superior to the Greek; and, again, in many cases the Greek is superior to the Hebrew, as Sir Henry Howorth has shown; yet it not unfrequently happens that corruptions are to be found in both texts. In that case they must be of great antiquity, and can only be dealt with by conjectural emendation.

Apart from these considerations, one must bear in mind that both the texts as we have them now have passed through the hands of many editors, who have had no scruples in inserting foreign matter. It is by studying such a book as Wellhausen's *Text of the Books of Samuel*, and following his methods, that one can learn the best way of making a discriminating use of the ancient Versions for purposes of textual criticism (see especially his remarks on 1 Samuel xiv., vv. 25, 26, and 2 Samuel xiii., v. 39).

In turning to the Book of Judges, we see that it comprises one large section (chap. ii., ver. 6, to chap. xvi. inclusive), consisting of various older and independent narratives of the Judges (who, in fact, were merely "local heroes") which have been framed by a later editor, who was strongly imbued with the spirit of Deuteronomy (see Prof. Driver's *Introduction to the Old Testament*, p. 154). The opening portion

(i. 1-ii. 5) forms a separate part, probably consisting of "excerpts from what was once a detailed survey of the conquest of Canaan." The closing chapters (xvii.-xxi.) form an appendix, which could never have been embodied in the main portion (chaps. ii.-xvi.). According to Ewald, these chapters bear a very decided resemblance to certain fragments of Samuel (namely, 1 Sam. xiii., xiv., xxx. 26-31 and 2 Sam. viii.). The frequently occurring phrase, "no king in Israel" (xvii. 6, xviii. 1, xix. 1, xxi. 25), connects the two narratives of the appendix together.

"This from its character must certainly be pre-exilic, and stamps the narratives of which it forms a part as pre-exilic likewise. In chaps. xix.-xxi. the phrase belongs to that part of the narrative which there are independent reasons for supposing to be earlier than the rest" (Driver, *op. cit.*, p. 161).

Finally, we notice that the appendix, as well as the introduction i. 1-ii. 6, bears no trace of any Deuteronomic redaction; hence both must have been added to the main portion some time after the latter had received its present shape.

With regard to Ruth, was it originally "an integral part of Judges"? The number of Books in the Hebrew Canon was fixed at twenty-four during the Talmudic era, third to fifth century A.D. (see the Bāba Bāthra 14^b). The division of the Canon into twenty-two Books was merely artificial, and does not seem to have had any established place in Palestinian tradition. Now, it is to be noticed that, when the number of the Books in the Canon was set at twenty-two, Ruth had to be reckoned along with Judges, and Lamentations with Jeremiah; but if, on the other hand, Ruth was separated from Judges, the number of Books would have been raised.

Most critics consider Ruth to be exilic or even post-exilic (Wellhausen): this is, however, doubtful. From the fact that it is found in the Hagiographa it must be of late origin (perhaps an old narrative which had been found after the closing of the second division of Books). Ruth belongs to an epoch when the tradition of the Scribes was in full force. It is untouched by Deuteronomic editing. It is quite natural that the Book should have been taken from its position in the Hagiographa, and placed between Judges and Samuel; but there is no motive for its being removed to the Hagiographa, if the Book originally occupied the position which it does in the Septuagint. If the Book had been previously known, say, to the editor of the history Judges-Kings, it could hardly have been excluded by him (see Robertson Smith's article "Ruth" in the *Encyclopædia Britannica*).

With respect to לִּהְיוֹן (i. 13), the one word which it is most difficult to reconcile with an early date (it occurs in the Biblical Aramaic of Daniel, chap. iv., v. 24), the clause הִלְחִין הַלְּהִיָּהּ is rendered by the LXX. ἡ αὐτοῦς προσέειπεν, i.e., לִּהְיוֹן, "should ye wait for them?" The genealogy (chap. iv., vv. 18-22) is looked upon by Robertson Smith as an addition, because from the standpoint of iv. 5, 10 it is incorrect. From its use of the phrase אֵלֶּה דּוֹלָרֵיהֶם, "these are the generations [lit. begettings] of . . .," and דּוֹלָרֵיהֶם instead of לִּדּוֹרֵיהֶם it resembles the style of the Priestly Code.

In the case of Judges there are, as Sir Henry Howorth remarks, fewer important cases of divergence between the two texts than in most of the other Books. We may, however, notice the following renderings of the Septuagint. In chap. i., vv. 14, 15, the LXX. reads וַיִּסְתִּיחֶהָ, "and he instigated her," which is preferable to the Hebrew reading וַיִּסְתִּיחֶהּ ("and she instigated him"), and to Ewald's suggestion

וְהִסְתֵּרָהּ ("and she took him into the secret!"). זָנוּ, both here and Josh. xv. 18, has been taken as זָנָה or זָנוּ, the LXX. render here the clause הַחֲמוֹר בְּצֵל הַיַּד by καὶ ἐγγύθεν καὶ ἔκραζεν ἀπὸ τοῦ ὑποστυλοῦ. In v. 15 בְּלֵיתָ, "wells," was misread בְּלֵיתָ—αὐτρώσει, and a doublet also occurs: καὶ ἔδωκεν αὐτῇ χαλὰς κατὰ τῆς κορδίας αὐτῆς reading בְּלֵיתָ and בְּלֵיתָ.

In chap. ii., v. 3, the LXX. read בְּרִים, "adversaries," for בְּרִים, which most probably means "suars" (compare the Assyrian *saddu*, "trap or snare," and *saddu ina pāt kišti ritā*, "a trap placed at the edge of the forest" (*W. A. I.* iv. 26, No. 2).

In chap. iii., vv. 22, 23, the Hebrew has וַיֵּצֵא הַפְּרָשִׁינָה : וַיֵּצֵא אֶחָד הַמִּסְכְּנָה; the LXX. has (v. 23) καὶ ἐξῆλθεν Ἀὼδ τὴν πρόσταδα, καὶ ἐξῆλθεν τοὺς διατεταγμένους. Probably one is but the explanation of the other.

Chap. ix., v. 28, LXX. reads בְּשֵׁכֶם, "who is the son of Shechem," for the Hebrew, "who is Shechem." V. 31, בְּהִרְמָה, rendered by the LXX. ἐν κρυφῇ. Kuenen is, however, right in reading בְּהִרְמָה, In Arumah (*cf.* v. 41).

Chap. xiv., v. 18, the clause בְּמִתְרָם הַחֲרִיקָה presents some difficulty; here, however, the LXX. does not help us. It has been suggested to read for the last word הַחֲרִיקָה, i.e., before he went into the chamber; and the word in the Peshitta, with but a very slight alteration, supports this.

With regard to chap. xvi., vv. 13, 14, it is best to translate בִּירָד בִּירָד as "she tapped (or made a signal) with the pin"; and, in v. 14, one must omit הִירָד as a gloss (see Driver's *Tenses*, § 191, Obs. i.).

In chap. xviii., v. 7, the Hebrew is difficult, and the LXX. gives us no help on the subject. It presupposes other readings; but they, unfortunately, do not seem to make the verse clearer. In v. 30 it is noteworthy that the ancient Petersburg MS. reads בְּיוֹם גְּלוּת הָאָרֶץ instead of בְּיוֹם גְּלוּת הָאָרֶץ, "the day of the captivity of the ark."

The LXX. in chap. xix., v. 18, has an instructive rendering: instead of "the house of Yahveh" [בֵּית יְהוָה] it has "my house" [בֵּיתִי]. It can hardly be a "lie to gain sympathy"; more probably it is a proof that abbreviations were made use of in the old MSS. We may compare a very similar example in Jonah i. 9, where the LXX. read יְהוָה עַבְדִּי or עַבְרִי (see also Dr. Driver's *Introduction to Notes on Samuel*, p. lxx., note 2).

In chap. xx., v. 33, מִמְעֵרָה נֶבֶס is obscure; LXX. (A) read מִמְעֵרָה, "from the west of Gibeah." This chapter presents many difficulties: portions of it bear a strong resemblance to the account of the taking of Ai (Joshua, chap. viii.). The description in parts seems to be in duplicate (*cf.*, e.g., v. 32^a with 39^b, the corruption is probably very deep). It is noticeable, however, that vv. 33^b, 36^b, 37, 38, 40, and 48, seem to follow one another pretty closely in forming a separate narrative.

Finally, with regard to the Books of Samuel, one can hardly grant that the text has been "tampered with for polemical reasons." Robertson Smith states that the obscurities in the Hebrew text "can only be explained as due to faulty transmission"; and he gives as his reason for this the following:

"Such books as Samuel had little place in the synagogue service, while the interest of the narrative caused them to be largely read in private. But private study gave no such guarantee against the introduction of various readings as was afforded by use in public worship. . . . a student might not hesitate to make on his own copy notes or small

additions to facilitate the sense, or even add a paragraph which he had derived from another source. Under such circumstances, and in the absence of official supervision, the multiplication of copies opened an easy door to the multiplication of errors, which might, no doubt, have been eliminated by a critical collation,* but might very easily become permanent when a single copy, without critical revision, acquired the position of the standard MS."

In conclusion, I may notice Dr. Driver's remark on 1 Sam. ii., v. 23. The Hebrew has מִתָּה כְּלִי-הַעֵם; for which "מִתָּה כְּלִי-הַעֵם" is elsewhere uniformly found. Most probably it stood so, in this passage, and was corrupted afterwards to הָעֵם יְהוָה (just as we find in 2 Sam. ii. 5, τὸ ἔλεος τοῦ θεοῦ for הָרוֹחַ הַיְהוָה); later on, הָעֵם was substituted for יְהוָה, and still later this became corrupted to אֵלֶּה.

STANLEY A. COOK.

LEVER = LOOVER.

London: March 24, 1895.

Sir James Ramsay, in the *ACADEMY* for December 22, 1894, p. 537, gives "lever-boarding" = "luffer-boarding." I was glad to see that this form, *lever* = *luffer* (= *loover*), exists in English, because I had already noticed that Godefroy, *s.v. lovier*, gives also *lover*, *luffer*, and *levier* in the same sense of "lucarne." And if I did not give this form *levier* in my long note which precedes Sir James Ramsay's, it was because I saw that *levier* had nothing to do etymologically with the other three words given with it, and because at that time I failed to see how a *loover* could also have been called a *lever*. Now, however, I am inclined to think that I have discovered the reason, and I will give it. A *lever*, when in use, forms with the plane surface against which it is pressed an angle very much resembling the angle formed by an open skylight. It is, of course, true that a *loover* has nothing whatever to do with leverage, and that a *lever* has nothing whatever to do with the passage of light. Still, there is an undeniable outward resemblance between the two things under the conditions named, especially when they are looked at sideways; and this resemblance has, it would seem, sufficed for the application of two such utterly dissimilar terms to one and the same object.

F. CHANCE.

APPOINTMENTS FOR NEXT WEEK.

TUESDAY, March 31, 7.30 p.m. Ethical: "Notes on the Life of Robert Owen," by Mr. Leslie Stephen.

MONDAY, April 1, 4.30 p.m. Victoria Institution: "Evolution."

5 p.m. Royal Institution: General Monthly Meeting.

7.30 p.m. Carlyle: "The Ethics of Empire," by Mr. H. F. Wylie.

8 p.m. Society of Arts: Cantor Lecture, "Commercial Fibres," III., by Dr. D. Morris.

8 p.m. Aristotelian: Symposium, "Does Law in Nature require the Supposition of Prevision?" by Messrs. A. Boutwood and C. J. C. Webb.

TUESDAY, April 2, 3 p.m. Royal Institution: "The Internal Framework of Plants and Animals," XII., by Prof. C. Stewart.

8 p.m. Anglo-Russian: "Fetichism in Finland and Estonia," by Mr. W. F. Kirby.

8 p.m. Civil Engineers: "Torpedo-Boat Destroyers," by Messrs. J. I. Thornycroft and Sydney W. Barnaby.

8 p.m. Biblical Archaeology: "The Pre-Mosaic Culture of the Hebrews," II., by the Rev. Dr. A. Löwy.

8 p.m. Society of Arts: "My Recent Voyage in Siberia," by Capt. Wiggins.

8.30 p.m. Zoological: "The Sensory Canal System of Fishes," by Mr. Walter E. Colling; "A Synonymic Catalogue of the Hesperidee of Africa and the Adjacent Islands, with Descriptions of some apparently New Species," by Rev. Dr. W. J. Holland.

8.30 p.m. Antiquaries.

WEDNESDAY, April 3, 8 p.m. Geological: "Physical Geography and Geology of Mauritius," by Major H. de Haga Haig; "A Comparison of the Permian Freshwater Lamellibranchiata from Russia with those from the Karoo System of Africa," by Prof. Vladimir Amalitsky; "Ice-plough Furrows of a Glacial Period in Leicester-shire," by Mr. W. S. Grealey.

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8 p.m. Society of Arts: "Sand Blast Processes," by Mr. John J. Holtzappel.

8 p.m. Elizabethan: "The Stage of the Elizabethan and Restoration Days," by Mr. J. E. Baker.

THURSDAY, April 4, 3 p.m. Royal Institution: "Animism," II., by Dr. E. B. Tylor.

4.30 p.m. Historical.

8 p.m. Linnean: "Cyratandraceae of the Malay Peninsula," by Mr. H. N. Ridley.

8 p.m. Electrical Engineers.

8 p.m. Mathematical: "A Theorem in Probability," by the Rev. T. C. Simmone; "The Abelian System of Differential Equations and their Rational and Integral Algebraic Integrals, with a Discussion of the Periodicity of Abelian Functions," by the Rev. W. R. W. Roberts.

8.30 p.m. Antiquaries.

FRIDAY, April 5, 8 p.m. Philological: "Report on the Progress of the New English Dictionary," by Dr. J. A. H. Murray.

8 p.m. Geologists' Association: "The Rocks and Scenery of Western Norway," by Mr. Wintour F. Gwynell.

8 p.m. Civil Engineers: Students' Meeting. "The New South Pier, Sunderland," by Mr. Henry Home.

8.30 p.m. Viking Club: "A Ramble in Iceland," by Dr. J. S. Phené.

9 p.m. Royal Institution: "Argon," by Lord Rayleigh.

SATURDAY, April 6, 3 p.m. Royal Institution: "Light or Sound," VI., by Lord Rayleigh.

SCIENCE.

The Book of the Rose. By Rev. A. Foster-Melliar. (Macmillans.)

If the rose, owing to the regular, delicate, and enthusiastic culture which it needs, is the flower best suited for rectory gardens, so—to name no more—Dean Hole and Mr. Foster-Melliar prove that it is also the flower upon which clergymen can write with peculiar authority. The former's well-known book, with its good stories, its sparkling wit, and overflowing good-humour, resembles the exquisitely scented tints of a tea rose, Catharine Mermet, say, or Niphetos; whereas *The Book of the Rose* reminds the rose lover rather of the robust nature of the H.P. rose, such as Louis van Houtte or Captain Christy, owing to the sterling good sense and solid experience of his cultured hints and directions. Wisely making no pretence to wit or humour, Mr. Foster-Melliar's book is the very thing needed to excite and nurse the budding amateur; while his precepts, carefully followed, ought to give him the height of his ambition, cups and medals from the National Rose Society and the Crystal Palace Show. The exquisite shape of many roses is well portrayed in the illustrations of this book. Uncoloured illustrations cannot, of course, catch their delicate tints and gradations. Even colour can only do this in the consummate paintings of such artists as De Heem or Van Huysum.

Every rosarian has his own nostrums on manuring his favourites. Mr. Foster-Melliar's views run mainly towards liquid manures. Brewers' grains, which have ere now been most successfully used, he merely names and passes on. There is no doubt that success with roses is mainly due to the enrichment of the soil around them, and the author highly recommends soapsuds and soot. Well-rotted stable manure will not, however, easily be surpassed. Those who like artificial manures will find a recipe, the excellence of which is strongly vouched, in these pages. In all that relates to situation, soils, planting, and pruning, judicious directions are here given. A good deal of useful information succeeds on the pests of roses, which are so numerous that it is as well to destroy all creeping things found upon them. A chapter treats of roses under

* For a specimen of Jewish critical methods, see the *Tractate Sopherim*, vi. 4.

glass, and another informs the young aspirant for honours how best to show and arrange his roses. The book is brought quite up to date, and is altogether a work of such general usefulness that in the most literal sense it might be called a handbook for the rose-garden. There is a good deal of learning, too, on rose-stocks, and on briar and Manetti cuttings and briar seedlings, which is indispensable for those who practise that delightful art of budding their own roses.

The transition from earth and manure and bare rose-stocks to the second part of this book resembles nothing so much as quitting Petticoat-lane on a dismal wintry day for the light and warmth of a Drawing Room at Buckingham Palace. The author treats here of the finest modern roses. Many of them are illustrated, and even in black and white these are sufficiently beautiful without the charms of colour and fragrance. Here are Elclair, Jean Soupert, Marguerite Boudet, Mrs. John Laing, The Bride, Madame Cusin, stately and elegant, with Maréchal Niel and the Duke of Wellington in attendance, and others with whom most rose-lovers have at least a bowing acquaintance. Mr. Foster-Melliar contributes notes on the habits and blooming customs of these separately, states which abhor the pruning-knife, which can scarcely be too vigorously cut back, and—better than even these wrinkles drawn from a long experience—frequently gives the philosophical reasons for the variations. The chapter on exhibiting roses is full of useful hints. People constantly ask rose-growers, "Tell me the best dozen of tea-roses"; here selections are made, and that by one who has carried off honours in the dainty occupation of rose growing.

Golfers are veritable madmen when the fever of their game first overwhelms them; but for strength of seizure and the continuous engrossing character of the mania, there is no hobby like rose growing. Unless they would join the madmen, Mr. Foster-Melliar's charming book ought to be kept out of the hands of all who are developing a taste for the rose. As for the enthusiast who from early morn to late eve spends his time among long lines of the most lovely flowers in the world, petting, pruning, sheltering, and comparing with an eager desire of carrying off honours at some forthcoming show, "Nescio an Anticyram ratio illis destinet omnem." But let *The Book of the Rose* go there with him for a comfort among the wastes of hellebore.

M. G. WATKINS.

CORRESPONDENCE.

"THE SACRED BOOKS OF THE OLD TESTAMENT."
London: March 25, 1895.

In your kindly notice of Prof. Haupt's "Sacred Books of the Old Testament" you speak of Prof. Budde's *Samuel* as a marvellous three shillingsworth. The price of this part is 6s. 6d. Even if this great undertaking received the support it deserves from all students of the Old Testament, it is doubtful if over 100 pages quarto, printed in eight different colours, on specially manufactured paper, would be produced for 3s.

DAVID NUTT.

SCIENCE NOTES.

THE evening discourse at the Royal Institution on Friday next, which is the last before Easter, will be on "Argon," by Lord Rayleigh.

SIR JOHN EVANS has been elected foreign secretary to the Geological Society, in the room of the late Mr. Hulke; and Prof. Bonney and Mr. Horace T. Brown have been elected members of the council.

AT the meeting of the Geologists' Association, to be held at University College on Friday next, Mr. Wintour F. Gwynnell will read a paper on "The Rocks and Scenery of Western Norway," illustrated by the lantern. The Easter excursion of the association will be to the Isle of Wight, to study the tertiary beds as exposed along the coast. The directors are Messrs. R. S. Herries and H. W. Monckton; and the headquarters will be at Sandown. The Whitsuntide excursion will be to Banbury; and the "long" excursion at the time of the autumn Bank holiday will be to county Antrim, in co-operation with the Belfast Naturalists' Field Club.

MESSRS. FREDERICK WARNE & Co. announce the following for publication this spring: the fifth volume of *Mammalia*, by Richard Lydekker, in the "Royal Natural Library," containing altogether thirty coloured plates and 200 woodcuts; *The Sheep Doctor*: a guide to the British and colonial flock-master in the treatment and prevention of disease, by Mr. George Armitage, with sixteen full-page plates and 150 practical and anatomical illustrations; and *Wayside and Woodland Blossoms*: a pocket-guide to British wildflowers, by Mr. Edward Step, containing descriptions of 600 species, with 128 coloured plates and twenty-eight woodcuts.

MR. HORACE COX is about to publish a volume on *The Horse Tribe and its Hybrids* by Messrs. Tegetmeier and Sutherland. It will be profusely illustrated, and will include a demonstration of the advantages arising from the utilisation of mules in almost all countries excepting England.

MESSRS. W. H. ALLEN & Co. announce for publication early next week a third and revised edition of *Practical Microscopy*, by Mr. G. E. Davis, with 310 illustrations and a coloured frontispiece.

WE quote the following from the *Times*, in supplement to our quotation of last week:—

"M. Berthelot has communicated to the Académie des Sciences the fuller details which he promised concerning his experiments upon argon. Towards the end of February he received from Prof. Ramsay thirty-seven cubic centimetres of the gas, with which small quantity he has obtained positive results of the greatest interest. Following the process by which he formerly effected the direct combination of nitrogen with various organic compounds, he finds that argon is equally absorbed by these bodies, though apparently with somewhat less facility. The action of the silent discharge upon a mixture of argon and benzene vapour is accompanied by a feeble violet luminosity visible in the dark. In one of five experiments he found that a fluorescent substance was produced, which developed a magnificent greenish light and a peculiar spectrum. M. Berthelot took 100 volumes of Prof. Ramsay's gas, added a drop or two of the hydrocarbon, and exposed the mixture to the silent discharge at moderate tension for about ten hours. The excess of benzene vapour being removed in the usual way, the mixture was found to have been reduced to eighty-nine volumes. More benzene was then added, and the experiment was repeated with higher tension, which in three hours produced a reduction of volume equal to 25 per cent. On again submitting the gaseous residue with benzene to very high tension discharge, he found the final

result to be thirty-two volumes. Analysis showed this residue to contain only seventeen volumes of argon, the other fifteen volumes being hydrogen, free or combined, and benzene vapour. In other words, M. Berthelot has effected the combination of 83 per cent. of the argon under experiment, and was prevented only by the dimensions of his apparatus from carrying the condensation yet further. The quantity at his disposal was too small to permit of complete examination of its products; but he is able to say that they resemble those produced when nitrogen mixed with benzene is submitted to the silent discharge: that is to say, they consist of a yellow resinous matter condensed on the surface of the glass tubes employed. This matter on being heated decomposes, forming volatile products and a carbonaceous residue. The volatile products restore the colour of reddened litmus paper, proving the production of alkali by the decomposition, though the quantity of matter at command was too small to allow of its nature being demonstrated. In any case, M. Berthelot concludes, the conditions in which argon is condensed by hydrocarbons tend to assimilate it yet more closely to nitrogen. He adds that, if it were permitted to assume forty-two instead of forty as the molecular weight of argon—an assumption which the limits of error in the experiments hitherto made do not, in his opinion, exclude—this weight would represent one and a half times that of nitrogen: in other words, argon would stand to nitrogen in the same relation as ozone to oxygen. There is, however, the fundamental difference that argon and nitrogen are not transformable into one another, any more than the isomeric or polymeric metals. Without insisting upon points which are still conjectural, M. Berthelot observes that in any case he has demonstrated that the inactivity of argon disappears in the conditions he describes. When the gas can be obtained in considerable quantities, he says it will be easy by ordinary chemical methods to take these primary combinations, or their analogues obtainable with oxygen, hydrogen, or water, as a point of departure for the preparation of the normal series of more simple compounds."

PHILOLOGY NOTES.

AT the meeting of the Philological Society, to be held at University College on Friday next, Dr. J. A. H. Murray will submit a report on the progress of the *New English Dictionary*, dealing specially with the letter D.

IN pursuance of the new plan of issuing the *New English Dictionary* in quarterly sections, the Clarendon Press will have ready on April 1 a second section of Mr. Henry Bradley's volume, from Fang to Fee. According to the editor's note, this section is remarkable for the almost complete absence of terms of modern science or other words of recent formation, and for the unusually large proportion of words that have a long history: that is, have either come down from the Old English period or were introduced from French not later than the fourteenth century. In many of these the development of senses, now for the first time duly exhibited, will be found of considerable interest. Among the words of which the etymology is more fully or correctly given than in former dictionaries may be mentioned: "farther," "farce," "fathom," "favel," and "fee." In the case of the last, it is shown that the word now surviving in various senses is of Romanic origin, the native word of similar sound being wholly obsolete.

REPORTS OF SOCIETIES.

ELIZABETHAN.—(Wednesday, March 6)

FREDERICK ROGERS, Esq., in the chair.—Mr. John M. Robertson read a paper, entitled "Is 'Hamlet' a Consistent Creation?" The argument was a restatement, with special reference to the discussions of Rümelin and Hebler, of the gist of a former pseudonymous essay by the author of the

paper. On the question as to the amount of pre-Shakesperean matter in the tragedy of "Hamlet" as it stands, Mr. Robertson avowedly took for granted the positions laid down by Messrs. Clark and Wright in their Clarendon Press edition of the play, and also the view of Dr. Latham, that the old German play, in which Polonius figures as Corambis, represents so far as it goes the text of the pre-Shakesperean tragedy. He contended, however, that even on the simple basis of the old prose "Hystorie of Hamblet," translated from Belleforest, the fundamental and inevitable inconsistency of Shakespere's tragedy was demonstrable, seeing that he made his highly intellectualised prince commit some of the most characteristic actions of the semi-barbarian. Several of the admitted difficulties of the play, chronological and ethical, he traced to the final impossibility of fitting a highly reflective nature into the primitive plot, which itself, to begin with, showed the sophistications of a narrative based on a primeval myth. Applying his thesis by way of a solution to the conflicting verdicts of the "aesthetic" critics, Mr. Robertson argued that there could be no reasonable answer in either the affirmative or the negative to the question, "Was Hamlet mad?" The true answer was that Hamlet was variously represented in the play. Presumably he was made to say to Laertes that he had killed Polonius in real madness because that view of his act was needed to give final worthiness to his character on the plane of Shakespere's creation, though it was not necessary in the old story, or in the intermediate play. While thus arguing that the play is fundamentally incoherent, Mr. Robertson repudiated the anti-Shakesperean attitude taken up on this basis by some of the German critics—who, he mentioned, had been divided by Hebler into groups of anti-Shakesperemaniacs and anti Shakespere-maniacs. The very recognition of the manner of Shakespere's transmutation of the play, so far as it was carried, he considered to be the greatest help to the appreciation of the wonderfulness of the poet's genius. There was nothing in literature to compare with the process and the performance, despite the essential impossibility of a consistent creative result. As regarded the German critics, Mr. Robertson paid tribute to the industry and energy with which they had compared notes and discussed problems, but disputed the value of their judgments, and noted that many of their dicta had been anticipated by English writers, though here left unrecognised by reason of our inferior provision for systematic research. The main clues as to the pre-Shakesperean play had been detected and followed in England.—In the discussion which followed, the majority of the speakers expressed substantial agreement with the reasoning of the paper, the chairman, Mr. Rogers, remarking that he found himself much less in opposition than he had expected to be. Considerable doubt, however, was expressed as to whether—apart from questions of chronology—Shakespere had left his "Hamlet" finally an incongruous creation.—Mr. Jenkinson argued that none of the brutalities attributed to him were incompatible with the civilisation of Elizabethan England, pointing to episodes in the life of Sidney as showing how much of ferocity and culture could then co-exist in one personality. The barbarity of the Saga Hamlet was not necessarily incompatible with the life of Shakespere's own time.—Mr. Robertson, in replying, repeated his admission that Shakespere had carried the correlation of the new character with the old plot to a wonderful extent, but laid stress on such points as Hamlet's treatment of Polonius' corpse as representing an amount of adherence to the old plot which was irreconcilable with the presentment of a refined nature, swerving from brutal action.—The discussion was lengthy, but amicable. The point of Shakespere's possible infusion of some of his own nature and experience into Hamlet, and the question of Shakespere's possession of the "historic sense," were touched on, among others.

FINE ART.

THE MITCHELL COLLECTION OF WOODCUTS.

THE Print Room of the British Museum has lately been enriched, through the munificence of Mr. William Mitchell, by the gift of a valuable collection of early woodcuts, about thirteen hundred in number, principally of the German school.

As might be expected, a considerable proportion of these are already represented in the national collection; but the new specimens are in the vast majority of cases so first-rate in quality as to supersede the old, for Mr. Mitchell had been rigorous in admitting none but early impressions in the best state of preservation to a place in his portfolios. Anyone who knows the difference in aesthetic value between an impression taken on fine, white paper, while the lines on the block were still sharp and intact, and a late impression from a blunt and worn-out block, will appreciate the merits of such exclusiveness.

The collection of Dürer's work on wood, in particular, is probably unrivalled in excellence of quality, besides being nearly complete. It includes, in addition to a fine series of ordinary impressions, a few early proofs of the greatest rarity. The trial proof of the Emperor Maximilian on the triumphal car is unique. There are also proofs of the titles of the Life of the Virgin and of the Great Passion, printed on one sheet; proofs, before the text, of the title and five other subjects of the Apocalypse; and a proof of the small circular Virgin and Child, with a landscape engraved on the same block. All the famous series of sacred subjects are represented by superb examples. Of the Apocalypse, in addition to the early proofs already mentioned, there are two fine copies in book form, with German and Latin text respectively. The Life of the Virgin is in both states, the Great Passion also in both states; there is a brilliant impression of the Little Passion without the text. Of the miscellaneous woodcuts by Dürer, which are without exception admirable examples, we may mention, as particularly good impressions, the Samson, the Holy Family sitting under a Tree, the St. Christopher of 1525, the Mass of St. Gregory, the Bath, the large portrait of Maximilian I., the portrait of Ulrich Varnbuler, the three broadsheets with German verses, and the Virgin with the Carthusian monks.

Dürer's position as the central figure in German art is well emphasised by the important place assigned to his work in this collection. Of his immediate forerunners, Wolgemut is not represented at all; Schongauer, though not a draughtsman on wood, is indirectly represented by a curious adaptation by some artist at Basle from one of his engravings, the Virgin and Child standing on a crescent. To Dürer's obscure predecessors, the nameless designers of religious subjects for woodcuts rudely coloured by hand, who abounded in the fifteenth century, are due a number of curious and primitive specimens of the *incunabula* of the art, many of which, unknown to the earlier writers, are described in W. L. Schreiber's *Manuel de l'Amateur*. There are also some specimens of the block-books, three pages of an early edition of the *Biblia Pauperum*, and one of the Apocalypse. From the host of illustrated books which issued from the presses of Mainz, Frankfurt, Strasburg, Nürnberg, Wittenberg, &c., during the few decades before and after 1500, come a large number of title-pages, anonymous, signed with unknown monograms, or attributed with more or less certainty to some artist connected with the place of printing. The earliest, and one of the finest of these, is the frontispiece of

Breidenbach's *Travels* (Mainz: E. Rewich, 1486). A considerable number of them are from books written by Luther or his opponents; and there are many other pieces in the collection, generally of a satirical or allegorical character, illustrative of the Reformation. Most interesting, perhaps, among the illustrations of the popular religion of the time, on the Catholic side, is the large woodcut by Ostendorfer, which represents the pilgrimage to the old wooden church of the Beautiful Virgin of Regensburg in 1519, which is said to have been attended by an extraordinary display of religious fervour. The devotions of the adoring crowd of pilgrims are represented with great detail and realistic energy. The same year was marked by an outbreak of persecuting zeal against the Jews of Regensburg—their synagogue was destroyed; and another large woodcut, by Ostendorfer, represents the new Church of the Virgin, which was erected in its place. Another historical print of great interest is an exceedingly picturesque, though conventional, view of the battle of Pavia, signed with a Gothic *b*, which has been explained in various ways.

Passing on to the better known designers of the first half of the sixteenth century, we find good series of the woodcuts of Altdorfer, Cranach, Burgkmair, H. S. Beham, Hans Baldung, the Nürnberg artists Schaufelein and Springinklee, and, lastly, Holbein, with Urs Graf and some minor Swiss artists. Especially remarkable are some fine specimens of the "chiaroscuro" cuts, printed in colours from several blocks, by the method of which Jost de Negker, a Flemish engraver, who settled at Augsburg and entered the service of Maximilian I. in 1510, was the greatest master. From his hand are three brilliant examples designed by Burgkmair: the equestrian portrait of Maximilian, the very rare portrait of Baumgartner, and the wonderful "Lovers surprised by Death," which combines the German love of grim and forcible allegory with an instinct for beautiful line completely dominated by the spirit of the Italian renaissance. Another fine print in colours, attributed to Burgkmair, is the arms of Cardinal Lang, Archbishop of Salzburg, the eminent patron of art and letters. There are three good specimens of the "chiaroscuro" prints of Wechtlin; though, in this case, the old collection is considerably richer than the new. Then there is a brilliant impression of the weird cut of Baldung, the "Witches' Kitchen"; and among Cranach's works three occur in "chiaroscuro": namely, St. Christopher, Venus and Cupid in the rare first state, and, most remarkable of all, a "St. George," printed in gold on a dark blue ground, in a style of which only one other example is known. The whole series of forty prints by Cranach, and that of sixty by Altdorfer, are of excellent quality. The smaller collection of Beham's work includes some rare pieces: the set of the planets, influenced by the well-known Florentine series, an early Virgin and Child, of which no other example has been described, and the large Village Fair. The Holbein collection, including some 270 pieces, besides many more of doubtful authenticity, contains thirty-two proofs of the Dance of Death series, numerous sets of initial letters, which illustrate his marvellous power of drawing on the minutest scale, and a good set of the title-pages.

There are a few early French woodcuts of the school of Geoffroi Tory; of the Dutch school, there are fifteen woodcuts by Lucas van Leyden, several of which are new acquisitions; and of the seventeenth century wood-engravers, there is Livens' superb portrait of a Cardinal, and a wonderfully beautiful impression of the Holy Face by Dirk de Bray.

The collection of the Italian school is more numerous, amounting to about a hundred specimens, of which sixty are "chiaroscuro" prints, many of them extremely fine examples. Of fifteenth century work there is little, with the exception of one very notable print: a large Madonna and Child, with four saints, of North Italian design, coloured chiefly in red and blue. An example of the first state of Jacopo de' Barbari's huge bird's-eye view of Venice, showing the Campanile of St. Mark still unfinished; a good set of woodcuts by the master known as "I. B. with the bird"; and some cuts from a chronicle of Milan by B. Curio (1503), may be mentioned among the earlier uncoloured prints. Among the "chiaroscuro" engravings, some of the most noteworthy are the very fine set of the Triumph of Caesar, by Andreani, after Mantegna; Andreani's Virgin and Child, after Ligozzi, in a very rich shade of red; the rare "Aretino singing his Poem, 'The Siren,'" and a large undescribed print of a sea-monster, by Girolamo Bianchini, of Perugia, a place not usually associated with this branch of art. There are some good specimens of the earlier prints of Ugo da Carpi after Raphael, Parmegiano, and Peruzzi; but here, and, indeed, in the "chiaroscuro" woodcuts generally, the existing collection will not have been supplemented to so important a degree as in some other branches.

Enough has been said to convey some idea of the excellence and completeness of the collection formed by Mr. Mitchell, and generously presented by him to the nation. The difficulty of classifying and distributing so large a mass of prints necessarily causes some delay in incorporating them with the existing collection; it is hoped, however, that before very long they may be made available to students.

CAMPBELL DODGSON.

OBITUARY.

MR. H. G. HINE.

STRANGELY little notice, considering the artistic importance of the subject, has been taken of the death of Mr. Hine, the eminent artist in water-colours, vice-president of the Institute, who died a fortnight ago, aged eighty-three years. The explanation, I fear, of the scanty comment his death has evoked is to be sought in the fact that the mass of that public which concerns itself with art at all is occupied chiefly with such art as exhibits an easy piquancy of treatment or an obvious interest of subject. Mr. Hine's did neither; yet the best-equipped critics have long done justice to the steady perfection with which Mr. Hine dealt with those themes of serene weather upon "the billows of the Downs," which—superlatively though they were executed by him—he, with a hankering sometimes after other compositions and other effects, declined to consider his speciality. Yet a speciality, of course, they were: those visions of turquoise or of opal sky, and of grey gold or of embrowned gold turf, with their long, restful sweeps and subtle curves, their luminous shadows, their points or spaces of light, with the shepherd and his flock on the ascending hill side, with the ancient thorn tree bent by the west wind of many an autumn. Singularly unlike the work of strange refinement and unsurpassed subtlety which it was his wont to produce, was Mr. Hine himself, with his sturdy and sailor-like personality. Yet the character of the man was, in truth, not less admirable than the artistic finesse of his work. He found his true path somewhat late in life. His genius came to him almost as tardily, but then, perhaps, almost as powerfully, as did David Cox's. He was long past fifty when—with a charm of composition not less certain than Copley Fielding's,

and with the genius of a far finer and fuller colourist—he began to do justice to the Downs, amid whose generally unconsidered scenery it had been his fortune to be born.

F. W.

WE have also to record the death of Mr. Robert Bell, the veteran sculptor, who has died at Kensington in his eighty-fifth year. He was the author of the Wellington Memorial in the Guildhall, of the Guards' Memorial in Waterloo-place, and of the group emblematic of America that forms part of the Albert Memorial.

NOTES ON ART AND ARCHAEOLOGY.

THE exhibitions to open next week include: the thirty-first annual exhibition of cabinet pictures by British and foreign artists, at Mr. Thomas McLean's Gallery; the annual spring exhibition of English and continental pictures (including Mr. Peter Graham's "Moorland and Mist"), at Messrs. Arthur Tooth & Sons' Galleries—both in the Haymarket; and two collections at the Fine Art Society's in New Bond-street—some of Sir John Tenniel's drawings for his *Punch* cartoons; and sketches in Tunis, Algeria, and Tangiers, by Mr. Ernest George.

THE fifteenth Easter exhibition at the St. Jude's Schools, Whitechapel, will be opened on Tuesday next, at 4.30 p.m., with an address by Mr. A. J. Mundella; and will remain open until April 21, Sundays included. The collection comprises a Munkacsy which is believed never to have been exhibited in England, and Rossetti's "Mariana," besides examples of Sir Frederick Leighton, Mr. G. F. Watts, Mr. Alma Tadema, Prof. H. Herkomer, Mr. Briton Riviere, Fred Walker, &c.

ON the recommendation of the Académie des Inscriptions, the Abbé Duchesne has been appointed to succeed M. Geffroy as director of the French School at Rome.

WE have recently received the fourth quarterly report of the *American Journal of Archaeology* for 1894 (Kegan Paul & Co.), which contains several articles of importance. Mr. Richard Norton describes, with the help of a plate, a silver mirror-case, inlaid with gold, which is preserved in the National Museum at Athens. The whole central portion is filled with very graceful geometric patterns; while round the rim are represented the Labours of Hercules and a Bacchanalian scene. From various indications, Mr. Norton concludes that it was made by an artist working in Egypt under strong Hellenic influence a century or so before our era. The second article—on "The Possibility of assigning a Date to the Santorini Vases"—may be commended to the notice of Mr. Cecùl Torr. It is written by Mr. Henry S. Washington, who describes himself as "a geologist who has spent considerable time during the last few years in Greece in connexion with the American School of Classical Studies." As is well-known, the peculiar pottery found at Santorin or Thera has been usually assigned to about 2000 B.C., on the strength of certain geological arguments brought forward by M. Fouqué (*Santorin et ses Eruptions*, Paris, 1879). Mr. Washington here subjects these arguments to a very minute examination, with the object of showing that nothing whatever can be inferred with regard to the date of the great volcanic eruption, nor again with regard to the subsequent elevation of the surface. He goes so far as to maintain that geology is at present totally unable to solve the problems that are involved. On the other hand, he admits the validity of M. Fouqué's reasoning, from microscopical analysis, that the pottery must have been made in Santorin itself. Next

follows an article by Prof. Allan Marquand, of Princeton, in which he argues, as against Semper and others, that no certain evidence for the chronological sequence of Greek temples can be derived solely from a study of their architectural proportions. In particular, he examines the so-called "norms" of the series of five hexastyle Doric temples at Selinous, according to the measurements recorded by Hittorff. Mr. Myron R. Sanford has a paper on the Faun or Satyr of the Praxitelean type, which was discovered at Rome a year or two ago in the course of excavations on the Quirinal. He gives three photographs of it, and (for comparison) one of the Lucullus Faun, in the Vatican. Among the minor articles, we may mention Prof. Halbherr's report of his archaeological expedition to Crete, under the auspices of the American Institute, during the summer of 1894; an obituary notice of the Commendatore G. B. de Rossi, by Prof. A. L. Frothingham, who knew him well; an account of the foundation of an American school of architecture at Rome, under the charge of Mr. Austin W. Lord; and the fullest summary that we have read in English of the results of the French excavations at Delphi. We may add that this part completes the ninth annual volume of the *Journal*.

THE STAGE.

MR. BERNARD SHAW'S "Candida," a domestic play in three acts—which is shortly to be produced by Mr. Richard Mansfield at the Fifth Avenue Theatre, New York—was to be performed, for copyright purposes, at South Shields on Saturday of this week by members of the "Arms and the Man" company.

MR. CHARLES HANNAN'S play, "A Fragment," in which Mr. H. B. Irving appeared upon its production at Glasgow last December, will be published shortly by Messrs. Samuel French.

MUSIC.

MR. HENSCHEL'S "Stabat Mater," written for the last Birmingham Festival, was performed for the first time in London at the Albert Hall last Thursday week, under the direction of Sir J. Barnby. The solo parts were efficiently rendered by Mrs. Henschel, Miss Hilda Wilson, Mr. E. Lloyd, and the composer himself. The music is scholarly, and often highly effective. Mr. Henschel's skill in writing and experience in singing will always ensure a good work from his pen; but it is not in mortals to command inspiration.

HERR EMIL SAUER was again pianist at the Monday Popular Concert. He performed Schubert's Fantasia in C (Op. 15), and displayed, as usual, wonderful command of the keyboard. The reading of the music, however, was cold, and the coldness arose from his bravura style of rendering. It is impossible to interpret a great work worthily with the effect on the public before one's eyes; and from the latter Herr Sauer seems seldom, if ever, free. The Brahms' Trio in B (Op. 8, revised version) was interpreted by Messrs. Sauer, Joachim, and P. Ludwig. The pianoforte playing was fine, but often too loud. Mlle. Sylvia Rita sang some light songs: her voice is of good quality, and her style excellent. Herr Joachim played several short solos.

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"Plus fu jaunes que pié d'escoufle"—

comes in and salutes the king "as a good son of holy mother Church," and begins his harangue thinking he is going to have it all his own way. But Richard will not hear of peace unless the French king gives back everything he has taken; and on the Cardinal hinting that that is more than can be expected, Richard bids him tell Philip that in that case he will never make peace so long as he can mount a horse:

"'Allez donc a Dieu!' dist li reis,
'Quer ja autrement n'avendra
Ne ja en pais ne la tendra
Tant com puisse en cheval monter;
Itant li poez bien conter.'"

(Vv. 11494-8.)

The Cardinal then tries another tack, and appeals to Richard as a crusader:

"'Ha! sire,' dist li chardonal,
'Tant est cest granz pechiez et mals
Qu'entre vos deus a si grant guerre!
Perdue en iert la seinte terre
De Jerusalem, se l'esi dure.'"

(Vv. 11499-503.)

But Richard retorts that if his own dominions had been left undisturbed by the king of France he might have remained in Syria and have made a clean sweep of the Saracens:

"'Se l'om m'eüst laissié
Ma terre en pais quite tenir,
Qu'il ne m'en esteüst venir,
Tote la terre as Suliens
Fust nete et quite des paiens.'"

(Vv. 11512-16.)

Having failed in his efforts to induce Richard to make peace or even consent to a truce on the terms proposed, the Cardinal proceeds to demand, on behalf of the Pope, the surrender of the Bishop of Beauvais, who had been taken prisoner while in arms against the English king—"it is not right, he says, "to keep the holy man in prison":

"'Si est torz de tenir tel homme
Qui est et enoiz et sacrez.'"

At this demand Richard breaks out into fury: the bishop, he cries, was not taken prisoner as bishop, but as an armed knight; and as to the Pope, who had turned a deaf ear to all his appeals when he was himself a prisoner, he had half a mind to send him back his Cardinal in such a plight as would serve to remind him of the King of England:

"'Par mon chief! cins est dessacrez,
Dist li reis, 'e faus cretiens!
Ne vous creirei i mès de riens.
Ne fu pas comme aveques pris
Mès comme chevalier de pris,
Toz armez, le hielme laciez.'"

'Certes, s'os ne fussiez messaiges,
Ja garant ne vos i fust Romme
Que vos n'en portassiez tel somme
Qu'os mostrassiez a l'apostoire
Por avoir mes faiz en memoire!'"

(Vv. 11590 foll.)

Finally losing all self-control, he drives the Cardinal out with a torrent of abuse, warning him never to let him set eyes on him again:

"'Fuez de ci, dant traïtor,
Mentieres, trichieres e fals
E d'iglies simonials!
Gardez que en champ ne en veie
Jamès devant mei ne vos veie!'"

(Vv. 11618-22.)

Then half beside himself with rage Richard goes out and shuts himself up in his room, fuming and furious "like a wounded wild-boar"; while the Cardinal returns to the king of France and complains of Richard's violence, describing how, when he demanded the release of the bishop, Richard glared at him and turned fiery red with fury, so that he expected every minute the king would fly at him!

"'Li legaz s'en parti ilors,
Quer tart li fu que il fust hors.'"

Al rei dist: 'N'est past debonaire
Cist reis ou vos avez affaire,
N'est pas aigneals, bien le veons,
Eins est plus fiers que uns lions . . .
Quant de l'avesque le requis
De Bealveis . . .

m'esgarda en sorcillant
Et rogi plus que fu ardent,
Si que ge ne gardoe l'ore
Ne mais que il me cornust sore!'"

(Vv. 11623 foll.)

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"'Et il li eurent tote veie
Vestuz ses petiz dras realz.
Chivalier fu petiz et bealz.
Li helt home qui lai enz érent
Entre els al mostier le portèrent.'"

Quant il fu enoiz e sacrez
E li services fu finez,
Si ne se voldrent pas attendre
A l'enfant qui trop esteit tendre
Li chevalier, einz le portèrent
En lor braz cil qui lai enz érent . . .
Des qu'en la chambre le portèrent.
Ses reals dras la li ostèrent
Qui trop pesèrent, e bien firent:
D'autres garnemenz le vestirent."

(Vv. 15322 foll.)

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"'Trop nos vunt barbant de préa;'"

as for himself, he had taken prisoner in his time five hundred knights, whose arms and chargers he had kept; and if on that account he was to be denied the Kingdom of Heaven, then there was no help for it, for he could not give them back. Later on the old man—he was nearly eighty—astonishes his attendant by expressing a strong desire to sing: he had not felt such a longing to sing for years past, he says, as he had been feeling for the last three days. His companion encourages him to indulge his fancy, in the hope (apparently) that it might bring back his appetite.

"'Sire chantez,
Por amor Deu, si vos poez
En ce metre peine ne cure.
Si se conforterent nature
Dedenz vos; ce serreit bien fêt:
Si vos en revendreit le hêt.
Se Deu pleist, ce serreit mestier;
S'avriez talent de mangier.'"

(Vv. 18539-46.)

With the capriciousness of a sick man, however, the old earl declines, for fear those around him should think he had taken leave of his senses. He makes one of his daughters sing to him instead, and when she breaks down he rates her and prompts her with the words. The very simplicity of the description enhances the vividness of the scene. In the following passage we get another glimpse into the sickroom just before the end of all: the old man is lying motionless with his face to the wall; his son enters and, thinking him asleep, hushes the attendants, but the Marshal rouses himself and asks who is there, and complains that he cannot sleep; then he turns over once more and the death-agony begins:

“Quant li filz et les autres genz
Entrèrent devant lui leienz,
Si s'ert li cuens si atorné
Que devers le mur s'ert torné.
En pès se geseit quelement.
Il quidèrent veralement,
Por le repos, qu'il se dormist;
E li genvles Marechal dist:
'Por Deu! tesiez vos de parler,
Lessez mon seigneur reposer.'
Je ne sai si les entendî,
Mès neperquant il s'esperî,
Lors si demanda: 'Dites mei
Qui est chalez?'—'Ge sui, par fei;
Johans d'Erlée sui,' dist il.
'Est ce Johans?'—'Bel sire, oïl.'
Il dist: 'Ne me puis endormir, . . .'
Por torner sei lors s'estendi.
Dementres qu'a ce entendî
Lors le pristrent sanz nul resort
Les granz espointes de la mort.”

(Vv. 18803 foll.)

Now that we are in possession of the complete text of the poem of William the Marshal, we are enabled to appreciate fully the great value of the discovery made by M. Paul Meyer. The editor himself ranks the work very high, setting it above every composition of a similar character, whether in verse or prose, anterior to Froissart. Whether we agree with this estimate or not, there can be no question that the poem is a document of the first importance, whether from a literary or an historical point of view. No future historian of the period can safely afford to neglect such a storehouse of information concerning not only the great events, but also the manners and customs, even to their minutest details, of the seventy-eight years (1141 to 1219) embraced by this remarkable work.

We offer our hearty congratulations to M. Paul Meyer on the completion of his task. Thanks to his untiring zeal and industry, the precious poem which he had the good fortune to rescue from oblivion, and which, it must be remembered, exists in one MS. only, is now placed beyond the reach of accident, and is given to the world in an edition which is a monument of his patience and critical ability. A glance at the facsimile page of the MS. prefixed to the present volume will give some idea of the difficulties of the task which M. Meyer has so successfully accomplished. Not the least puzzling part of it must have been the identification of some of the place names. Thus Torksey appears in the MS. as *cortesia* (v. 16238); Newark as *Ne vuerce* (v. 16201); Kingston as *Quingestone* (v. 17702); Reading as *Radigues* (v. 17943) and *Radigne* (v. 18912); Caversham as *Cavressan* (v. 18428); and so

on. Occasionally the scribe has substituted the wrong name altogether; thus he gives Winchester (*Winestre*) as the place of King John's burial instead of Worcester (*Wirecestre*), while *Lautron* is substituted for Chalus (*Chaslus*) in the account of King Richard's death.

Before concluding this notice, a word or two must be said about the glossary, which is of the highest value, not only as a help towards the understanding of the poem itself, but also as a contribution to the study of the *Langue d'Oïl* in its, to us perhaps on this side the Channel, most interesting form. M. Paul Meyer has spared no pains over this part of his work, as is evident from a cursory glance at such articles as *A*, which occupies a page to itself, or *Estre*. We ought to mention that a good deal of matter is included besides the glossary proper, there being lists of proverbs, peculiar oaths, and so on, as well as discussions as to the meaning of various phrases that occur in the poem. Some of the latter are exceedingly curious, and are met with here for the first time. We notice several references to the *New English Dictionary*, to which, as Dr. Murray can testify, M. Paul Meyer is a valued contributor.

PAGET TOYNBEE.

Life of Adam Smith. By John Rae.
(Macmillans.)

MANY Lives of Adam Smith have been written since that philosopher passed away in 1790; but this is the first that leaves the reader with any sense of completeness. When we reach the last page we feel that we have been brought by this biographer, as nearly as may be, to the end of attainable knowledge on the subject. A stray letter may yet be found, some items of family history ascertained,* and a coincidence or two pointed out; but the bulk of letters and notices, facts, myths, and falsehoods concerning Adam Smith as a person would seem to be bound safe together in this volume for all time.

The biographer presents the results of his long and exhaustive researches without any trappings or rhetoric; and, though sometimes drawn into an argument by the needs of the case, he keeps rigidly within his limits; he is biographer, not commentator. He begins with the birth and ends with the death of his hero. He gives few or no general estimates, leaving, as he may rightfully do, every reader of his hero's books to make his own estimates for himself.

Adam Smith was born in 1776 in the "langtoon" of Kirkcaldy in Fifeshire; and, after attending the grammar school there, soon to be associated with Carlyle and Irving, went to Glasgow College, and thence to Oxford, with a Snell exhibition at Balliol. At Oxford he remained six years, 1740 to 1746; and Mr. Rae is the first to give us a clear idea of his life there. He stayed up even in the long vacation, because the journey to Scotland was long and costly. He learned little from Oxford teachers. Every one knows his emphatic condemnation of them.

* See the correspondence printed in the *Scotsman* for March 20, 21, and 22.

Yet he seems to have taken his bachelor's degree; and his long residence in term and out of term enabled him to follow his own lines of reading:

"Balliol was not then a reading college, as it is now. A claim is set up in behalf of some of the other Oxford colleges that they kept the lamp of learning lit even in the darkest days of last century; but Balliol is not one of them. It was chiefly known in that age for the violence of its Jacobite opinions" (p. 22), reduced to practice in occasional riots.

But the Balliol library was more accessible than the Bodleian; and Adam Smith used it freely, to advance his knowledge of classical literature in particular. He had laid aside for the time the preference he had shown in Glasgow for mathematics.

"Except for the great resource of study, his life at Oxford," writes his biographer, "seems not to have been a very happy one" (p. 24). The hard study and the Oxford climate injured his health. Bishop Berkeley's tar water was tried in vain for lassitude and scurvy. But this illness was only one of his miseries at Oxford. Balliol was then an *injusta noverca* to her Scotch undergraduates. In a letter to the Glasgow Senatus in 1744 the Snell exhibitors petitioned for redress of grievances. A few years later the Master of Balliol, Dr. Leigh, professed to discover that they wanted to be transferred to some other college because they had "a total dislike to Balliol." Balliol in 1776 proposed to transfer them to Hertford; but the proposal was declined. It is significant that Adam Smith made no lasting friendship at Oxford, except with Douglas, afterwards Bishop of Salisbury.

On the next stages of his life his biographer throws all the newest lights. If David Laing is right, Adam Smith's first published work was an edition (in 1748) of the Poems of Hamilton of Bangour, author of "The Braes of Yarrow." It has, of course, been long known that his first lectures were on literature, and were delivered in Edinburgh (1748-9); but in this connexion Mr. Rae is able to bring out, more skilfully than had been done before, the proofs that Adam Smith was neither plagiarist nor in fear of plagiarists (pp. 33, 203, 215, &c.). The philosopher was no poet himself, though he once wrote verses; and as a critic he is not always admirable. We can hardly, however, feel quite sure that he was guilty of the extraordinary *dicta* on poetry and poets reported in the *Bee Magazine* of 1791 (see Rae, chapter xxv.).

Adam Smith became professor at Glasgow in 1751, and remained there till 1763. No one could have been more diligent in the business of the chair and of the college. Mr. Rae brings the whole scene excellently before the mind's eye. He shows us how Adam Smith played his part as a citizen of a rising city: how he learned from the West India merchants and the manufacturers, how he helped Foulis and James Watt, in how many debating clubs of Edinburgh and Glasgow he was indispensable. Adam Smith was "quæstor" or treasurer of the college, and did more than his share of work for it. But he found time to write the *Moral Sentiments* (1759), and made himself known to the greater

world. Charles Townshend tempted him away from the university in 1763 to go abroad as tutor to the young Buccleuch, with £300 salary for the two and a half years of travel and £300 of pension for life thereafter. His income at Glasgow had been less than £200. Though notoriously absent-minded, he seems to have proved an excellent "guide, philosopher, and friend" to the young man. For his own part he saw the world under excellent auspices, made many useful acquaintances in Paris and elsewhere, and bent his thoughts all the better to the writing of his *Wealth of Nations*. Begun in France, the book was finished, after about twelve years' labour, in 1776. His contemporaries were not certain that his earlier book was not the better; but the world has long ago made up its mind on the question, and but for the *Wealth of Nations* there would have been no call for a Life of Adam Smith on the scale of the biography before us. Mr. Rae gives good reasons (pp. 294 and 320, 321) for thinking that Lord North borrowed four new taxes (on man-servants, goods sold by auction, houses, and malt) from Adam Smith's book, and suggests that in all probability the author owed to that minister his appointment to a Commissionership of Customs in Edinburgh at £600 a year (January, 1778). The appointment was no sinecure; and the philosopher, whose health was already failing, found neither strength nor leisure to write any more books, though, in his own pathetic words, he "meant to have done more," and hoped against hope for the strength and the leisure. In this respect his friend Hume was a contrast. Hume said on his death-bed that he found it hard to give Charon any good reason for refusing to step into his boat, having done all that he could reasonably have wished to do.

Adam Smith made Hume the burner of his manuscripts; Hume tried to make Adam Smith the publisher of his, or, at least, of one which he justly ranked among his best, the Dialogues on Natural Religion. The persistent refusal of Adam Smith to have anything to do with the Dialogues is ascribed by Mr. Rae partly to worldly prudence. But it may be supposed that Adam Smith disliked the task because he disagreed with the conclusions of the book, and yet was debarred by the circumstances from refutation of them. One of the very few criticisms that occur to a reader on Mr. Rae's treatment of his materials relates to the correspondence of Smith and Hume. It is hard to see why the letter of 12th Dec., 1763, is not given complete, as it is by MacCulloch in the facsimile attached to his separate Life of Adam Smith. The omitted portion throws some light on his relation to French writers.

The want of a portrait is a more serious matter. But it is fortunately not beyond remedy, as new editions may be surely expected. The book will reap the gratitude of all who have ever tried to realise to themselves the living personality of one who persuaded one generation and governed the next. Adam Smith was an independent thinker: he owed most to his native teachers, and the foundations on which he built were Scotch and not

French. He was a strong character, making up his own mind, known to be wise as well as learned, and consulted by students, pupils, colleagues, friends, philanthropists, and statesmen. He put his heart as well as his head into his work. He was devoted to his mother and to his friends, especially to Hume. His pleasures were simple, but he was no hermit. He was true to himself and thorough in his work. He was candid and just and generous. Such is the impression we get from his latest biographer; and we may accept it the more confidently because Mr. Rae has a full share of the candour and impartiality of his author.

JAMES BONAR.

Poems Dramatic and Lyrical. By Lord De Tabley. Second Series. (John Lane.)

IN the same pretty binding, diapered with rose petals, gold on green, which formed so appropriate a coat to the first series of Lord de Tabley's *Poems Dramatic and Lyrical*, the poet now presents us with another volume, which is full of verse as majestic and finely coloured as any he has published before. There is no sign of falling off in the power of his fancy, or in his command of an unusually rich vocabulary; his themes are as high and his treatment of them as lofty as ever; nor is there any change in other things. Enthusiastic still in his devotion to classic song, keen as ever in his observation of nature, comparatively ill at ease and infelicitous when he sings of more common and daily matters, his work from first to last bears the impress of a refined and original mind, which follows its own ideal without regard to the shifting tastes and fashions of the day.

One only of these pieces has been published before—"Orpheus in Hades"—now reprinted from the *Fortnightly Review*, and one of the finest he has written; but besides this there are two others, which, if not quite so good, at least deserve a place on the same line. These are "Circe" and "The Death of Phaëthon." Though the "Circe" is more lyrical in measure, being irregular and broken like a chorus, "Orpheus in Hades" is perhaps more remarkable as a mere feat of song. It is in blank verse which keeps a stateliness throughout, but is so varied in cadence, swells and falls so flexibly in response to the inner emotion, and is sustained at so high a pitch of passion, that one is scarcely conscious of any metrical limit. Nothing in the poem is finer than the opening of the invocation to Proserpine.

"Queen, thou shalt hearken by the breath and fragrance

Of those old lawns at Enna: by the gales
That woke the drooping alster-violets,
And mingled all the sward with musky thyme:
By the trembling iris, by the speckled eye-bright,
By the zoned orchis like a purple bee,
By the rich mountain-tulip's splendid wings
Dropt like a flame-tuft on the shelving crag:
By the grey headland o'er the crescent bay:
By the faint ripple of the island foam:
By the sails that swept so proudly up the sea,
By the stern galleys, pulsing golden oars,
By every tuneful wind and wasted wave,
By virgin innocence and vestal tears,
And by thine own immortal maidenhood:—
Ah, by remembrances of those asphodels—
The lily of the Elysian heroes' rest—
The asphodels flung groundward in dismay

From thy faint trembling hands and fingers pure,
What time the sudden chariot and wild steeds
Rolled as a whirlwind, rushing up behind,
While on thy bare and ivory shoulder came
Their breathing like the bellows of a forge—
And he, the demon lover, from the car
Stept as a cloud of gloom, and in his folds
Wrapt thee, and night closed on thy radiant eyes."

In "Circe" there is more exuberance of fancy, more of that rich confusion of jewel colour, caught perhaps from Keats, but made his own in many well-remembered passages of former poems. The whole poem is almost cloyed with deadly sweets; and it is difficult to tell which is the finest, the description of the witch herself—

"Lovelier than all paradise,

A drop of God's own dew,
Distilled into a rainbow from blue ice
Where falcon never flew"—

or of her shrine of Love—"a charnel masked with rose"—where

"Beneath the altar floors
The poisoned adder waits.
Behind the agate doors
And round the burnished gates
The mighty pythons coil";

or of her dead lovers—

"Beyond thy way

Into a deeper day,
Past, unremembered wrecks of vain desire,
And broken lutes of passion's golden lyre:
Thy might is ended where the grave begins,
And thy innocuous spells
Fall by the margin of the sea of sins,
Done with as empty shells."

The word "lutes" seems to be a misprint. Such extracts, however, give but an imperfect notion of the beauty of the poem as a whole, and "The Death of Phaëthon" is perhaps still harder to quote from than "Circe." This poem, perhaps all of them, might be strengthened by judicious curtailment; but it is very strong as it is, and the fury of the wild ride and the shock of the catastrophe are well balanced by the lovely lament for the hapless charioteer with which it concludes:

"Be merciful, ye flowers, and cover him:
Be silent, birds and bees: gray fountains weep;
Let his fair sisters come with wild lament,
And in their fresh hands bring the cypress bough,
And let the dirge begin. Thou shalt be mourned,
More than Idalia mourned her shepherd lost.
And softly on thy arm shall fall the tear
Of kindred maidens. They shall wrap thy limbs
In costly cerements, as a monarch's son,
And hide thy ashes in a marble tomb,
And give thee yearly rites and garlands due
As, in the train of each revolving spring,
The sad day lives again; and men shall tell
Thy story through the never-ending years."

These are perhaps the simplest lines in the volume, but they are also some of the most beautiful, and serve to show that the charm of Lord de Tabley's muse is independent of those rich ornaments with which he loves to decorate her.

Next, if not in its different way equal to these fine semi-lyrical narratives, is the closing poem of "The Wine of Life." In this we find the poet's creed and inspiration. His heart, at least his literary heart, is not in the century in which he lives. There he finds little to sing about except disappointment, the falseness of love, the uncertainty of fate; only in the beauty of Nature does the present day seem to afford pleasure or solace to his muse. From the "rabble

din" of the present his spirit flies for rest to that "rich tract" of classical literature where he can still hear the flute of Pan—see heroes "stride mist-like through the asphodel."

"A broad cup brimmed with mighty red
These silent years to us assign;
From old Galilean vineyards shed,
The Roman sends the Teuton wine.
Old Fauna have breathed against the grapes,
Old-world aromas haunt the bowl;
Still music of forgotten shapes,
Dim pathos of a Pagan soul.
Then from those dark and glimmering lands,
From altars decked with ivy trail,
Old Flaccus reaches out his hands
And bids the wild barbarian hail."

If this were Lord de Tabley's first volume, some of the smaller lyrics would deserve attention; but, with the exception perhaps of the fine sonnet on "Roland at Roncesvalles," there is little which rises near to the level of the poems already dealt with. In the crowd of the young poets of the day there are many who can excel Lord de Tabley in the nimbler dexterities of versification; but he may well be content, for he is one of the very few who still can build the lofty line.

COSMO MONKHOUSE.

The Defence of Plevna. By William V. Herbert. (Longmans.)

Those who believe in the "pride, pomp, and circumstance of glorious war" should read this book. Special correspondents too often see only the ornamental fringe of a campaign; Mr. Herbert, being an actual combatant, has beheld enough of horrors to be a peace-man for life. He entirely agrees with Lowell:

"Ez fer war, I call it murder—
There you hev it plain and flat;
I don't want to go no furdur
Than my Testymint fer that."

That he was not singular in regarding emperors, courtiers, and politicians as responsible for the unspeakable atrocities of the Russo-Turkish campaign, there is abundant evidence in his book. After the third battle of Plevna one mutilation too ghastly for words made a German surgeon exclaim: "Such a sight one ought to show to the kings and emperors!" And, again, the scene in the streets of Plevna on the night of September 12: "What a babel of tongues! Men praying, lamenting, cursing their rulers for having laid them low, in Russian, Roumanian, Turkish, Arabic, Circassian, snatches of Bulgarian, French, unknown dialects." After thirty hours of continual slaughter—the third battle of Plevna—Ghazi Osman Pasha inflicted on the Russians the severest defeat they have sustained since Frederick the Great's victory at Zorndorf.

It is impossible to praise too highly Osman Pasha's genius for war. With his single corps he held in check for four and a half months one of the largest armies the world has ever seen. He surrendered at length, but only to hunger.

In round numbers, the Russians invested Plevna with 250,000 men (inclusive of Roumanians) and 700 guns, while Osman Pasha defended Plevna with 60,000 men and 100 guns. The taking of Plevna

(according to Mr. Herbert) could not have cost the Russians less than 55,000, the Roumanians 10,000, and the Turks 30,000. Including the non-combatants, the total cost of the fight for Plevna did not fall far short of 100,000 men. The defence lasted 143 days, and, to quote an impartial authority (Alexander II.), was "one of the finest things in military history."

It is more than doubtful whether the genius of Todleben would have saved the Russians, had it not been for the timely aid of the Roumanians. "Come to our aid. Cross the Danube when you like, how you like, under what conditions you like, but come quickly to our aid. The Turks are annihilating us. The Christian cause is lost." Such was the telegram despatched by the Russian commander-in-chief, the Grand Duke Nicholas, to Prince Charles of Roumania after the second battle of Plevna (July 30.)

Mr. Herbert tells us much that is new about the great Turkish commander—of his violent dislike of foreigners, of his humanity to the Bulgarians, of his intense devotion to the Mahommedan religion, of his obstinate refusal to recognise the possibility of defeat, of his reluctance to take physical exercise himself, of his familiarity with no language but Turkish, of his eloquence, notably shown in his letter to the Grand Duke Nicholas of November 12. Osman, like another great commander, while trusting in God and in the Prophet, kept his powder dry; unfortunately he had to struggle not only against overwhelming odds, but against Petticoat-Pasha supervision at Stamboul. We have a sketch of him on the night before the final sortie, with features drawn and careworn, the cheeks hollow, and deep lines on the forehead. He responded to Mr. Herbert's salute with "that peculiar nod of his which was more a frown than a greeting." The Turkish residents of Plevna were determined to accompany Osman in his retreat. Osman at first peremptorily refused to accede to this request. He saw that this would be forging a chain for his fighting men. Finally, however, his feelings as a man and a co-religionist got the better of his judgment as a general. He consented to hampering his army with a train of at least 500 families.

"What a hideous mockery it is that to obey the dictates of humanity should constitute an offence against an exact science [*i.e.*, strategy], which was undoubtedly the case in this instance; for had not the army been fettered by that cumbersome burden, it is quite possible that the sortie might have succeeded."

The badly wounded he had to leave behind. Calling together the priests and the elders of the Bulgarian community, the Mushir (Osman) took their oaths on the Bible and the crucifix that no outrage should be committed on the inmates of the hospital. The oath was taken and violated. After the surrender almost all the Turkish sick and wounded were butchered by the Bulgarians.

This is a most valuable book. Of the 488 pages of which it consists we could ill dispense with any, certainly not with those devoted to the author's "ideals of perfect womanhood," the Jewess of nineteen of

Widdin, and the Turkish girl of seventeen of Plevna. Of the fate of the Jewess the author is ignorant. His farewell interview with the fair Turk is described with a graphic touch that reminds us of *Vanity Fair*. "Amelia was praying for George, who was lying on his face, dead, with a bullet through his heart." In this case it was not the captain, but his sweetheart, whom a Russian shell sent to her last account. But to return to our muttons, for this is neither a work of fiction nor a Pepsy's Diary. Mr. Herbert gives us an immense amount of detail, which we not only have seen nowhere else, but which probably none but he could have told us. He feels nothing but admiration for the regular troops of the Ottoman Army. From the first battle on July 20 to the last awful sortie their behaviour was "beyond praise." Of the Circassians his opinion is very different. He wishes they had never formed part of the Turkish Army, "associating, as they did, brave, honest, and disciplined soldiers with a name that stinks in the nostrils of newspaper readers; for it was they who gave rise to the Bashi-Bazouk *canards*."

Mr. Herbert is a transparently truthful witness. He is also a good-natured critic. His references to the free and independent Bulgaria, the outcome of the Fall of Plevna, are kindly and sensible. His allusions to his Roumanian opponents and their king are invariably sympathetic. His judgments on the Russian commanders, notably those great contrasts Todleben and Skobelev, are generous and appreciative. On all points relating to the defence of Plevna—whether on the marvellous quick-firing of the Turks or on their civil administration of the town during the siege—we accept his evidence without any reservation. Mr. Herbert is a fair-minded soldier, who records without exaggeration or venom the course of events in which he played so honourable a part. But when Mr. Herbert travels beyond the circle of the investing armies, he no longer speaks with the weight of an eye-witness. His Notes are always interesting, and sometimes valuable; but they must be treated rather as *obiter dicta* than as considered judgments. We refer especially to his far too favourable estimate of Suleiman Pasha.

Whenever Mr. Herbert refers to this now discredited person he refers to him as an honourable man. He writes of his "heroic onslaughts on the Shipka Pass," and of his "magnificent, useless bravery." For Mehemed Ali he makes no such excuses; Mehemed is only a "cunctator" in its worst meaning—a mere sluggard. It would be out of place to discuss here Mehemed Ali's campaign on the Lom; suffice it to say that we differ from Mr. Herbert in the comparison he draws between Mehemed Ali and Suleiman. On the close of the war Suleiman was tried by court-martial and found guilty after a fair and patient hearing. Mr. Herbert will pardon us if we elect to stand by the finding of the court-martial. That Suleiman Pasha was personally brave no one denies, but that he was a corrupt and designing traitor few (but Mr. Herbert) would deny. We appre-

ciate so highly Mr. Herbert's judgment on things Turkish that we do not think it right to pass over in silence his attempt to whitewash Suleiman Pasha.

We have said enough to show that Mr. Herbert's *Defence of Plevna* can be highly recommended, and on many grounds: it has valuable plans. No library dealing with Russian, Roumanian, or Turkish history will be complete without it.

J. G. C. MINCHIN.

Memoirs of an Author. By Percy Fitzgerald. (Bentley.)

Nobody, as readers of *Pickwick* will remember, is "fat or old in Ba-ath." But in less favoured localities I fear it must be owned that many persons—setting obesity aside—are no longer young; and to us oldsters this book of *Memoirs* is of undeniable interest. For Mr. Fitzgerald, living the literary life during upwards of forty years, and writing apace the while, has mingled, more or less familiarly, with many men of note, and especially with men who, without being of note for all time, yet had their little day of fame or notoriety. Of these, the great men and the lesser men, he has something, if not always much, to say—something, at least, that brings back to the memory figures once known, incidents well-nigh forgotten, page upon page from the lesser literary chronicles of the last half of this century. So as one reads, if only one is old enough, the book seems like a sort of evocation of the past. Theresa Yelverton and her wrongs, the Counts d'Albanie, with their Stuart features and shadowy claims to royalty, Mrs. Boucicault winning all hearts in her fresh young beauty as the Colleen Bawn—I felt, turning over the pages of this book, as if I were among ghosts.

Is it a book that can have an equal interest for those who, fortunately perhaps for themselves, have not lived long enough to gather a hoard of personal memories? That may, perhaps, be doubted.

"This book," says Mr. Fitzgerald, "I think will be found to differ from others of the same pattern, which usually supply anecdotes, recollections, 'good stories,' &c., of well-known personages. I have always thought that 'impressions,' as they may be called—that is, the general idea of a person or situation which has been left on our minds—are more effective than mere description of incidents and details."

So Mr. Fitzgerald gives us his "impressions" of the men and women with whom he has rubbed shoulders during his busy life, tells us what he thought of them, how they treated him: sketches them, as one may say, from his own personal point of view—magnifying Dickens, belittling Thackeray, dwelling lingeringly and affectionately on the portrait of that "harbiter of cove," John Forster, and so down the scale to the lesser persons who may interest because we knew them, or knew of them, but whose interest has passed with their own generation. Of course portrait work of this kind may rise, under the hand of a master like Carlyle, to the dignity of great art. Mr. Fitzgerald's art is at least kindly and genial. He is pleasantly satisfied with

himself and his craft; and as the world, in his view, has treated him, so in turn does he treat the world of the past.

Perhaps he is happiest in his references to the stage. "Don't you like the play?" said Thackeray to a friend. "I like a good play," was the dubious reply. "Oh, get out!" rejoined Thackeray. "You don't even understand what I mean!" Mr. Fitzgerald would have answered the question without any doubt at all. He clearly loves the play.

"Speaking for myself," he says, "I must confess that no compartment of the memory supplies such fruitful and enjoyable images as that in which recollections of the old players are stored away. As I walk the streets I find myself often smiling with sympathy as I call up Buckstone and Compton, with their most expressive faces, and in some droll situation. Without them the past would have been but half complete. . . . Here, for the pleasure of the thing, I am tempted to supply a few sketches—well coloured as I may consider them, because they are drawn with sympathy and fondness—of these merry pleasant caterers for public enjoyment. There is many an old playgoer who will read them with pleasure, because suggesting some welcome forgotten association."

Aye, so it is. As Mr. Fitzgerald names them, the old figures rise once more, strut again their little hour upon the boards. How well one remembers Miss Lee and her admirable impersonation of Dickens' Joe; and Miss Litton, I can see her as Rosalind now. Are they alive and acting at the present moment, I wonder, or gone with the snows of yester year? To Robson, whose art was of a peculiarly daring and original kind, Mr. Fitzgerald, in my humble opinion, does scant justice. But in the parallel he draws between M. Got and Charles Mathews I can follow him most pleasurably. How admirably the great Frenchman impersonated Balzac's Mercadet; how superb he was in the scene with his future son-in-law when deliverance flashes in upon his ruin! I saw Charles Mathews in the same part, the Affable Hawk of "The Game of Speculation"—a sad performance, in some sense, for the actor was evidently a wreck of his former self; and yet, through physical decay, a great artist still. To the same year as M. Got's performance of Mercadet, the disastrous war year of 1870, belong the performances in London of the brilliant old Mme. Déjazet. Most true it is, as Mr. Fitzgerald says, that she impersonated the gay youth of the old régime with "extraordinary spirit and vivacity." But something more delicate and infinitely touching, something to take away as a dainty memory, something with the inimitable quality of a piece of rare china—was the old woman's singing of the Lisette of Béranger.

Naturally there are opinions of Mr. Fitzgerald which one might dispute. To Robson, for instance, as I have already said, he scarce, in my judgment, does sufficient honour. So again I should hesitate to endorse the view that Frank Holl's art would "scarcely go down now," and that his pictures were "hard and uninteresting," or that "Millais, Fildes, and others now famous"—including, I suppose, Walker and Pinwell—when "illustrating magazine stories," did so "not with very brilliant results"; or that the

"cartoon in *Punch*" is the "weak place in that lively periodical." These, however, are mere matters of opinion; but in matters of fact Mr. Fitzgerald's memory also, now and again, plays him false. Thus, one can scarcely say with truth that "it was not until Thackeray had launched the *Cornhill Magazine* that he [Anthony Trollope] found he possessed his mother's gift of storytelling, and obtained a genuine success with *Framly Parsonage*." Trollope had written several novels—*The Warden*, *Barchester Towers*, *The Three Clerks*, and more—before he wrote for Thackeray, and these novels had won a considerable measure of success. Is it true, again, to say that "there is some lack of skill in character-drawing on the part of our [modern] dramatists owing to their profuse and systematic borrowing from the French repertoire"? But there is one point on which I would utter a word of more serious remonstrance. Mr. Fitzgerald has written a book on *Pickwick*: nay, he occasionally essays to bend the bow of Ulysses, and wing a Pickwickian shaft himself. But when, ah! when did Sam Weller so far deviate into the commonplace, as to say to the Bath footman, "Sir, I think you're very pretty company"? Can it be that Mr. Fitzgerald is thinking of the occasion when Sam remarked to the young man in blue: "I like your conversation much. I think it's wery pretty?"

FRANK T. MARZIALS.

NEW NOVELS.

Under Sealed Orders. By Grant Allen. In 3 vols. (Chatto & Windus.)

The Majesty of Man. By "Alien." (Hutchinson.)

The Grey Monk. By T. W. Speight. In 3 vols. (Chatto & Windus.)

A Parson at Bay. By Harold Vallings. (Bentley.)

Young Ofeg's Ditties. By Ola Hansson. Translated from the Swedish by George Egerton. (John Lane.)

Castle Sombras. By H. Greenhough Smith. (Newnes.)

A King's Diary. By Percy White. "Cassell's Pocket Library." (Cassells.)

Old Brown's Cottages. By John Smith. (Fisher Unwin.)

It must be confessed that the opening chapters of Mr. Grant Allen's tale do not arouse any particular interest. The reader feels that he is under the dominion of a practised hand, though that hand is here dealing without enthusiasm or special "call" with certain of its familiar characters, among them being a talented girl who paints, a somewhat childish younger brother, an ordinary elderly woman (who in some of Mr. Allen's books appears as a mother and in others as an aunt), and an interesting man of mystery, who is other than he seems. Presently more young men and women come on the scene, and severally fall in love, the reader not being quite able to see why. But suddenly, when this point is reached, a startling incident opens. The chapters in which the man of mystery, Mr.

Hayward, *alias* various other names, and the younger brother, Owen Czalet, *alias* Sergius Selistoff, fish for each other in the swirling whirlpool are read with breathless interest; and thenceforward to the end there is plenty of excitement. As a tale of Russia and Russians written by an Englishman, the story is wonderfully realistic. Less realistic are Mr. Grant Allen's pictures of women. The three girls, Sacha, Ioné, and Blackbird, intended evidently for an exhaustive display of English girlhood, are too palpably objective. Mme. Mireff is better; but then she, as a Nihilist and a woman of fashion, is more suited to conventional treatment and more satisfactory under it.

There is much power as well as much originality in *The Majesty of Man*. The writer set herself the difficult task of weighing the purely spiritual life against the natural life, and of indicating where the most perfect existence lay. It is the condition represented by Browning's ideal: "Nor soul helps flesh more now than flesh helps soul." Two women stand as types—Sister Lilian, as the woman who has renounced all personal and merely bodily joys, and believes in celibacy and the yielding up of self to the service of others; and Dora, as the natural woman, full of personal human love, yet with mind and soul as pure and sweet as a child's. Between these two, as in life between the two forces, stands the man, Bret Montgomery, who has loved and married and lost the one, and has afterwards joined his life, as a brother's, with the other. Years pass, and the beautiful, loving wife turns up again, whereupon a fierce struggle takes place between the desire of the man's heart and the cold faith he has forced on himself. A freshness beyond the freshness of conception and treatment is given to the story by its Antipodean background. This also makes possible the delightful figure of Jim Smith, of the saw-mills in Pine Forest, whose heart was of purest gold, and who owned with a blush to having "heard the Bible read."

The Grey Monk is an ordinary story made up on a good old recipe. Take from a county family-tree one baronet, one wild son, one opportune ghost; take also an Italian beauty of plebeian birth, an adventurer, a maiden fair and young, a poor but honest lover, and a benevolently scheming old lady; mix after your own fashion, and serve in three volumes. You no sooner read in the first few pages that the baronet is proud of his family honour and prestige than you know that both are threatened. The wild son and the Italian beauty are, of course, the workers of mischief. Then comes the turn of the adventurer; but through the timely addition of the lover, honest though poor, the maiden fair, and the benevolent old lady, all in the end goes well. Mr. Speight arouses a real interest in his characters, and, of its kind, the story is a good one.

In a former book which the present writer had the pleasure of reviewing, Mr. Harold Vallings showed that he had the hand of a novelist. *A Parson at Bay* is another proof of the fact. His Parson

Brockenhart—or Parson Brokenheart, as his people by and by called him—is a very pathetic figure, with his sanguine temperament and breadth of hopefulness. He had need of his natural advantages; for fate dealt him as second wife, and second mother to his small fairy Charmian, a very brilliant, unsatisfactory little person, with whom another man was in love, and an aunt-in-law who set her whole heart on taking away from him that same golden-haired mite of four, Charmian. There are events in the book, of course, but for the most part it is a study of character: the parson's simple, hopeful, infinitely loving nature is pitted against the cleverness, shallowness, and social scheming of his wife. The secondary plot, which concerns Capt. Ulick Aubrey and the fisher-folk of Marsh-under-Cliff, is not exactly necessary or novel.

The translator of *Young Ofeg's Ditties* would have done better if she had allowed the "ditties" to speak for themselves in her excellent translation. The perfunctory introduction, in which she commends them to the English public, far overshoots the mark of English taste. We are told that Ola Hansson has "plumbed greater depths in the mysteries of human life than even the Ibsen, Björnson, or Strindberg problem-plays had led one to believe possible"; that "as poet, psychological novelist, masterly essayist, and individual critic, he is one of the most striking literary phenomena of the age—he is the incarnation of the nervous life of to-day"; that "he writes by the light of some inner illumination, feels with delicate antennae uncommon to ordinary humanity"; and so on. Few readers, however, will let this hyperbole prevent them from judging for themselves of the merits of the work thus introduced. It consists of a number of brief, and for the most part all too brief, allegorical sketches in poetic prose, which are highly imaginative, mystic, occasionally profound, and sometimes grotesque. The writer is doubtless a close student of human nature and of philosophical and spiritual problems, and he has a felicitous gift of expression; but this is far from saying that he is all that the accomplished author of "Keynotes" describes him to be.

Not content with opening his story "on a certain autumn evening in the year 1524," Mr. Greenhough Smith makes Sergeant Philip needlessly particularise the reigning sovereign: "Our King—King Henry the Eighth, Heaven save him!"—so that we may be quite sure exactly where we are. But except for this fault of over-explanatoriness, and the distinctly modern conversation, enlivened only by an occasional inevitable "Ha!" *Castle Sombras* is a very thrilling story. There are moments, as, for instance, when the cover is taken off the Devil's Well, and during the midnight wedding and the blindfold duel, when the reader barely draws breath for fear of what may happen. A calculating reader will, of course, be aware that in healthy stories of this kind the hero is always safe, but here time is hardly allowed him to consider, added to which Captain Hilary Dare, who fills the part of hero, is always in such

imminent peril that the excitement continues to the very last page.

A King's Diary ushers in yet another "Library," in yet another new and charming binding. The editor's foreword tells us that "it is with the humanity of the human heart," and with "whatever is truly fresh in the life and thought—nay, even in the humour of the moment," that this collection of stories will deal. One rejoices to hear that "the library will cast no sidelights upon things best left in darkness"—which is as good news from a literary point of view as one could hear at this time. Mr. Percy Whitto's story opens the series in a charmingly simple, direct, and human way. The fortunes and misfortunes of a young man of good family, though poor, and his wife, the beautiful and lovable daughter of rich *parvenus*, are the theme. The young husband tells the story; and seldom has anything more realistic in its own way been written than the chapter in which he tells of the dazed, blind, intoxicated happiness of his wedding morning and his honeymoon. The catastrophe which finally overtakes him is an artistic misfit, since it is the result of a mere accident, and is not in any way the consequence of anything in the story.

The latest volume of the Pseudonym Library, *Old Brown's Cottages*, is a quiet and restrained attempt to reproduce the lives of various poor people in the West of England. The stories are all connected by the link of the district visitor, who is in the secret of all the inhabitants. Their narrow lives, with their relatively wide thoughts, the strong contrast of the thrifty and unthrifty, and above all the terrible influence of drink, are the leading themes.

GEORGE COTTERELL.

THREE BOOKS ON POET-LORE.

Studies in Folk-song and Popular Poetry. By Alfred M. Williams. With a Prefatory Note by Edward Clodd. (Elliot Stock.)

The Aims of Literary Study. By Hiram Corson. (Macmillans.)

Some of our English Poets. By the Rev. Charles D. Bell, LL.D. (Elliot Stock.)

MR. WILLIAMS'S book covers a wide range of critical study in the popular poetry of many lands. The writer succeeds best when he deals with the literature of countries other than his own. In the essays upon American songs, national pride is just a little obtrusive. English readers may be "astonished" to hear that their literature is singularly deficient in sea-songs; nor will the astonishment be much allayed by the explanation that, though there are many "good songs about ships and sea-fights, they were not written by sailors." In "English and Scotch Ballads" there is some well-reasoned criticism upon the ballad. I cannot, however, agree with Mr. Williams in his opinion that Scott was unable to produce a popular ballad, or that Coleridge's "Ancient Mariner" appeals to the literary rather than to the popular imagination. The power of evoking sympathy in the mind of a reader is quite as spontaneous in such modern ballads as "Lord Ullin's Daughter," "The Hermit," or "The Luck of Eden Hall," as in any of more ancient date. All must agree, however, in the statement that "the element of poetry of the highest kind in these ballads [the ancient English and Scottish]

the strength as well as the simplicity of passion interpreted in language of naked directness and dramatic power." Several well-chosen examples of these qualities are given, including the weird and sorrowful story of "Edward," which culminates in the stanza so terrible in its rugged directness of agony :

"And what wull ye leave to your ain mither, deir,
Edward, Edward?
And what wull ye leave to your ain mither, deir,
My deir son, now tell me, O?
'The curse of hell frae me sall ye beir,
Mither, mither.
The curse frae hell frae me sall ye beir,
Sic counsels ye gave to me, O.'"

After an admirable essay on Lady Nairne, whose "Land of the Leal" is, indeed, worthy of a place in any anthology of sweet song, we are given a sympathetic survey of Celtic poetry—a branch of literature until lately too much neglected. Mr. Williams is, however, at his best in the five last essays on his book: those upon the folk-songs of Lower Brittany, of Poitou, of Portugal, of Hungaria, and of Roumania. We have many examples of such simple melodies, as recall to our minds the refreshing sights and sounds and sweet odours of the country: the songs run in unison, as it were, to the singing of birds, and the melody of streams and fountains. Old-fashioned lovers make love in the old way, without any self-torture about heredity and moral problems. Love is here, what it ever should be, a sweet dream.

"I dream my shepherd is a dove,
I dream my shepherd is a dove,
And my fond heart his cage of love.
Ask me not to tell you more."

The songs of Roumania, in the beautiful Eoglish of Carmen Sylva and Alma Strettel, deeply impress us with their undercurrent of refined sadness. This is very apparent in the ballad "I am content," where the dead soldier in his grave hears the laughter of lovers as they pass over him.

"Then he hears the lovers pass.
And the soldier asks once more:
'Are these the voices of them that love,
That love and remember me?'
'Not so, my hero,' the lovers say:
'We are those that remember not;
For the spring has come, and the earth has smiled,
And the dead must be forgot,'
Then the soldier spake from the deep, dark grave:
'I am content.'"

In conclusion, I would warmly recommend the book to all lovers of literature: it is full of merit and marred by but few faults. The author's besetting sin as a critic is an extraordinary desire, upon almost every occasion, to draw comparisons. Few will agree with the statement, for example, that only the uneducated poets are capable of producing simple melody, and that the result of Dante Gabriel Rossetti's "Sister Helen" is "simply artificial and bizarre."

Prof. Corson's dainty little volume contains just the sort of wise admonition which literary teachers and learners of the day most require. Literature, and more especially poetry, never can be taught by scientific methods; for literary taste is a thing of instinct and not of intellect, and belongs, as the writer points out, to the great sphere of "unconsciousness"—"sub-consciousness" would, perhaps, have been the better term—which lies "back of our conscious and active powers." As an example of the mental attitude most suitable for those who would learn wisdom of the poets, a phrase is quoted from Wordsworth—"a wise passive-

"The eye—it cannot choose but see;
We cannot bid the ear be still;
Our bodies feel, where'er they be,
Against, or with our will.
"Nor less I deem that there are powers
Which of themselves our minds impress;
That we can feed this mind of ours,
In a wise passiveness."

"The eye, it cannot choose but see"; but it sees according to what we are; it is in the service of our essential selves. "We cannot bid the ear be still"; but it hears according to what we are; it is in the service of our essential selves; and according as our essential selves are shapely or unshapely, the eye and the ear report of the shapely or the unshapely."

Thoroughness in literary study is in our days rendered more and more difficult, and the mind of the student is cramped and confined by what are falsely called "aids to study." To read and appreciate, for example, one of Shakspeare's plays is an easy matter for a person of ordinary intelligence and liberal education: it is, however, often quite a difficult matter to make up the notes in a volume of Shakspeare "for the use of schools," wherein the text of the author occupies, relatively, no greater space than the text of a long sermon. Read sympathetically the works of a great writer—that is Prof. Corson's advice to the student. Of De Quincey he says, "A good education in the language, as a living organism, could be got through his writings alone." True scholarship is the cultivation of a sympathetic understanding between writer and reader. On the contrary,

"what is understood by scholarship in these days may be, often is, a great obstacle to the truest and highest literary culture. German literary and philological scholarship has certainly been a very great obstacle."

The collection of essays upon English poets, which appears third on our list, cannot be said to be exactly brilliant or original; but it is readable and instructive. It is somewhat startling to be told that Dr. Samuel Johnson was the author of the *Tatler*, and somewhat unnecessary to be informed that he wrote a dictionary. The paper on William Cowper is a well-written appreciation of a poet whose works are too much neglected by cultured readers at the present time. Credit is due to the publishers for the delightful manner in which this book has been produced.

GEORGE NEWCOMEN.

NOTES AND NEWS.

MESSRS. LONOMAN'S will publish on April 21 the two courses of lectures which the late Prof. Froude delivered at Oxford during the summer terms of 1893 and 1894 on *English Seamen in the Sixteenth Century*.

MISS MARGARET STOKES has in the press, for publication with Messrs. George Bell & Son, a companion volume to her "Six Months in the Apennines." It will be entitled *Three Months in the Forests of France*, a pilgrimage in search of vestiges of the Irish Saints; and it will contain numerous illustrations of the architecture, sculptures, paintings, and personal relics connected with them.

MESSRS. MACMILLAN & Co. will publish next week a monograph on Thackeray, by Mr. Adolphus Jack, scholar of Peterhouse, which was favourably mentioned for the Members' Prize at Cambridge. It is based on a careful study of the great novelist's works.

MESSRS. A. & C. BLACK announce for early publication Prof. Cheyne's new work, entitled *Introduction to the Book of Isaiah*; and also *Passages of the Bible, chosen for their Literary Beauty and Interest*, by Mr. J. G. Frazer, author of "The Golden Bough."

MESSRS. WILLIAMS & NORGATE have nearly ready a continuation of Hausrath's "New Testament Times." This is called *The Times of the Apostles*, and has been translated by Mr. Leonard Huxley, and will contain a Preface by Mrs. Humphry Ward, in which she gives a short sketch of the character and influence of St. Paul as represented to the mind of the appreciative reader of Hausrath's book.

MESSRS. GEORGE BELL announce a new series of "Royal Naval Handbooks," to be edited by Commander C. N. Robinson, author of "The British Fleet," recently issued by the same publishers. The following volumes are in preparation:—*Naval Administration and Organisation*, by Admiral Sir Vesey Hamilton; *Naval Strategy*, by Prof. Laughton; *The Internal Economy of a Warship*, by Capt. C. Campbell; *Naval Gunnery*, by Capt. H. G. Garbett; *The Entry and Training of Officers and Men*, by Lieut. J. Allen; *Torpedoes, Torpedo Boats, and Torpedo Warfare*, by Lieut. J. Armstrong; *Steam in the Navy: the Machinery Used on Board a Warship*, by Fleet-Engineer R. C. Oldknow; *Naval Architecture: the Designing and Construction of a Warship*, by Mr. J. J. Welch.

THE next issue in Mr. David Nutt's series of "Tudor Translations" will be *Plutarch's Lives of the Noble Grecians and Romans*, Englished by Sir Thomas North from the French of Bishop Amyot, the translator of "Daphnis and Chloë," with an introduction by Mr. George Wyndham. It will form six volumes in all, two of which will be published in May, and the rest before the end of the year. Other issues already arranged for are: *Holland's Suetonius*, *Fenton's Bandello*, *Shelton's Don Quixote*, and *Holland's Livy*.

MESSRS. SAMPSON LOW & Co. will publish this month a Scottish novel by Mr. Eyre-Todd, called *Anne of Argyle*; or, *Cavalier and Covenant*. It is based on a romantic incident in the secret history of the northern kingdom during the short sojourn there of the young Prince Charles before his defeat at the battle of Worcester in 1651.

MR. GUY BOOTHBY's story of the Pacific, entitled *A Lost Endeavour*, will shortly be issued by Messrs. J. M. Dent & Co., in their "Iris" Library, with illustrations by Mr. Stanley L. Wood.

MESSRS. REMINGTON & Co. will publish in a few days a work of fiction, entitled *The Infant*, by Mr. Frederick Wicks, author of "The Veiled Hand."

MESSRS. DIGBY, LONG & Co. will publish immediately a new novel by Miss Alice Maud Meadows, entitled *When the Heart is Young*.

THE next issues of the "Aldine Poets" will be *Falconer*, edited by the Rev. J. Mülford; and *Cowper*, in three volumes, edited by Mr. John Bruce.

ARRANGEMENTS have been made for a German translation of *As Others Saw Him: A Retrospect, 54 A.D.*, recently published by Mr. Heinemann.

MESSRS. WILLIAMS & NORGATE will shortly publish the fifth edition of the Rev. Thomas Allin's *Universalism Asserted on the Authority of Reason, the Fathers, and Holy Scripture*, with a preface by Edna Lyall.

MR. ELLIOT STOCK announces a second edition of the Rev. C. L. Marson's *The Psalms at Work*; and a revised edition of *The Blessed Dead in Paradise*, by Mr. J. E. Walker, with an introduction by Canon Bell.

WE have authority for stating that Mr. F. H. Perry Coste is the author of *Towards Utopia*, *The Cry of the Children*, &c., which have been given to the world under the nom-

de guerre of "A Free Lance." Mr. Coste's first production, a pamphlet on *The Organisation of Science*, caused some stir in scientific circles, especially by its vigorous attack upon the Royal Society; and the leading ideas put forward therein have since been officially adopted from the chair of the Chemical Society. We may add that the American rights in *Towards Utopia*, which is published by Messrs. Sonnenschein, have been acquired by Messrs. Appleton of New York.

SINCE "John Oliver Hobbes" resolved himself into Mrs. Craigie, reviewers have been suspicious of masculine *noms de guerre*; and when "John Smith" reproduced a district visitor's impressions of *Old Brown's Cottages*, he was informed that he was "a lady of humour." As a matter of fact, however, John Smith belongs to the sterner sex. He has even written a sporting manual for a series edited by a certain noble duke. It is not impossible, however, that he has enjoyed the advice of "a lady of humour" at his elbow while writing his contribution to the "Pseudonym Library."

THE business of David Bryce & Son and Thomas Murray & Son, both booksellers and stationers in Buchanan-street, Glasgow, are being amalgamated under the name of Bryce & Murray, Limited, in the premises of the first-named firm, 129, Buchanan-street. Mr. David Bryce is to be managing director. Messrs. David Bryce & Son's publishing department will be carried on as a separate concern, under the old firm's name, at 133, West Campbell-street, Glasgow.

WE understand that the *National Observer* will appear this week in an enlarged form, and that several prominent members of the former staff of the *Saturday Review* have now joined the former paper.

CIRCULARS have been issued appealing for £5000 to erect some permanent memorial to Miss F. M. Buss in the schools concerned, and to found a travelling studentship for teachers. £1300 has already been subscribed, including £50 from the Brewers' Company. The Cloth-workers' Company have voted 200 guineas for a stained-glass window in their hall at the North London Collegiate School. Subscriptions should be sent to the treasurer, Miss M. E. Elford, North London Collegiate School, Camden-road, N.W., or to Mr. Edward Pinches, 1, Nevern-road, South Kensington.

SIR CHARLES GAVAN DUFFY has presented to the Irish Literary Society a valuable collection of autographs, portraits, and relics connected with Irish history, to be sold for the benefit of the colportage fund, which has been established to promote the circulation of the volumes of the "New Irish Library." We may mention that the members of the society now number 450.

THE Isaak Walton memorial window, in the church of St. Dunstan-in-the-West, was to be unveiled on Friday of this week at 5 p.m., by Mr. W. Baily, master of the Ironmongers' Company, of which Walton was himself once a member; and a marble tablet, giving some particulars about Walton, will be fixed on the outside wall of the church, facing Fleet-street.

ON Wednesday next, Messrs. Sotheby will be selling autograph letters and historical documents from several different collections. We may specially mention the original MS. of Voltaire's well-known encomium of Pope, and interesting examples of Shelley, Keats, Jane Austen, and Carlyle. There is also a copy of Dr. W. H. Russell's *History of the Crimean War*, extended to five volumes by the inclusion of autograph letters of celebrities mentioned therein, including the Queen, Florence Nightingale, and Omar Pasha.

UNIVERSITY JOTTINGS.

THE university accounts have been published as a supplement to the *Cambridge University Reporter*. There are three main headings—university chest, common university fund, and trust accounts—besides miscellaneous items. The total income of the chest was just £40,000, while the expenditure was £900 in excess. Of the receipts, £11,924 was derived from degree fees, £11,067 from capitation tax, £9528 from examination fees, and £2074 from rents and dividends. The actual net income from corporate property is much less than this last figure would indicate. Apart from a few houses in the town of Cambridge, the landed property of the university consists of one farm and one tithe rent-charge. The gross rent of the farm is entered at £200; but against this has to be set £50 for abatement of rent, £92 for repairs, and £69 for tithes, showing a loss for the year of £30, not including agency charges. The apportioned value of the tithe rent-charge is £1659, but during the year only £1196 was received. The charges to be set against this apparently include £450 for vicar and curate, £130 for rates and taxes, £61 for collection, and £45 for schools and charities, showing a net income of about £510. Among the general receipts, we notice a curious item of £8 3s. 6d. from the paymaster-general, for the commemoration of King Henry VII. The common university fund amounts to £15,375, derived from an assessment on the colleges, and applied to the payment of professors, &c. This fund also pays off a building loan, and contributes £1000 to the library and to the engineering laboratory. Finally, we must not omit all mention of about £13,700 derived from fees for local examinations, and £5800 from local lectures, both of which are, of course, carried to separate accounts. It is, however, noteworthy that, while the examinations of the university cost £4412, local examinations cost £9940, or more than double.

THE senatus of Aberdeen University have resolved to confer the degree of LL.D. upon Miss Jane Harrison, the writer on Greek archaeology. It will be remembered that Miss Amelia B. Edwards received an honorary degree from America; but this is, we believe, the first case of a honorary degree conferred upon a woman by any British university.

DR. SHERRINGTON, of Caius College, Cambridge—at present superintendent of the Brown Institution, in connexion with the University of London—has been appointed to the George Holt chair of physiology at Liverpool, vacant by the transfer of Prof. Gotch to Oxford.

MR. THEODORE T. GROOM, of St. John's College, Cambridge, has been appointed to the chair of natural history at the Royal Agricultural College, Cirencester, vacant by the death of Prof. Harker.

THE Radcliffe travelling fellowship in medicine at Oxford has been awarded to Mr. A. C. Latham, of Balliol.

AT the meeting of members of New College, held last week in the old hall of Lincoln's Inn, a committee was appointed to collect subscriptions for a memorial to the late Alfred Robinson; and it was also resolved:

"That it be an instruction to the committee to make some visible memorial a first charge upon the funds collected, and to devote the balance to some purpose, structural, educational, or other, for the benefit of New College."

PROF. RALEIGH, as Quain Lecturer at University College, proposes to deliver a course of twelve lectures at Lincoln's Inn on "Comparative Law," his special object being to compare the rules of English law with those of other systems administered in the British empire.

ORIGINAL VERSE.

THE FIRST OF SPRING.

Crocus with heart of gold,
Crocus brown-stoled!
Leaping in jubilant flame,
All in a morning you came
Out of the mould.
Like to the sudden word,
Just overheard,
Of a cuckoo in April's tree;
—Oh, the dear melody,
His minor third!—
Like to the quick replies
Of my love's eyes;
Like to all things that are
Sudden and swift and rare,
In earth or skies.

EDMUND K. CHAMBERS.

OBITUARY.

DEAN PAYNE SMITH.

THE death of the Dean of Canterbury must not be allowed to pass without some record in the *ACADEMY*. He was not a great Orientalist, in the modern sense of the word; nor was he an influential divine and active man of letters, like his predecessor in the deanery. But his name will always be associated with one of those lexicographical enterprises which have been Oxford's chief contribution to learning in this latter half of the nineteenth century.

Robert Payne Smith was born at Chipping Camden, in Gloucestershire, in November, 1819. At the age of seventeen he was elected to a scholarship at Pembroke College, Oxford, and he graduated in 1841, with a second class in classics. In the previous year he had gained the Boden scholarship for Sanskrit, which on many subsequent occasions has proved a stepping-stone to Semitic studies; and two years later he also won the Pusey and Ellerton scholarship for Hebrew. He never obtained a fellowship, but took orders at once and became a schoolmaster. For some years he was head master of the grammar school in Kensington-square, then a flourishing institution, but now (we believe) extinct. In 1857 he returned to Oxford as sub-librarian at the Bodleian, to devote the remainder of his life to Syriac. His first publication in that language was an edition (with translation) of Cyril's Commentary on Luke (3 vols. 1858 and 1859). This was quickly followed by an English translation of the Ecclesiastical History of John, Bishop of Ephesus (1860), the Syriac original of which had previously been published by Cureton. Meanwhile he was engaged in compiling a Catalogue of the Syriac, Carshunic, and Mendeian MSS. in the Bodleian, then 205 in number, which appeared in 1864, with several facsimiles; and he had already begun to work at his Syriac Lexicon, for which the delegates of the Clarendon Press purchased in 1862 the collections that had been made by Bernstein. The first fasciculus of this great work appeared in 1860; and we understand that the last was practically finished just before his death. The whole consists—or will consist—of ten fasciculi, or two small-folio volumes; and on the title-page appear (with his own) the names of his forerunners—Quatremère, Bernstein, Lersbach, Arnoldi, Agrell, Field, and Roediger. Latterly, we believe, he received considerable assistance from his daughter, who has herself compiled an abridgment of the Syriac Lexicon, on the plan of the school edition of Liddell and Scott.

In 1865, Dr. Payne Smith was appointed regius professor of divinity at Oxford, in succession to Jacobson, his place at the Bodleian being taken (for a time) by Prof. Max Müller. In 1871 he was promoted by Mr. Gladstone to the deanery of Canterbury, on the death of Alford. Trinity College, Dublin, conferred

upon him the honorary degree of D.D., on the occasion of her centenary in 1892.

WE have also to record the death of Gen. Sir George Chesney, author of that famous anonymous brochure, *The Battle of Dorking* (1871), as well as of a valuable treatise on *Indian Polity* (1868), of which a third edition, almost entirely re-written, appeared a few months ago; and of John Saunders, a coadjutor of Charles Knight in the first half of the century in the publication of sound literature, whose popular adaptation of Chaucer's "Canterbury Tales" is still read.

MAGAZINES AND REVIEWS.

THE *Expositor* for April opens with a learned article on the speeches in Chronicles, in which Dr. Driver pulverises an imprudent theologian who had entered on the slippery paths of philological criticism. Prof. W. M. Ramsay, in a short paper on the "rulers of the synagogue," gives a case in support of his statement, that in the Bezan text we sometimes find ourselves in the second century rather than in the first. Prof. Lindsay compares the doctrine of Scripture held by the Princeton school of theology with that of the Reformers, and, as he believes, of the late W. Robertson Smith. Dr. Stalker continues his eloquent papers on Jeremiah; and Mr. Selby and Mr. Whiteford write well on Self-possession in relation to Service, and on the Open Eye respectively. Dr. Dods notices some books.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BAUMGART, H. Goethe's Geheimnisse u. seine Indischen Legenden. Stuttgart: Cotta. 2 M.
BERALDI, H. La Bellure du XIXe Siècle. 1re Partie. Paris: Conquet.
BOHME-KOSHLER, A. Lantbildung beim Singen u. Sprechen. Leipzig: Richter. 8 M. 50.
BRAND, M. v. Die Zukunft Ostasiens. Stuttgart: Strecker. 2 M.
CANTON, D. Découvertes épigraphiques et archéologiques faites en Tunisie (région de Dougga). Paris: Leroux. 15 fr.
COTARD, Ch. Richard Wagner: Tristan et Isolde. Essai d'analyse du drame et des leit-motifs. Paris: Fischbacher. 3 fr. 50.
CROPP, J. Un avocat journaliste au XVIIIe siècle: Liequet. Paris: Hachette. 3 fr. 50.
DAVIDOV, Mme. S. La Dentelle russe. Histoire, technique, statistique. Leipzig: Hirschmann. 50 M.
FAUVEL, A. A. Les Écrivains sauteurs de la Chine. Paris: Leroux. 10 fr.
LOTH, Elvire. Jérusalem. Paris: Calmann Lévy. 3 fr. 50.
MART, François de. Autour de l'île Bourbon et de Madagascar. Paris: Lemercier. 3 fr. 50.
MALATIE, L. et A. SALLÉS. An pays d'Hamlet: instantané scandinaave. Lyon: Bernoux. 35 fr.
MICHEL, Emile. Études sur l'histoire de l'art. Paris: Hachette. 5 fr. 50.
MORAX, J. de. Fouilles à Dabchour, Mars-Juin 1891. Paris: Leroux. 52 fr.
MUCHA, O. Ueb. Stil u. Sprache v. Philippe Desportes. Hamburg: Krieger. 2 M.
SARRIS, P. Die Berliner Goldschmiedezunft von ihrem Entstehen bis zum Jahre 1900. Berlin: Stargardt. 20 M.
SCHMIDT, O. Exotische Werte. 2. Bd. Die Finanzen Argentinens. Leipzig: Duncker. 8 M.
SCHOLLER, M. Mittheilungen über meine Reise in der Colonien Eritrea (Nord-Abyssinien). Berlin: Gsellius. 8 M.
THEOLOGY, ETC.

- HISTOIRE de Mar Jabalaha III., patriarche des Nestoriens (1281-1311). Traduite du syriaque par J. B. Chabot. Paris: Leroux. 15 fr.
PATOLOGIA SYRIACA, accurata R. Graffini. Pars prima, ab initio usque ad annum 850. T. 1. Paris: Firmin-Didot. 30 fr.
BÉVILLE, J. Les Origines de l'Épiscopat. 1re Partie. Paris: Leroux. 12 fr.

HISTORY, ETC.

- ERACER, Elie. Histoire de Blanche de Castille, reine de France. Paris: Thorin. 12 fr.
BOISSIER, Gaston. L'Afrique romaine: promesses archéologiques en Algérie et en Tunisie. Paris: Hachette. 3 fr. 50.
COVILLE, Alf. Les États de Normandie, leurs origines et leur développement au 14e Siècle. Paris: Picard. 7 fr. 50.
EN-NASAWI, Mohammed. Histoire du Sultan Djelal ed-din Mankobirli, prince u. Kharezm. Traduit de l'arabe par O. Houdas. Paris: Leroux. 15 fr.
HABIBUL, Chronique de l'abbaye de Salat-Biquier (Ve Siècle—1041). P. P. F. Let Paris: Picard. 10 fr.
HUSCHKE, G. Das Hochstift Bamberg u. seine Politik unmittelbar vor dem ersten Einfall der Schweden 1631. Bamberg: Buchner. 2 M. 50.

- LEHAUTCOURT, P. Campagne de la Loire en 1570-71. Joazeu, Vendôme, Le Mans. Paris: Berger-Levrault. 7 fr. 50.
MARTINE, P. Histoire du monde grec. 1re Partie. Des Origines au Siècle de Périclès. Paris: Dupont. 3 fr. 50.
MAZERRAU, H., et E. NOEL. Les Manœuvres de Forteresse: souvenirs de Vanjours. Paris: Berger-Levrault. 3 fr.
NAEHER, J. Die militärarchitektonische Anlage der mittelalterlichen Städtebefestigung. Straassburg: Trübner. 2 M. 25.
PETIT-DUTAILLIS, Ch. Étude sur la Vie et le Règne de Louis VIII. (1187-1228). Paris: Bouillon. 18 fr.
REGISTRES d'Alexandre IV. Fasc. I. p. p. B. de la Roncière. Paris: Thorin. 3 fr. 80.
RITTER, M. Deutsche Geschichte im Zeitalter der Gegenreformation u. d. 30-jährigen Kriege. 2. Bd. (1586-1618). Stuttgart: Cotta. 8 M.
STEYERT, André. Nouvelle histoire de Lyon. T. 1. Antiquité. Lyon: Bernoux. 25 fr.
THIBRIA, H. Napoléon III. avant l'Empire. La Genèse de la Restauration de l'Empire. T. 1. Paris: Pion. 8 fr.

PHYSICAL SCIENCE AND PHILOSOPHY.

- BRERRE, W. J. van. Hygienische Meteorologie. Stuttgart: Enke. 8 M.
BONNIER, Gaston, et G. de LAVOENS. Flore de la France. Paris: Dupont. 9 fr.
HELMHOLTZ, H. v. Wissenschaftliche Abhandlungen. 3 Bd. Leipzig: Barth. 18 M.
HERTZ, H. Gesammelte Werke. 1. n. 2. B. J. Leipzig: Barth. 18 M.
MAUXION, Marcel. La Métaphysique de Herbart et la Critique de Kant. Paris: Hachette. 7 fr. 50.
REV. PAULHADA, C. de. Les Fongères de France. Paris: Dupont. 10 fr.

PHILOLOGY, ETC.

- COWRANT, Maurice. Bibliographie Coréenne. T. 1. Paris: Leroux. 25 fr.
GAD, Ibrahim. Dictionnaire Français-Arabe des termes judiciaires, administratifs et commerciaux. Cairo: Diemer. 31 fr. 75.
MARCIOT, P. Les Gloses de Vienne: Vocabulaire rétro-roman du XIe Siècle. Paris: Bouillon. 2 fr.
REINISCH, L. Wörterbuch der Bedauye-Sprache. Wien: Holder. 18 M.

CORRESPONDENCE.

"TROILUS AND CRISEYDE" IN PROF. SKEAT'S EDITION.

Oxford.

Prof. Skeat's edition of "Troilus and Criseyde," in the second volume of his *Chaucer*, is an excellent piece of work, for which all readers should be grateful. No text of this charming and characteristic poem has previously been published which is constructed on sufficiently sound critical principles to inspire confidence in its correctness; and as for commentary, it cannot be said that there has been any at all in existence, though materials for one have been accumulating for some time in the hands of the Chaucer Society. The best ext hitherto published, that of Morris, was founded upon a MS. less good probably than either of the two which Prof. Skeat has taken as the basis of his text, and the sources of the corrections which the editor introduced were not named. Prof. Skeat claims that his edition is founded on two MSS., "neither of which have been previously made use of, though they are the two best." As regards the excellence of the Corpus MS. we have most of us to trust the judgment of Prof. Skeat, for, unfortunately, he has not given us a full collation of it; relying perhaps upon the promise of the Chaucer Society to print it; but on the whole the claim may be allowed to be probably just.

Prof. Skeat, in fact, has broken new ground in several directions; and for that very reason it is unlikely that his edition can be the definitive or final one—at least until it has had the benefit of criticism. The following notes have necessarily the general character of "adversaria"; but it ought to be clearly understood that such criticisms as will be made concern for the most part only points of minor importance, and do not in the least detract from the general merits of the work which has been done by Prof. Skeat.

I.

To take matters in the order in which they are dealt with by Prof. Skeat, a word must first be said about "Lollius." Two things are perfectly clear: first, that Chaucer represents

that the writer whom he mainly follows in this poem is called Lollius; and, secondly, that he wishes us to take Lollius for a Latin author who lived a thousand years before. Lollius is mentioned by name in Bk. i. 394 as "myn autour called Lollius," and again in v. 1653, "as telleth Lollius"; while in the Proem to the second book the poet distinctly says that he is translating from a Latin book, and implies that he is translating pretty closely:

"Disblameth me, if any word be lame,
For as myn auctor seyde, so seye I,"

adding at the same time that some things in the poem may seem strange, because in a thousand years the form of speech may be expected to alter; and, again, in iii. 91, he refers to "bokes olde" as his authority. Now if all this does not mean that the poem is translated or imitated from the work of an ancient Latin author, it means nothing at all. In fact, however, as we know, it is not taken from an ancient author, but from a quite modern one—from Boccaccio, to whom Chaucer was more indebted than to any other writer, but whom he never once names; and it is evident that the references to Lollius and to ancient Latin authorities are a mere mystification, intended to make the reader believe that the story has the sanction of antiquity. The Trojan War was a matter of too serious historical importance, especially for the dwellers in "Brutes Albion," to be made the subject of a purely fictitious narrative. What was related of it must have at least the semblance of historical truth; and hence the perpetual citing of Dares and Dictys by persons who had never read them, but who supposed them to be grave contemporary authorities. As is remarked by the editor of Benoit de Sainte-More—

"Nous savons comme, au moyen-âge, le poète en langue vulgaire, pour conquérir la confiance de son public, aime à se mettre sous la protection d'un texte latin" (Joly, *Benoit de Sainte-More*, vol. i., p. 212).

Boccaccio, it is true, who was already shaking the dust of the middle ages from his feet, could afford to dispense with any such support and rely simply on the literary merit of his story; but not so Chaucer, whose public is at least a century behind. He might be satisfied himself to translate the "Filostrato" and ask no questions; but for the sake of his readers he is obliged to cite something of more respectable antiquity, and he gives them Lollius, as good a name as any other. Where he found it is a question of little importance. It is perhaps a pity that Prof. Skeat should have revived the notion that it was derived from a mistranslation of Horace: not that Chaucer was incapable of the blunder, but simply because he was not in the least likely to have ever come across the Epistle to Lollius either in the works of Horace (with which he was probably quite unacquainted) or in any book of extracts.

From what has been said, it follows that we must reject Prof. Skeat's explanation of ii. 14, that "Latin seems in this case to mean Italian," while at the same time it may be well to state that in both the references to Lollius Chaucer must have had Boccaccio really in his mind. Prof. Skeat says that in i. 394 "Myn autour called Lollius" really means Petrarch; but if we read the rather obscurely expressed passage carefully, we shall see that what the poet says is this: "Of the song of Troilus I shall give not only the general substance, as my author Lollius gives it, but every word as he sang it"; and then he proceeds to give the song, in four stanzas imitated from Petrarch. It is clear that if "Lollius" here refers to anyone in particular it is to Boccaccio, who says simply that Troilus sang, without giving

SCIENCE.

"THE PAHLAVI TEXT SERIES."—Vol. I. *Nirangistân*: a Photo-zincographed Facsimile of one MS., with an Introduction and a Collation of another. Edited by Darab Dastur Peshotan Sanjana. (Bombay: Trustees of the Parsee Panchayat.)

WHEN the late Prof. James Darmesteter was in Bombay, he delivered a lecture to the Parsi community upon their religion and sacred books, on February 2, 1887, in which he earnestly advised them to raise a fund among themselves for the publication of a few important Pahlavi texts which existed only in rare or unique MSS. He further suggested that a Victoria Jubilee Pahlavi Text Fund would be a suitable Parsi memorial of the jubilee of the Queen-Empress which was then rapidly approaching. The fund was raised and a committee was appointed to arrange for the publication of three such texts, one of which, edited by their secretary, a son of their high priest, has now appeared.

So far as is yet known, the *Nirangistân* consists of two or more fragments of the *Hûspâram Nask*, one of the law-books of the Zoroastrian religion in Sasanian times: and it was probably copied in Persia about A.D. 1471, or earlier, from the remains of an old MS. long since lost. The copy of 1471, or an early descendant of it, was taken to India by a Persian priest in 1720, where it was copied by Jâmâsp Âsâ, the best Pahlavi scholar of his time, in 1727; and it is his copy, now belonging to Dastur Hôshang of Poona, that has been photographed for this edition, the copy brought from Persia having disappeared. The editor has also printed the text of some defective and missing folios, with a collation of the remainder, from an independent MS. obtained by Ervad Tahmuras from Persia some twenty years ago. This MS. is certainly older than Jâmâsp Âsâ's copy, and is more complete at the beginning; but it has lost about sixteen folios at the end, and a few others are damaged. If these defects had not existed, it would have been the better MS. to have photographed. As it contains the text of three folios missing in the Indian copy, it must be descended from an earlier copy of the old MS. in Persia, written before that MS. had lost those three folios; and its text is generally more intelligible than that of the Indian copy.

Like the *Vendidad* with Pahlavi, the *Nirangistân* contains an Avesta text alternating with its Pahlavi translation, but interspersed with much longer Pahlavi commentaries, so that the proportion of Pahlavi to Avesta text is nine to one, instead of the *Vendidad* proportion of rather more than two to one. The Avesta text has been extracted and translated, with the assistance of the Pahlavi, by Darmesteter in his French translation of the *Zend-Avesta* (vol. iii., pp. 78-148), and he has shown that it forms as connected a treatise as most parts of the *Vendidad*. An English translation of the same will accompany the second edition of his *Vendidad* in the "Sacred Books of the East."

Although Haug quoted passages from

the *Nirangistân* in the *Zend-Pahlavi Glossary* (pp. 76, 77, 126) in 1867, and gave some account of the contents of the *Nirangistân* section of the *Hûspâram Nask* in the *Pahlavi-Pâzand Glossary* (p. 130) in 1870, he did not attempt to identify the two texts. This identity seems to have been first suggested in the second edition of his *essays on the Parsis* (p. 99), in 1878. But it was not until the epitome of the *Nasks*, contained in the *Dinkard*, was translated in 1892 in the "Sacred Books of the East" (vol. xxxvii.) that the identity of the last seven-eighths of the *Nirangistân* MS. with the first three-fifths of the *Nirangistân* section of the *Hûspâram Nask* became fully evident; while the beginning of the MS. was found to agree with the beginning of the *Aêrpatistân* section of the same *Nask*. The *Aêrpatistân*, or priest-code, contained the laws and regulations affecting the rights and duties of the Zoroastrian priesthood, and it preceded the *Nirangistân*, or ritual-code, which regulated the details of many religious ceremonies. There can be no doubt that these laws, collected and commented on in Sasanian times, will be of much interest to the Parsi priesthood when fully translated, while such of them as have become obsolete may afford a wide field for polemical dispute. To the laity, however, who are eminently practical, religious commentaries are only entertaining as records of old customs.

The facsimile of 195 octavo folios has been well executed by the Bombay Government Photo-zincographic Department; and the editor's collation of the Iranian MS. seems to have been carefully made. In his new edition of the *Pahlavi Vendidad*, which is well advanced, he will have a better opportunity of displaying his abilities as an editor of texts. It should be noticed that the first folio of the facsimile commences with a short *Nirang*, or rite, for the preparation of the *Vars*, or filaments of hair, supposed to symbolise the ancient hair-sieve for filtering the *Hôm*-juice prepared and tasted during the ceremonies. This *Nirang* is followed by a Persian-Pahlavi colophon dated A.Y. 840 (the last of the three ciphers being unfortunately erased from the photograph); and the colophon states that the *Nirang* was found by the writer of that date (A.D. 1471) in the position he has copied it. It forms, however, no part of the *Nirangistân*.

E. W. WEST.

DR. FITZEDWARD HALL.

WE quote the following from the *New York Nation* of March 21:

"If the German fashion prevailed with us, telegrams of congratulation would, on this seventieth birthday of Dr. Fitzedward Hall, be pouring in to Marlesford, England, where this American scholar has his home. His name is not unknown to our readers, who have for years enjoyed his expositions of English verbal usage, such as no other man living could produce. But he has experienced the usual fate of an absentee, in being overlooked by his countrymen, and in being accordingly without his proper honour here. That he is even a Harvard graduate—a member of the class of 1846, and classmate of Profs. Child, Lane, and Norton—is little suspected by the great majority of the alumni of that institution, to which he has given many valuable Oriental

books, and recently some five hundred Oriental MSS., many of the greatest rarity. Those, again, who read Dr. Murray's recurring acknowledgments of Dr. Hall's invaluable and incomparable services in supplementing the readers for and the proof readers of the *New English Dictionary*—acknowledgments which, to be adequate, would seem exaggerated—do not think of Dr. Hall as an Orientalist who spent sixteen years in India. His career there, whose beginning was made memorable by a shipwreck in the treacherous river Hooghly, was the honourable one of public usefulness as superintendent of schools, and as professor of Sanskrit at the sacred city of Benares, the very centre of Hindu learning. In India he familiarised himself with divers Eastern languages, was the first American to publish a Sanskrit text, and has, in the *Journal of The Asiatic Society* (i.e., of Bengal) and in Indian magazines and printed volumes, been a most prolific writer and editor on Oriental subjects, as the *British Museum Catalogue* will testify. Of his achievements in the various fields of Hindu antiquity, we may mention his books and essays on the philosophical systems, especially the *Sankhya*, on dramaturgy, astronomy, and epigraphy; although published for the most part three or four decades ago, they are still of great and almost undiminished value and authority. His wonderful *Belesenheit*—which competent authorities pronounce to be as admirable in Sanskrit as we know that it is in English—was brought to bear not only upon the annotation of texts, but also upon some of the intricate problems of Hindu literary chronology, with extraordinary acuteness and success. Since 1862 he has been constantly employed by the *British Civil Service Commissioners* as examiner in Sanskrit, Hindustani, Hindi, Bengali, or English. All this time has been going on the note-making on points of English which, as he lately wrote to the *Chicago Dial*, he began in 1838, or when he was but thirteen years of age, and which has borne fruit not only in the present help to Dr. Murray's international enterprise, but in classical works like his *Recent Exemplifications of False Philology* (1872), *Modern English* (1873), *On English Adjectives in -able* (1877), and others more controversial. An intense American, it has been Dr. Hall's lot to dwell among Englishmen for more than three-fifths of his life. His profound learning won for him, as long ago as 1860, the highest recognition from the University of Oxford—the degree of D.C.L.—just as also his modest and unfailing kindness and public spirit have won him a recognition (perhaps even dearer to him) in the little hamlet in Suffolk that has so long been his home. But it ought not to happen that his seventieth birthday should pass without a word of cordial and admiring remembrance from his native land."

SCIENCE NOTES.

THE first soirée of the Royal Society will be held on Wednesday, May 1.

PROF. MIALI's book on *The Natural History of Aquatic Insects* will be published by Messrs. Macmillan & Co. immediately after Easter. It is intended to assist the naturalist, and especially the young naturalist, in the study of the very interesting insects which abound in our ponds and rivers. The volume will be illustrated with drawings specially made under the author's direction.

MESSRS. W. H. ALLEN & Co. will publish on Monday next a new volume of their "Naturalist's Library," being part i. of *The Carnivora*—cats, civets, and mungoes—by Mr. R. Lydekker, illustrated with thirty-two coloured plates and numerous woodcuts.

THE late William Bolitho has bequeathed £500 to the Geological Society of Cornwall, the income of which sum is to be applied each year in "the production of a gold or richly gilded silver medal, to be presented to the member of the Society whose attainments, labours, or discoveries in geological or mineralogical science are found most deserving."

MR. FREDERICK WEBB has presented £1,000 to the Medical School of St. George's Hospital, to found an annual prize in bacteriology.

THE Institution of Civil Engineers still continues to increase in numbers, although not at the same rate as in former years. The list corrected to April 1 shows that there are now on the books 6737 members of all classes, against 6557 at the corresponding period in 1894.

AT a recent meeting of the Académie des Sciences, a bronze medal was presented to M. Joseph Bertrand, perpetual secretary, bearing the following legend: "In honour of fifty years' devotion to science and education, from his pupils, admirers, and friends."

WE quote the following statement by Prof. Ramsay concerning argon from *Nature*:

"I have been trying for clues to compounds of argon. Mr. Miers, of the British Museum, called my attention to Hillebrand's paper on Cleveite, a rare Norwegian mineral, which Hillebrand said gave off 2 per cent. of nitrogen on warming with weak sulphuric acid. Cleveite consists chiefly of uranate of lead, with rare earths. My idea was, if the so-called nitrogen turned out to be argon, to try if uranium could be induced to combine with argon.

"The gas, on sparking with oxygen in presence of soda loses a trace of nitrogen, probably introduced during its extraction; the residue consists of a mixture of argon and helium! The brilliant yellow line, of which Mr. Crookes makes the wave-length 587.49 is identical with the helium line. I am collecting the gas, and shall shortly publish regarding its properties."

THE following, on the same subject, likewise comes from *Nature*:

"Dr. B. Brauner, professor of chemistry in the Bohemian University, Prague, suggests to us that argon possibly exists in nebulae. He points out that a strong argon line, measured by Mr. Crookes, has practically the same wave-length as the chief nebula line, and thinks that the line at λ 3729.8 in the 'blue' spectrum of the new substance represents the line at λ 3730, found in the spectra of nebulae and white stars."

PHILOLOGY NOTES.

AT the meeting of the Royal Asiatic Society on Monday next, Mr. G. Phillips, late of the China Consular Service, will read a paper on "Ma Huan's Account of Bengal (1410 A.D.)."

THE Académie des Inscriptions has recommended M. Rubens Duval for the vacant chair of Aramaic at the Collège de France.

THE latest addition to the publications of the Ecole des Langues Orientales Vivantes is a Bibliography of Corea, containing a list of all the works published in that country down to 1890, with a description and summary of the principal ones. The author is M. Maurice Courant, interpreter to the French Legation at Tokio.

REPORTS OF SOCIETIES.

VIKING CLUB—(Friday, March 15.)

PROF. W. WATSON CHEYNE, president, in the chair.—Dr. J. G. Garson, vice-president of the Anthropological Institute, read a paper on "The History of the Early Inhabitants of Orkney." He began by saying that, although the connexion of Orkney with Norway probably dated back only to the close of the eighth century, the Norse element is undoubtedly more strongly predominant there than in other parts of Britain formerly occupied by the Norsemen. But in earlier and prehistoric times the inhabitants appear to have been ethnologically the same as elsewhere in Britain. He then briefly sketched the way in which, by means of ancient burials, the anthropologist is enabled to gather information about races of whom no other record remains, and he appealed against the super-

stition and vandalism which too often led to such remains when discovered being destroyed. Orkney, however, was comparatively rich in ancient burial-places and other remains. Man's early history in Britain might be divided into four periods—i.e., the palaeolithic, the neolithic, the bronze, and the historic. These represent various stages of culture, which may often overlap in different parts of the same country. Man in palaeolithic times came into Britain by land, as in late pleistocene times the land extended over the greater part of what is now the bed of the North Sea as far as Shetland and into the Atlantic beyond the Hebrides. But in this age man apparently did not pass north of a line drawn from the Bristol Channel to the Wash. His implements at this time were of flint, unpolished, wood and bone, and he was skilful in carving. His skeleton shows a long, narrow head, strongly developed frontal ridges, low forehead and receding chin, his last lower molar tooth being larger than the others, contrary to what we find subsequently in Europe. His stature was a little over five feet. In neolithic times the distribution of sea and land was almost as at the present day, but the climate was more continental and moister, and the land was covered with forest as far as the Orkneys. Man had made great strides in civilisation and lived in fixed habitations, his stone implements also are better formed, those characteristic of the period being beautifully ground and polished. The flint used for making them was quarried from below the surface of the ground. There also seems to have been some commerce in implements, as even in Orkney jadeite or nephrite axes have been found which probably came from Central Europe. Their burials took place in long oval barrows. The stature of the race at this time was about 5ft. 5in.; the skull is large and well formed, long and proportionately narrow in shape, with feebly developed brow and other ridges, cheek-bones not prominent, well-formed chin and straight features. The people of the bronze period succeeded those of the previous age, and at the time of the Roman invasion, which may be regarded as the dawn of history in these islands, were in full possession of the country. They came over from Belgium and France, and are the so-called Kelts. Their use of bronze shows a marked advance in civilisation. The lake-dwellings and beehive houses of Ireland belong to this period, and perhaps the Picts' Houses of Scotland; but some authorities think these last neolithic. In the early part of this age the dead were buried in circular barrows and sometimes in the upper part of the older long barrows. Later on cremation became fashionable, and the cremated ashes were then buried in the round barrows. The skull is now large, broader and rounder than in neolithic man, brow ridges large and strongly developed, ridges for the attachment of muscles large and well marked, cheek-bones prominent, jaw large, and upper jaw somewhat prominent and chin well-formed. In stature the race is tall, averaging 5ft. 9in. Palaeolithic man is not found in Orkney; but neolithic man undoubtedly dwelt there, as we know from implements and skeletons found. Besides these, the circular burghs are probably neolithic, though many consider them to be of the bronze age; for at Oxtro stone cists containing cremated interments of the bronze age and bronze ornaments were found, below which were discovered the remains of a circular burgh with walls still 5ft. to 6ft. high. Only stone and bone relics were found in this, the bronze remains being confined to the upper strata. The Picts' Houses, such as that at Skailie, Sandwick, probably belong to the end of the neolithic period, or beginning of the bronze age, though no metal remains have been found in them; while the megalithic stones and stone circles, such as Stennis, have hitherto been ascribed to the bronze age, but there is a growing tendency now to put them back to the earlier age. Typical neolithic skeletons have been found in Orkney, some of which are now in the museum at Cambridge. Many remains of the bronze period are found in Orkney, such as round barrows containing skeletons and cremated remains, and weapons and utensils of various kinds. A typical skull found at Newbiggin is preserved in the museum of the College of Surgeons. The neolithic and bronze people existed side by side, and are found interred together; but the bronze were the

preponderating and probably the conquering race, and they were doubtless the principal part of the population down to the time of the Norse invasion. The lecture was illustrated with magic-lantern views, showing the various types of skulls, implements, &c.—Mr. F. T. Norris said that he had been most interested in Dr. Garson's paper, but he must join issue with the conclusion he came to, that these skulls and stone implements described were all Celtic. This appeared to him to beg the whole question, as it is very doubtful whether some of the reputed neolithic skulls are not Teutonic. There was probably a Teutonic immigration into the islands earlier than the Scandinavian in 872. Tacitus speaks of a Teutonic race dwelling in Caledonia in his day, when many of the German tribes used only stone implements; and there can be very little doubt that in very early times the whole of the north and east coasts of Britain were infested by sea-rovers of Teutonic origin, who had formed settlements there, as during the Roman occupation an officer was appointed, styled "the Count of the Saxon shore," to repress their incursions. Probably there was a large Teutonic element in North Britain in the stone age, and these would supply their quota to burials attributed by the lecturer to the Celtic stone age. With regard to the primitive population of Britain, there was still a question to be decided as to who were the Silures and other tribes mentioned, who were strongly differentiated from the Kelts, and also who were the Kets themselves; as, according to historical data, they were, as to one half, Teutonic, and, as to the other, Gaulish. Mr. Norris would be glad to know the authority for the existence of a race in the bronze period averaging 5ft. 9in. in height, as he had not met with any evidence of such a race at that period. He considered that, save in exceptional cases, the evidence sought to be deduced from the three divisions of stone, bronze, and iron was inconclusive for chronological purposes, unless supported by other evidence.—Dr. Jon Stefansson said that the western part of Iceland had been very largely peopled by a mixed Norwegian and Celtic population from the Orkneys, as the story of And, among others, showed. She was the wife of one of the Norse kings of Dublin, and on her husband's death she migrated first to Orkney, then to Iceland, where she finally settled. There had for a long time been constant intercourse between Orkney and Iceland, but very little trace of this appeared to be left now. A young Faroese philologist, Mr. Jakobson, was at the present time investigating this question in the Orkneys and Shetland; and he found that, though the old Icelandic had disappeared from the common dialect, very many of the old words were still to be found in the dialect used by the fishermen at sea. It is a superstition with them that it is unlucky when at sea to mention various objects under the ordinary names given them on land, and various old Norse words have been preserved for use in this way. Several hundreds of such words had already been collected from the fishermen's speech. The Celtic influence in Iceland had not yet been satisfactorily traced. The differentiation of the Icelandic people from that of Norway was, in a large measure, owing to Celtic admixture.—Mr. A. F. Major, hon. sec., said there was one question as to the early inhabitants of the Orkneys that he should like to raise. Sir George Dasent, in the Introduction to his translation of the Orkneyinga Saga, recently published in the Rolls Series, said that it seemed probable that the early inhabitants of Orkney, who dwelt in weems and burghs described in the lecture, had passed away from the islands before the time of the Norse immigration, and that at that time the islands were only inhabited by a few Papal anchorites of the Irish Church. This supposition was quite contrary to the views taken by Mr. Joseph Anderson in his Introduction to the earlier translation of the Saga, in support of which he adduces passages from Nennius and from Irish Annals. It is somewhat surprising to find these statements overlooked in the latest authority on the subject published under Government auspices. The Sagas, it is true, give no account of the conquest of the islands, but they only take up their history when they were already occupied by the Northmen.—Dr. Karl Blind proposed a vote of thanks to Dr. Garson for his valuable paper. In speaking of the

early history of the Orkneys, he said we should not forget Pytheas, of Massilia, who had voyaged up the English Channel and visited the German Ocean and the Baltic, and sailed as far as Thule in the high North. This Thule has by some learned writers been identified with Orkney. The works of Pytheas are unfortunately lost, but fragments are quoted by other ancient authors. A passage in Solinus, rather corrupt in its Latin, runs thus: "Thule larga et diutina pomona copiosa est." Bessell has started the hypothesis that *pomona* does not mean "fruit," or the goddess of garden culture in this passage, but refers to the name Pomona, given to the mainland of Orkney. The word sounds like a Latin one; but its termination, "a," Dr. Blind thought, might be the Germanic "a," "aa," or "ey"—that is, "island." He agreed with almost all that had been said by previous speakers, and held it to be most probable that there had been a Norse immigration into these islands in prehistoric times, and that the historic invasion into the Orkneys was only a second wave. The races mentioned by Tacitus as inhabiting Britain are the Caledonians, who, according to the Roman historian's assertion, represent a Germanic element; the Kelts, who came from Gaul; and the Silures, who, hailing from Spain, are the Iberian substratum which can be traced in the population of Wales. When, therefore, it is said that the earliest inhabitants of the Orkneys were the same as those of Britain at large, the fact must be kept in mind that there were three races in this country even then. Caesar, speaking of Gaul as also divided into three parts—Belgian, Aquitanian, and Gallic—says that they differ in language, institutions, and laws. From his description it is clear that, in his time, Central Gaul was peopled by Kelts; the South-west by an Iberian race, kindred to the Basques of the present day and to the Iberian immigrants into Wales. As to the Belgian part of Caesar's Gaul, we must remember that he declared he had found out that most of the Belgians were of German origin, even as they are to this day. The evidence for an early Teutonic immigration into Britain from various sides is thus manifest. The Picts, who appear in the place of the Caledonians, have been variously attributed to the Teutonic, the Celtic, and even to the Tureanian stock. He himself inclined to the first-named view. Dr. James Ferguson and many others have declared for a Norwegian origin of the "brochs." With regard to the peculiar fishermen's language at sea in the Faroes, there is a similar kind of hieratic fishermen's speech in Shetland and the North of Scotland. From Shetland many such words had some years ago been sent to him. Some are evidently pure Norse or Teutonic, and had thus survived from the more ancient speech of the country.—Dr. A. Wallace hoped as a visitor that he might be allowed to say a word or two, as he thought the previous speakers had somewhat misapprehended the drift of Dr. Garson's lecture. The lecturer, as he understood, did not undertake the investigation of the historic period at all, although he had incidentally referred to the coming of the Northmen to the eastern shores of Britain in his introductory remarks; but, having divided his subject into the four periods, he only discussed the three first. The evidences he had described were all prehistoric, and he confined his survey to the prehistoric remains alone. Dr. Wallace expressed the interest he took in the investigation, and referred to his visit to Kent's Cavern, and his examination of the remains collected from it by the late Mr. Pengelly. He there saw evidences of man's existence, alongside of the polar bear, probably at a period as remote as sixty thousand years ago. The evidences collected in Orkney of prehistoric man were, of course, meagre; but when examined by such authorities as the lecturer, they were found to possess similar characteristics to those found further south and thus they bear out the idea that prehistoric man had inhabited these northern parts, as evidenced by the human remains and implements characteristic of the three periods found in the places of burial, thus establishing the lecturer's thesis.—Dr. Garson, in reply, said that the remarks of Dr. Wallace in the course of the discussion answered the most important questions asked. Almost all those who had spoken misunderstood

the period he dealt with. He went back into geological times; and, although he did not like to state any fixed number of years, or even centuries, he might mention that the bronze age is conjectured to have been at its height in this country about 500 B.C., while the polished stone age was long before that. The ancient Iberians have been usually considered to be of the same race as the people of the neolithic period, who probably extended over the greater part of Western Europe. The people of the bronze period were probably the first people speaking an Aryan tongue to enter Britain. The osteological characters of the people of these two periods are very definite and distinct. The earliest skulls found in Scandinavia are Turanian or Mongoloid. "Gaulish," or so-called Celtic, immigrants into Britain of the bronze period had undoubtedly a stature of 5ft 9in. This he could say without any hesitation after numerous observations. Also he could affirm that remains of the neolithic race had been found in Orkney. He had searched the accounts of the people of Britain given by the early classical writers, not only Roman but Greek also; and he found them so indefinite in their descriptions and use of names as to be almost useless for anthropological purposes. As regards the Silures, no accounts are given of their characteristics by which it is possible to recognise them; but most likely they were the remains of the long-headed neolithic people, as we know from the explorations of General Pitt-Rivers near Rushmore that they lived in the western parts of England even in Roman times, separate and distinct from the other races forming the population.

METEOROLOGICAL.—(Wednesday, March 20.)

Mr. W. N. SHAW delivered a lecture on "The Motion of Clouds considered with reference to their Mode of Formation," which was illustrated by experiments. The question proposed for consideration was how far the apparent motion of cloud was a satisfactory indication of the motion of the air in which the cloud is formed. The mountain cloud cap was cited as an instance of a stationary cloud formed in air moving sometimes with great rapidity; ground fog, thunder clouds, and cumulus clouds were also referred to in this connexion. The two causes of formation of cloud were next considered: namely, (1) the mixing of masses of air at different temperatures, and (2) the dynamical cooling of air by the reduction of its pressure without supplying heat from the outside. The two methods of formation were illustrated by experiments. A sketch of the supposed motion of air near the centre of a cyclone showed the probability of the clouds formed by the mixing of air being carried along with the air after they were formed; while when cloud is being formed by expansion circumstances connected with the formation of drops of water on the nuclei to be found in the air, and the maintenance of the particles in a state of suspension, make it probable that the apparent motion of such a cloud is a bad indication of the motion of the air. After describing some special cases, Mr. Shaw referred to the meteorological effects of the thermal disturbance which must be introduced by the condensation of water vapour, and he attributed the violent atmospheric disturbances accompanying tropical rains to this cause. The difference in the character of nuclei for the deposit of water drops was also pointed out and illustrated by the exhibition of coloured halos formed under special conditions when the drops were sufficiently uniform in size.

FINE ART.

THE ASHMOLEAN MUSEUM.

WE quote the following from the annual report of the visitors of the Ashmolean Museum at Oxford:

"The year 1894 will be memorable in the annals of the Ashmolean, owing to the completion of the new Museum buildings contiguous to the University Galleries and the transference thither of the collections. The moving of the objects from their cases began on August 22; and, owing to the care that had to be taken in the case of the more delicate specimens, the transport was not completed till November 17. The Keeper, how-

ever, is glad to be able to report that the transference took place without loss or breakage.

"The re-arranging of the specimens in the new rooms has been necessarily a gradual process; but the landing at the top of the stairs, containing 'Tradescants' Ark,' the Mediaeval and Oxford collections, and the room containing the Renaissance Bronzes and Majolica given and deposited by Dr. Fortnum, were provisionally arranged by the end of the year. The lecture-room has been fitted up and a part of the library. In the lower rooms of the Museum have been arranged the classical casts and the larger Egyptian monuments.

"The year has also been marked by valuable additions to the collections. The Egyptian department has been enriched by the chief results of Prof. Flinders Petrie's excavations at Koptos, including fragments of archaic sculpture and terra-cotta which are apparently anterior to the historic period of Egypt, and are the first objects of the kind yet known. Among the sculptures of this class presented by Mr. Petrie and his colleague Mr. Martyn Kennard, may be mentioned a colossal head of a bird, a head of a lion, and the head of the god Min, the rest of whose statue is to follow. To the same source, as well as to the joint liberality of Mr. Jesse Haworth, are also due some reliefs from the Temple of Antef V. belonging to the Xith Dynasty, a door jamb of Useresen II., a Rameside stela and a Ptolemaic wall with finely executed reliefs.

"Capt. H. G. Lyons, R.E., has also presented a series of Xith Dynasty stelae from the Northern Temple at Wady Halfa, and two hieratic stelae from the village of Mut in the Dakhla oasis, which are of great interest as referring to the artesian wells of the oasis, the registers of water, and other matters connected with its supply.

"Dr. Fortnum has deposited, together with scarabs and other Egyptian relics, a very fine blue-glazed libation vase, with inscriptions showing that it was to be used for libations of wine and milk for the Osiris priest of Amen Ra at Thebes. A series of scarabs and other small Egyptian relics was procured by the Keeper during a visit to Lower Egypt.

"A very interesting addition to the Oriental collection of the Museum has been made in the inscribed weight from Samaria presented by Dr. T. Chaplin. As the controversy regarding the Hebrew inscription that it bears on either side is not yet settled, it is premature to give any definite interpretation.

"Through Mr. D. G. Hogarth's kindness, the Hittite collection received an important accession of seals and stone implements procured by him at Ain Tab in Cilicia. Among these is a bead-seal with a Hittite prince on either side surrounded by hieroglyphs, which is certainly the finest known example of its class. Other primitive seals from this site were contributed by Lord Encombe. A Babylonian cylinder partly recut by a Hittite engraver must also be mentioned among the purchases of the Museum.

"The development of the part of our collections devoted to primitive Greece and the Islands has made considerable progress in the course of the past year. Mr. J. L. Myres has presented to the Museum a collection of Cypriote antiquities, the result of his recent excavations, including terra-cotta figures from a votive deposit near Larnaca, and a series of early tomb-groups, some of them of special chronological value from the association of imported Mycenaean vases with indigenous fabrics. Other Cypriote antiquities from Amathus have been given by the Trustees of the British Museum.

"As the result of his explorations in Crete, the Keeper has been able to add to the Museum a variety of objects which throw a new light on the early culture of the Aegean peoples. Among these are a selection of early seal-stones, together with casts of similar objects taken in Crete, inscribed vases, and other relics, which evidence the existence in the island of both a pictographic and a linear system of writing in pre-Phoenician times. Others display decorative features derived from XIIIth Dynasty motives, and carry back the connexion of the Aegean peoples with the Nile valley to the middle of the third millennium B.C. This contact is further illustrated by a series of stone vessels of primitive forms from early Cretan graves.

Other marble vessels of the same date from Naxos have been presented by Mr. J. L. Myres.

"The Keeper has also been able to secure some interesting finds of bronze figures and weapons of Mycenaean date from votive deposits in Cretan caves, together with vases and other objects of the same period. Among the votive figures may be mentioned the third and finest example yet known of a bronze statuette of a Mycenaean warrior in a peaked helmet. The two others were found at Tiryns and Mycenae respectively. From Mycenae itself the Museum has acquired a set of gold pendants of characteristic forms.

"Among the classical antiquities obtained during the last year may be mentioned an archaic bronze figure of Herakles in marriage costume, from the site of Gela in Sicily, an early terra-cotta relief of a Sphinx from near Kritsa in Crete, and a fourth-century red-figured krater from Capua, with a very beautiful design, perhaps representing the rapt of Persephone. The Branteghem Cup, of Theban ware, no doubt from the temple of the Cabeiri, has also been purchased for the collection. It bears comic representations of Odysseus and Circe, and of Boreas blowing the hero over the sea in a boat consisting of two amphorae. Dr. Fortnum has also deposited with the other objects of his collection two red-figured hydrias in most perfect condition, one representing a lady with two handmaidens, the other Apollo holding his lyre between two female flute-players.

"From Athens were obtained a series of fine specimens of Dipylon vases, and from Argos and Olympia bronze figures of the same period, two representing horses, and the other a large beetle of remarkable type. These specimens of the geometrical period help to fill what has hitherto been a serious lacuna in the Museum.

"Dr. Fortnum has supplemented his former munificence by the deposit on loan of almost the whole of the rest of his collection of Bronzes and Majolica, together with specimens of sculpture, glass, and other objects. The whole of this magnificent series is now arranged with the part of his collection already presented by him in the Renaissance Room.

"Among the Bronzes are some of unique importance. Several of these works belong to the end of the fifteenth or the early years of the sixteenth century, including such masterpieces as the inkstand attributed to Riccio of Padua; another of Florentine work, in the form of a nude boy holding two cornucopias; and a North Italian figure of Hercules striking with his club. A candlestick of North Italian fabric (circa 1470) is probably unequalled for the combined delicacy and boldness of the reliefs with which it is adorned. An inkstand in the form of a sea-monster is attributed to Cellini, and two pieces—a recumbent Latona with her children, and a saltcellar supported by a kneeling male figure—to Guglielmo della Porta, a pupil of Michel Angelo. A figure of Venus is by Giovanni di Bologna, and there is another after Francia. Among the reliefs is a Deposition, perhaps a study by Donatello himself for the terracotta relief in the Church of St. Antonio at Padua. There is also a German inkstand of great importance, signed by Peter Vischer, of Nuremberg.

"Among the Majolica now deposited by Dr. Fortnum are some brilliant specimens of Italian lusted ware by Maestro Giorgio, and two early Gubbio dishes, richly lusted in ruby and gold, one representing a scene from one of Aesop's Fables, after a woodcut of 1485. There are some choice examples of Faenza and Caffaggiolo plates (circa 1520), and specimens of Dürer, Castel Durante, Urbino, and other fabrics, a Siculo-Moresque ewer, and a beautiful series of Persian and Rhodian Damascus wares. The glass includes a sixteenth-century enamelled jug, Venetian tazzas, and specimens of German, Flemish, and other work.

"Dr. Fortnum has also deposited two fine reliefs by Andrea della Robbia. One of these, representing the Last Sacrament of Santa Maria Egitticia, is a contemporary replica of one of the panels of Andrea's large altarpiece in the cathedral of Arezzo; the other is a tabernacle with the Virgin and Child executed by Andrea, in Luca's manner, 1470.

"The late Mr. Bentinck Hawkins, formerly of Exeter College, left to his brother Dr. Bisset Hawkins, with the desire that they should be

presented to the University of Oxford, a valuable collection of miniatures and other objects. This collection, which was presented by Dr. Bisset Hawkins (since himself deceased) in his brother's name, and is to be known as the 'Bentinck Hawkins Collection,' has been temporarily deposited in the cases of the Ashmolean strong room. The miniatures will, no doubt, eventually find their places in the picture galleries; but Mr. Hawkins's donation has added to the Ashmolean collection a beautiful series of clocks and clock-watches, some of them adorned with silver reliefs of fine Flemish workmanship."

NOTES ON ART AND ARCHAEOLOGY.

LORD SAVILE has purchased and presented to the National Gallery a large picture by Velasquez, representing "A Betrothal." The picture, which is a boldly executed and masterly sketch rather than a finished work, was at one time the property of Sir Edwin Landseer.

MESSRS. GEORGE BELL & SONS have in the press *Picture Posters*, a handbook on the history of the illustrated placard, by Mr. C. T. J. Hiatt, with numerous reproductions of the most artistic examples of all countries.

THE exhibitions to open next week include: the New English Art Club, at the Dudley Gallery, Piccadilly; the forty-second annual exhibition of pictures by British and foreign artists (including Turner's "St. Mark's Place, Venice"), at the French Gallery, Pall Mall; and some water-colour drawings made in the Basses Pyrénées, by Mr. Moffat Lindner, at the Rembrandt Head Gallery, Vigo-street.

WE may also mention that about seventy drawings and sketches of the late Sir Oswald Brierley, marine painter to the Queen, are now on view at Messrs. Elliott and Fry's Talbotype Gallery, in Baker-street, with a view to their sale on behalf of his surviving children. The exhibition includes his painting of "The Jubilee Naval Review, 1887," which has been graciously lent by her Majesty. A few pictures by other hands, belonging to Sir Oswald—among which are examples of Wilson, Prout, and Girtin, and a portrait of a lady by Gainsborough—are also offered for sale.

MR. E. M. WIMPERIS has been elected vice-president of the Royal Institute of Painters in Water Colours, in succession to the late H. G. Hine.

DR. E. B. TYLOR, curator of the Museum at Oxford, has been added to the committee of the Egypt Exploration Fund.

SIR F. SEYMOUR HADEN, president of the Royal Society of Painter-Etchers, has issued invitations for an "at home" in the Gallery, Pall Mall East, for Friday of this week, at 8.30 p.m., when he will give an illustrated explanation of certain points in connexion with the etched work of Rembrandt which have only recently been noticed. He has also circulated the following summary of his lecture:

"Rembrandt having, in the course of his thirty years' practice, executed about 200 or perhaps 250 etchings, and employed in their production three distinct processes, the object of this lecture is to describe these processes, and to suggest that the arrangement according to subject now universally adopted in our own and other European museums is fatal to the comprehensive study of such works, and might with advantage be discarded for the more rational order of date of production; that an arbitrary method by which works of the latest are mixed up with works of the earliest period confuses the sense, perverts the judgment, and renders critical examination and comparison impossible; and generally, that such a system, though it may satisfy the cataloguer, is unworthy of the historian and useless to the student. The art work of a lifetime, it will be contended, should not be looked at as a series of disjointed efforts, but as the continuous expression

of a prolonged chain of logical sequences depending for their coherence on a due maintenance of the order of their production, which can only be understood when studied in that order; and finally it will propose—and that with tolerable confidence—that if this unintelligent and incoherent classification be given up, and a more consecutive method of arrangement substituted for it, new matter yet unsuspected in regard to the etched work of Rembrandt may be brought to light, and grave errors of attribution as to some of the plates executed in his studio be both proved and rectified."

MESSRS. SOTHEY will sell next Monday a valuable collection of Greek, Roman, and Byzantine coins, which has been formed by Mr. H. A. Green during a long residence in Greece. Some of the rarest and finest specimens are illustrated in an autotype plate, appended to the catalogue.

THE STAGE.

MR. SIDNEY LEE has promised to preside at a meeting of the Shakspeare Reading Society, to be held at Burlington Hall, Savile-row, on Friday of this week, when Mr. William Poel was to deliver a lecture on "Shakspeare and the Modern Stage: a Plea for an Elizabethan Playhouse," illustrated with lantern slides, and a model of the interior of the old Fortune Theatre. With a view to giving practical effect to the Elizabethan acting of Shakspeare, it is proposed to form a committee, who would consider the possibility of having a building constructed upon the plan of the old playhouses, for occasional performances of Shakspeare's plays in accordance with his original designs. Those interested are invited to communicate with Mr. Arthur Dillon, author of *The Stage of the Sixteenth Century*, at 52, Talgarth-road, West Kensington.

MUSIC.

THE BACH FESTIVAL.

THERE is great diversity of taste in matters relating to the fine arts—especially music. Up to a certain point it is well that it should be so; for uniformity would soon become monotonous. One man may prefer the earlier works of Beethoven to the later ones: he may see in the former fuller manifestations of genius. Again, according to temperament and training, the one may pay special homage to Mendelssohn, the other to Schumann. Wagner, too, is still a vexed question. But amid such differences of opinion, there is one matter on which all musicians worthy of the name are agreed: that is, the supreme greatness of J. S. Bach—his Matthew Passion and B minor Mass are accepted as masterpieces which will live as long as the art of music itself. In presence of those works feuds cease; even the enthusiastic Mendelssohnite and the rabid Wagnerite can dwell together in unity. The institution of a Bach Festival in London is a matter for congratulation. We had a Bach Society from 1854 to 1870, which did much to make known the master's music. Sir Sterndale Bennett introduced the Matthew Passion in 1854. Then in 1875 the Bach Choir was established; and in the following year, Mr. Otto Goldschmidt conducted the first performance of the B minor Mass in London. And now, Dr. C. V. Stanford, the present conductor, has planned a Festival lasting three days, after the style of the Handel Festival, though not on the same great scale; for that, indeed, Bach's music is scarcely suitable. The success of the opening night (Tuesday) was great; and with the interesting Selection and B minor Mass, success is pretty safe to continue to the end. In speaking of success we refer to the large and appreciative audience. On

Tuesday there was no applause to mar the solemnity of the performance; but the general demeanour of those present showed clearly the impression that was made.

Mr. Robert Kaufmann, who was coming specially to London to sing the part of the Evangelist, was, unfortunately, detained on the continent by a severe cold. Mr. Shakespeare, though himself unwell, undertook, at twenty-four hours' notice, to sing the tenor part in German. There were signs of hasty preparation; but everyone, of course, felt thankful to the singer for helping the society, at the eleventh hour, out of their difficulty. An apology was made for Miss Hilda Wilson: she, however, sang with intelligence and earnestness. Miss Fillinger is scarcely at her best in Bach's music. Mr. David Bispham sang, or rather declaimed, the words of Jesus with emphasis and becoming reverence. Mr. Andrew Black also deserves high praise for his rendering of "Gebt mir meinen Jesum wieder." The singing of the Bach Choir, reinforced by choristers from St. Mary Abbots, Kensington, was exceedingly good: the quality of tone in the chorales was most impressive. Dr. Joachim played—a labour, evidently, of love—the violin obligato to the contralto aria "Erbarme dich," and to the bass aria, "Gebt mir"; and clever Miss Hélène Dolmetsch, the Viola da Gamba obligato to the aria, "Komm, süßes Kreuz."

A Bach Festival leads naturally to the question of additional accompaniments, and it is one of very great importance. The Bach Society tries to reproduce the orchestration of the time of Bach; with the best intentions, however, it can only do this in a very imperfect manner. But even if the effects as conceived by Bach could be exactly reproduced, we should still contend that for modern ears, accustomed to Beethoven and Wagner, and with the large concert halls of the present day, there ought to be a corresponding change in the orchestration. Handel has been improved. Why should not the same be done for Bach, whose music is more modern in spirit than that of his great rival? J. S. SHEDLOCK.

RECENT CONCERTS.

MISS FLORENCE MAY gave the last of a series of pianoforte recitals at the small Queen's Hall on Friday afternoon (March 29). She was heard to good advantage in some interesting pieces from the "Virginal" book, a Prestissimo of Scarlatti, and some clever Valses of her own. In Schumann's "Carneval" she was overweighted, though perhaps at the end of a long programme she was unable to do herself justice. Miss May is intelligent, and has well-trained fingers.

A pianoforte Quintet by Christian Sinding was performed for the first time at the Popular Concert on Saturday afternoon. The composer is Norwegian by birth, and has written various chamber works, also a pianoforte Concerto. He studied at Leipzig, Munich, and Berlin. The Quintet, probably an early work, is one of great interest and, one may add, of great promise. The composer, when he wrote it, was evidently in his storm and stress period; time and experience must ere now have ripened his thoughts and mode of development, and taught him moderation. It is in the first and last movements of the Quintet that one feels immaturity; the Andante and Intermezzo are two clever and delightfully fresh movements. It must not be supposed that because we qualify our praise of some of Mr. Sinding's music that it is dull or uninteresting. He has too much to say ever to be dull: it is the manner in which he says or oversays it that does not always command approval. The music is full of healthy life. The composer belongs

to the new school, and, though he has received German training, shows traces of Scandinavian influence, especially of his great contemporary, Greig. The so-called romantic school still makes use of classical forms; and in such a work as the Quintet, form seems at times to be hampering rather than unfolding the contents. Mr. Emil Sauer gave an exceedingly vigorous rendering of the pianoforte part—so vigorous indeed that his associate, MM. Arbos, Ries, Gibson, and Becker, were here and there scarcely audible. Mr. Sauer might at least have had the lid of the pianoforte closed. He afterwards played Chopin's Ballade in G minor, but not in his best manner. Mr. Arbos performed Svensden's Romance in G with success. Mme. Sapio was the vocalist.

On Monday Dr. Joachim, who was in splendid form, led Mendelssohn's Quintet in B flat, and gave as sole Tartinian's "Il Trillo del Diavolo." Mr. Isidor Cohn, the pianist, played six of Chopin's Preludes from Op. 28 with neat technique and admirable refinement. It may be open to question whether Chopin intended these short pieces to be played thus in groups. They seem preludes in the strict sense of the word, and, moreover, specially suitable to Chopin pieces. Miss Fillinger sang charmingly songs by Schubert and Mendelssohn.

The programme of the third Philharmonic Concert opened with Beethoven's "Leonora" Overture (No. 3), of which Dr. Mackenzie gave an energetic performance. The tenderness and pathos of some of the music was, however, not fully revealed. Two pieces, an Allegretto and Vivace, from a series entitled "From the North," by Dr. Mackenzie, were heard for the first time; they were originally written for pianoforte and violin. The music is quaint, and the old airs of Scottish origin are pleasingly developed; the scoring is excellent. No. 2 is perhaps too long for the subject-matter. They were interpreted to perfection by the band. Miss E. Eibenschütz gave a brilliant rendering of Schumann's pianoforte Concerto. At times she was too impulsive; but impulsiveness may be termed a good fault: many pianists would be the better for possessing it. Mme. Adelina Patti sang "Una Voce" from "Il Barbiere," and "Voi che sapete" by way of encore. A gold medal, the "Beethoven" medal of the Philharmonic Society, was presented to her by Mr. Cummings, after which she sang "Home, sweet Home." Mme. Patti's wonderful voice and style of singing deserve, perhaps, golden recognition; yet a "Beethoven" medal seemed scarcely appropriate. The great vocalist, so far as we are aware, has devoted little of her time or gifts to the composer of "Fidelio."

MUSIC NOTES.

MESSRS. DIGBY, LONG & Co. will publish immediately *Borodin and Liszt*, translated from the French of Habets by Mrs. Newmarch. The book will be in two sections: "Life and Work of a Russian Composer" and "Liszt as Sketched in the Letters of Borodin." The translator has added a preface, dealing with the development and present characteristics of Russian music.

THE National Sunday League have made arrangements for a series of free orchestral concerts during April, to be given in Queen's Hall, at 7 p.m., under the direction of Mr. Randegger, with Mr. J. T. Carrodus as leader of the orchestra.

THE last of the Sunday evening concerts for this season at the South-place Institute, to take place to-morrow evening, will be entirely devoted to the works of Beethoven. This will be preceded, in the afternoon, by a lecture on Beethoven, to be delivered by Miss Josephine Troup, with musical illustrations.

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LITERATURE.

Memories. By W. J. Linton. (Lawrence & Bullen.)

AFTER reading Mr. Linton's book, we feel strongly disposed to follow a famous precedent and ask for more. But, whereas poor Oliver asked for more of a kind of diet neither nutritious nor appetising, merely to relieve the extreme pangs of hunger, we, in the midst of literary plenty, ask for more because Mr. Linton has tantalised our appetite by making this instalment of a dainty thing too small. Mr. Linton's memories begin with the tolling of the great bell of St. Paul's Cathedral to announce that George III. was dead, and they include many important events and many famous persons. He could, if he would, have told us much about both—some things, indeed, which no other living person can tell. He has, however, contented himself with telling us very little. He spreads before us, not, indeed, a Barmecide's feast, but a table crowded with delicacies, in samples so small that they stimulate rather than satisfy desire. His book contains merely an outline of what his memory must contain; it forms the headings of a great work which, now, we suppose, will never be written.

Of Mazzini, for instance, we would gladly know much more than Mr. Linton chooses to tell us. He was Mazzini's friend, helper, and disciple, and knew him intimately. He calls him "the greatest man in this nineteenth century, none greater in the years of Time—the Prophet of the Future." Of him, Mr. Linton adds, "there is little need to speak. His great career, his genius, his deeds, and his worth, are written on the scroll of history in characters which even the inventive pen of detraction cannot now belittle." Yet surely there is a better reason for writing about a great man than merely to defend him from slander. The world needs to know, not that he was not bad, but in what way he was positively good. In saying there is little need to speak of Mazzini, Mr. Linton is entirely wrong. There is great need for whoever can speak, to speak—more need in his case than in most others. For, to persons who did not know him personally, Mazzini is something of a vague, flitting figure, seen as through a mist: not by any means a flesh and blood personage in history, but a promising subject for myth and tradition. We cannot afford to give him up in this way. He was so great that we want to realise him to ourselves. His deeds are indeed "written on the scroll of history"; but his worth, his genius, and, in any sufficient way, his great

career, are not written there. Much has been written about him, but the living man, in his daily walk and conversation, still eludes us; and it is greatly to be regretted that Mr. Linton, who could have done so much to remedy this, has failed to see that it was his duty to do so. Nevertheless, he does give us a few life-like touches among his dainty samples; this, for instance:

"His [Mazzini's] greeting was invariably warm and cheerful, his manner that of an affectionate friend, whether in general company, in his own chamber, or in my house among my children. Of children he was fond. Well I recollect leaving with him his Italian school at Greville-street, Hatton-garden, when he lifted in his arms the tired child of an Italian workman, and carried the boy as he would a friend's son. Not merely a leader, even of the great cause of Italian freedom, his heart was tender toward all sufferers, his disposition compassionate, the disposition of a man who loved. He came to me once with tears in his eyes, telling me of his friend Stolzmann, whom he had found starving, because the old soldier would not, even of him, ask help, knowing the many claims upon him of his Italians. He was a man who had not only the faculty of loving, but also the faculty of inspiring love" (p. 152).

The adequate "life" of Mazzini, the nature of which is suggested by this brief personal record, is assuredly still unwritten.

The estimate which Mr. Linton gives of other men and women whom he has met are seldom uncharitable, and rarely entirely beside the mark; but they are not always adequate. His sympathies are deep rather than wide. He cannot easily understand a character which is greatly different from his own. The case of Robert Owen illustrates this. The best he has to say of him is that "there was no magnetic influence from him: a man of one idea, unpoetic, without a spark of imagination, very wearisome in his singular capacity for iteration." It is quite obvious that Mr. Linton did not understand Robert Owen in the least. Doubtless he was too much bored by Owen's talk—which must occasionally have been wearisome, as some of his writings also are—to appreciate the sterling quality of the man. To say that the founder and sustainer of New Lanark was without imagination is surely a blunder. His weakness arose out of a superabundance rather than any want of imagination, or out of an imagination insufficiently balanced by practical considerations. If he was a man of one idea, that idea of his was wide and far-reaching, and has developed—not, indeed, in the way he expected, but in other ways of a highly practical kind. Again, Mr. Linton's estimate of Alcott, while true, is far from complete: "A strange, mystical, gentle old philosopher, very gracious, very wordy, rather incomprehensible." In another place a certain Francis Bennoch is mentioned as "something of a minor Scottish poet," it being added that he and his partner Twentyman "were liberal men, and at their daily luncheon in the house artists were specially welcome." Who would suppose the man thus cursorily disposed of was the very Francis Bennoch who figures so largely and nobly in the English life of Nathaniel Hawthorne, to whom, in acknowledgment of his disinterested friendship, Mrs. Hawthorne dedicated the *English Note-Books*?

Mr. Linton once crossed the Atlantic with Mr. Herbert Spencer, and his characterisation of the great philosopher is excellent so far as it goes:

"I had pleasant talks with him—rather from him—when he was well enough to be on deck. He appeared to me a very full man, full of knowledge and sure of it, and not anxious for more from me, even if I had had it at his command, but I had not, even on wood engraving."

Some people Mr. Linton certainly does not like. One of these is Charles Dickens. While admitting his genius as a novelist, he has "always thought that his real vocation was as an actor of low comedy." He described him as "warm-hearted and sentimental, but not unselfish; he was not a gentleman. There was no grace of manner, no soul of nobility in him." This sounds harsh, and is certainly a sweeping condemnation of a man who succeeded in winning the cordial affection of an immense public, and who was not without attached and faithful private friends, who must have seen in him something which evidently Mr. Linton did not see. If Mr. Linton had been harsh in his judgment of Carlyle, he might have been excused; for Carlyle's judgment of him, contained in a letter to Sir Charles Gavan Duffy, was drastic and unfair. "Do not much mind Linton," he wrote, "who is a well enough meaning, but I fear extremely windy, creature of the Louis Blanc, George Sand, &c., species." Mr. Linton mildly notes "this and other hasty and misleading judgments" of Carlyle, notwithstanding which he still regards

"admirably the author of *Sartor Resartus*, of *Past and Present*, and of *Hero-Worship*, books which did immense good, coming at a time in which they were expressly wanted, stirring young souls with higher aims than were deducible from socialistic materialisms, or from the Manchester morality of a generation of Whig utilitarians. Very great, I take it, was the service done by Carlyle's earlier books to the young men of that day, giving to them an ennobling gospel, for which England may well hold the Sage of Chelsea in continued reverence" (p. 114).

Another just and kindly judgment is that pronounced by Mr. Linton on Leigh Hunt, of whom he says

"he went on in his quiet, pleasurable way, never outraging Mrs. Grundy in his private life, not unconcerned at world-wrongs, speaking honestly, but with kindness of all men, and fairly earning his reputation as 'the gentlest of the wise.'"

He relates that Leigh Hunt and Sheridan Knowles, both seeking appointments for their sons, met on the steps of the Government Office, when Hunt made way for Knowles to enter first, lest there might be only one place to be filled. Equally pleasant and more extended is the account of Ebenezer Jones, who, for a number of years, was Mr. Linton's intimate friend and comrade, and to the memorial volume of whose poems he, long since (1879), contributed a memoir, part of which is repeated here. He knew Marston the playwright, father of the blind poet, and Gilchrist, upon the illustrations of whose *Life of Blake* he worked. One Sunday Gilchrist took him to see Linnell,

with whom Blake's last days were spent. He describes Linnell as

"a strange, dry, withered, old man . . . quaint in speech, with strange utterance of strange opinions, a man who might have admired Blake as much for his literary incoherences as for his artistic imagination."

Linnell "had built himself a house on a high ridge of the Surrey country, overlooking an extensive weald." The site, says Mr. Linton, was so commanding that, at a time when a French invasion was talked of, someone suggested that the house would certainly be taken as the headquarters of the French General. "They can't do it, sir," answered Linnell; "they can't do it: it's against the law."

Since 1866, until very lately, Mr. Linton has lived in America. He went there "with no fixed intention of remaining," but Frank Leslie induced him to remain to work for his *Illustrated News*. Among the many Americans he met, one, of course, was Walt Whitman, whom he describes as "a fine-natured, good-hearted, big fellow . . . a true poet who could not write poetry, much of wilfulness accounting for his neglect of form, perhaps as fatal a mistake in a poet as in a painter." His description of Mme. Blavatsky is less complimentary, one sight of whom, he says, was enough: "a fat, vulgar-looking woman, not, one could not help thinking, at all likely to be mistaken for a prophetess; no sybil, but a veritable old witch, with nothing venerable about her."

Mr. Linton's work in connexion with wood engraving, both as an engraver and as its historian, has given him merited fame in the sphere of art. With not less earnestness of purpose—if more obscurely—he has worked for social and political liberty wherever help was needed. In this connexion, he gives an interesting account of the blasphemy prosecutions of 1841 undertaken by the government of that day, not in the interests of religion, but as a weapon against their opponents. Hetherington, being indicted, promptly proceeded to retaliate by proceeding against Moxon—a publisher of unquestioned respectability—for "having published or exposed for sale the blasphemous and seditious" works of Shelley. It was a clever move. Of course, there was no real ill-will against Moxon, and no desire to suppress *Queen Mab*. The aim was to make an absurd and hypocritical prosecution impossible; and it was effectual. Moxon was found guilty; but the prosecutors did not follow up the matter, and no sentence was pronounced, while the other prosecutions were allowed to lapse. "I think," says Mr. Linton, "there has since been only one 'prosecution for blasphemy' with foolish wilfulness provoked for the sake of personal notoriety." Mr. Linton forgets the serious attempt to convict Mr. Bradlaugh, the motive in this case being, as in 1841, political.

Just ten years later (1851), some 250 Polish refugees arrived in Liverpool, and Mr. Linton busied himself in their behalf. They were destitute, and an appeal to such prominent Liverpool men as James Martineau and Robertson Gladstone had no

effect. One Liverpool man there was, however, the friend of Mazzini and of all noble causes, who came to their rescue. This was Mr. Peter Stewart, a merchant of the town. He provided them with shelter, food, and money. Someone else brought straw, while poor women in the street fetched them water. One incident is worth quoting. As a supply of biscuit was being uncared, says Mr. Linton,

"I noticed two villainous looking fellows hanging about, evidently with intent to steal anything in their way. I asked them what they were there for, and had, of course, a rough and saucy answer. I told them in a few words who and what the refugees were, and how, unable to speak English, they were in a worse condition than any Englishmen could be; and my two villains replied that I need not be afraid of them, and walked down the street with me to ask further questions."

Is there no lesson here for judges and magistrates who fancy that the ruffianly treatment of roughs is the only safe or suitable treatment?

It was in the same year that Mr. Linton began *The English Republic*, which had a chequered career of four or five years. He issued it from Brantwood, at that time his home, afterwards, as everybody knows, the residence of Mr. Ruskin, who bought it from Mr. Linton. Mr. Gerald Massey, too, was at one time a tenant of the place; but, curiously enough, Mr. Linton does not mention the fact. It is hardly necessary to say that *The English Republic*, advocating the views it did, and issued under such conditions, had a small circulation; but, like many other obscure periodicals of this century, it contained some of the best writings of its authors. It is more valued now than it was in 1851-5, not only because it has become a prize for book-hunters, but for the sake of its contents. Mr. Linton wrote most of it himself; but, turning over the pages of the three and a-half volumes, we find original works by Walter Savage Landor, Mazzini, and Alexander Herzen, as well as many well-chosen reprints of speeches and writings. There are several portraits, engraved of course by Mr. Linton, and the "Republican flag"—a not very agreeable blending of blue, white, and green—adorns the title-pages. Not the least interesting article is one on Mary Wollstonecraft, which commences thus:

"Out of the dead level of our modern fine-ladyism, every now and then a woman rises like a goddess, standing above the rest: a woman of fair proportions and un mutilated nature, a woman of strength, will, intellect, and courage, practically asserting by her own life the truth of her equality with man, and boldly claiming as her right also an equal share in the privileges hitherto reserved for himself alone."

The article was printed in 1854, and signed E. L. I wonder what Mrs. Lynn Linton, in 1895, thinks of its boldly expressed admiration of a woman who assuredly did not conform to the conventional code of women's morals.

WALTER LEWIN.

PLEYTE'S BATAK TALES.

Bataksche Vertellingen. Verzameld door C. M. Pleyte. (Utrecht: Honig.)

THE Bataks, or, to use the more familiar English spelling, Battas, of the north-central region of Sumatra, are a people the study of whose past and present life raises important but by no means easy problems in civilisation. They are patriarchal agriculturists representing an old-fashioned Malay type, though hardly so primitive as that which may still be found among the matriarchal families of the Padang Highlands. But on this old ethnic ground there has been implanted through Hindu and Moslem invasion much art, custom, and religion of Asia. The Bataks have their own written characters, derived from India, and belonging to the Pali group of alphabets. In this script are written their curious Pustahas or books (Sanskrit *pustaka*)—long slips of bark folded in Chinese manner, and bound with end flaps of the solid wood. On the magical religious formulas of divination and sorcery contained in these books much of the conduct of Batak life still turns.

Dr. Neubronner van der Tuuk, the eminent philologist in Malayan languages, on whose Batak Dictionary and Lectionary scholars have in large measure to depend, died last year. Mr. Pleyte, of Amsterdam, one of the few Orientalists who are at home in this unfamiliar literary region, now publishes a translation of Batak folk-lore, with an important introduction on the religious ideas embodied in it; and he has had the happy thought of ornamenting the cover of his little volume with copies taken from the magic books themselves of the portentous spirit-creatures painted in red and black—jackals, crocodiles, centipedes—whose forms fill the native mind with fear and hope. The huge Pane serpent climbing up in pursuit of the rhinoceros-bird is no earthly snake, but a spirit in the sky, so potent that in war it is the business of the Datu, or priest, to discover whereabouts he is at the moment of attack, and to judge of victory or defeat accordingly. The pictures themselves act as serious charms, so that if drawn on leaves or bits of wood, and provided with souls by means of a Mintora, or charm (Sanskrit *mantra*), they may be thrown into an enemy's village or buried at his door with disastrous result. Yet one of the stories here told—that of Siboru dagang—is a protest against the baleful influence of magic in Batak life. Two rival rajas of neighbouring villages, both in love with the fair "maid from abroad," call in the services of two sorcerers, who contend with potions and spells till one lover plunges into the lake after the reflection of the Manuk-manuk, the magic cock which he mistakes for his beloved. He is drowned, and the other lover marries the maiden. But amid the wedding festivities he forgets to pay his wizard's fee. So the two magicians take counsel together, and, discharging their supernatural craft now that there is real business in hand, they simply waylay and murder him. The bride rushes home, and, clasping the mutilated body, will not be parted from it. Then Debata,

the Supreme Deity, touched by such tenderness, carried the faithful pair up into the sky, and they became the moon. To one of the murderers the Deity appeared in a dream, saying, "Ye are great scoundrels, seeking your own advantage instead of bringing your cause before the elders as should be done. Therefore I have taken up your victims to the moon, for I am the protector against wrong." Thus it is that Bataks when in trouble look up to the moon and trust that Debata still watches over them.

This story not only brings into view a Supreme Deity among the Bataks, but his name, Debata (Sanskrit *devata* = "deity"), is proof that they learnt the belief in him from India. He has below him a triad of gods likewise framed on a Hindu model, the first person being Batara-guru, whose name is now interpreted as Bhattara-guru, Lord Teacher, an epithet of Siva. A whole list of imported names of Hindu deities, such as Borma, Bisnu, Kala, retain their places in magic, and the zodiac still corresponds to our own, though corrupted since it reached the Malay region from India; a Batak calls the Ram and Lion the goat and the tiger, but agrees that the Fish is the last sign. The Batak system of the universe is the Hindu Triloka or threefold world with the planetary divisions into seven layers; and the earth is borne up by the world-snake Naga-padoha, in whom we recognise Vishnu's thousand-headed Naga. In like manner, since Mohammedanism overspread Sumatra, Arabic words have established themselves in perverted forms in Batak religion and magic. The interesting question here arises: have these foreign elements brought the Bataks to the level of Hindu or Arab culture, or merely coated their primitive barbarism with an Asiatic varnish? In this respect, our author's remarks as to their religion are very instructive. They recite formulas from the Koran, believing them powerful charms just because they are not intelligible, while also they worship Brahma or Vishnu by name, though hardly recognising them otherwise than as spirits of their own more primitive animistic type, such as they believed in before the foreigners invaded their land. Now is it from the depths of ancient barbaric life that the Bataks retain the cannibalism which gives them their hideous reputation? It is part of their customary law, the extreme penalty of enemies and criminals being to eat them alive, cutting bits off them to be half broiled and devoured with salt and red pepper. An explanation of these horrible feasts has been attempted by Junghuhn, that they arose in late times out of the ferocity of tribal war. But tradition runs of the punishment of marrying within the clan being to eat the offenders; at any rate, there is evidence of such a law, pointing back to a past period of severe exogamy. It is even related, on the respectable authority of a letter from Dr. Marsden to Sir Stamford Raffles, how the old Batak grandfathers and grandmothers held on by the hands to a branch while the family party sang around them "When the fruit is ripe it will fall":

when they fell they were eaten. The reader of these tales will not encounter such horrors; but perhaps we may look to Mr. Pleyte, anxious as he is to use folk-lore as a channel of real history, to ascertain whether it does not convey more record of the most conspicuous of Batak customs than even the careful industry of Wilken could discover.

The problem of tracing the birthplace of a story, and thereby gaining light as to the intercourse of the people among whom it is current, finds much illustration in Mr. Pleyte's book. On one tale he has written a separate essay, in an album of contributions in honour of the eightieth birthday of the venerable Prof. Veth. It is a version of the swan-coat story, one of the most widespread myths in the world. Malin Deman catches a great fish and finds inside it the ornaments of the daughter of Batara Guru, which the monster had swallowed when the heavenly princess came down to earth to bathe. Naturally Malin Deman, before even seeing the owner, falls in love with her, and sets out in quest. A certain female spirit tells him that the heavenly maiden is sure to come down again soon to bathe and make herself a wreath of flowers; and when she comes, her human lover, hidden in the rice basket, springs out and seizes her winged jacket, so that she cannot fly back to heaven. She becomes his wife, and bears him a son; but afterwards being offended, she recovers her jacket and flies back to heaven, whence, after various adventures, her husband brings her back. It has been argued that this story reached the Bataks from India, and that the winged maiden is one of the Vidyadhari of Indra's heaven. Our author dissents, and cites stories of the kind from other islands to prove by their distribution that they go back to times before Indian influence. He argues that we have the tale in its oldest form in the New Hebrides, citing a version from Dr. Codrington's *Melanesians*, where the now wingless wife is a kind of fruit goddess, whose touch ripens the yams and bananas. It will probably be admitted by most readers that our author is right in not considering the diffusion of the tale satisfactorily accounted for by supposing the Hindus to have brought it over. But as to assigning the ultimate origin of the picturesque episode of the swan-coat, belonging to the old Teutonic and Scandinavian mythology, appearing in the *Thousand and One Nights*, and to be traced through Indonesia, Melanesia, and Polynesia as far as New Zealand, this is a problem which it seems premature to decide without further evidence. Another of the stories bears on the question, how far Malay influence may be traced into Polynesian religion. It is a Batak creation-myth beginning with a hen that sat on three eggs as big as cooking-pots. No wonder she was in trouble to hatch them, but the heavenly swallow brought her word from the Great Origin of the World that the eggs were his and he would care for them. It is obvious that these were the three eggs out of which were born the three great gods of Batak religion; but in this story they produce two boys and a girl, who are taken up to heaven. The

girl is set to weave cloth, but drops her spool out of the sky, and is told by her divine father (who is the afore-mentioned Debata) to climb down the thread. Where earth now is, she finds only a waste of waters, and at last disconsolate sits down to rest on the flower of a water-plant. But the heavenly swallow comes again to help, and goes up to the Great Origin for a clod of earth, which his daughter kneads and spreads till it is as large as a buffalo hide. Then comes a contest with the world-snake below, ending with his being chained up and the earth made, on which the divine daughter dwells with her two brothers, and they were the first of the human race. This tale, which takes other forms on Malay ground, has its especial interest from reaching out into the Pacific to the Samoan group, where Tangaloa the Creator sends down his daughter Tuli in the form of a snipe, but she finds only water and no place of rest till her father above throws her down a stone, which becomes the island of Savaii.

EDWARD B. TYLOR.

Ballads, and Other Verse. By A. H. Beesly. (Longmans.)

MR. BEESLY is not one of the singing birds that cheep and twitter in the gardens of the Bodley Head. He brings an austerer and a deeper note into the pleasure of the modern Muse. He has listened to the thunder of the mountain torrent and the roar of reflux ocean, and the echo of each mighty voice has moulded his temper and fashioned his music. He has caught the glad inspiration of the heyday of the century, when Wordsworth was still unforgotten, and men were putting on their armour to do battle for righteousness. Indeed, there is a noise of battles, actual and spiritual, all through the book. Mr. Beesly has the heart of a Tyrtæus, of a Fletcher of Saltoun. It is something to have written the ballad of "Sir Christopher Mings," a rousing lyric of patriotism, worthy to have a place in some future *Lyra Heroica* beside the swinging rhythms of Drayton and Macaulay and Tennyson. Sir Christopher Mings, shoemaker and admiral, was surely the twin brother of Sir Richard Grenville:

"He swept the channel from end to end,
From chalky Dover to flat Ostend,
And never a Dutch dog of them all
Durst yelp while he was Admiral:
He had such a whip
To make them skip,
If ever they ventured athwart his ship!"

"But worth must wither with kings like Charles,
And the hands that kinged him were Albemarle's,
'A shoemaker's son! Odd's fish! it is plain
'Twould anger the Stuart and Castlemaine."

So London may fume,
And the Fleet be in gloom,
But Rupert and Albemarle rule in his room."

There follows a fine description of a sea-fight, when—

"the sun rose up, and the sunset fell,
And the calm stars shone on the raging hell."

And when Sir Christopher is betrayed by Rupert, and falls in the hour of defeat,

"They came to the Court, and old Rowley heard,
And, a while, old Rowley apake no word,
But his eye for a moment looked like a King's
As it filled with a tear for Sir Christopher Mings,
The stoutest in fight,
The loyallest knight,
That ever drew sword for his land's birthright."

Here, and in the almost equally delightful ballads of Dumas and of Lieut. MacMunn, it is the physical fighter that Mr. Beesly celebrates. Clearly he loves "a tall man of his hands." But you will not find in him that worship of sheer strength, divorced from justice or pity, which certain decadent men of letters of our day affect. Mr. Beesly has borne his sword in the service of humanity, and the echoes of the conflict ring through his verse:

"Sad the Lenten news, John Bright:
Lost at last your one lost fight!
And to me by your death-bed
Half of fifty years seem dead."

The lovers of poetry are a peaceful folk nowadays, and most often get under the wall with Plato's philosopher when any social or political questions arise. Yet some of Mr. Beesly's strains have power to rouse the slumbering ardours of youth and the joy of battles long ago. I want to get up and be a Nihilist when I read the sombre stanzas of "The Nihilist's Suicide," with its grave indictment of the ear that hears not and the hand that delays to strike:

"We come to Thy tribunal, Lord,
Thy justice to arraign,
Because so long Thy lingering sword
Within its sheath has lain,
Because Thine eyes have ceased to see,
Because Thy hands are numb,
Because Thou hearkenest not, to Thee
We come, O God, we come."

Even more touching is the treatment of a similar theme in "General Kukúshka." That is the Russian name for the cuckoo, whose note is taken as a sign that the spring is at hand, and "that an escaped convict can once more live in the forest." Mr. Beesly draws a picture of the chain-gang stumbling over the snowy steppes, and singing their pitiful little "begging-song":

"Kukúshka calls, but not to all
Comes comfort at Kukúshka's call.

"We are driven from the city
To the wilderness:
Little Father, have compassion
On our sore distress.

"We are footsore, we are weary,
We have come from far:
We are broken by the anger
Of our Lord the Czar."

"In vain, O bird of mellow throat,
For these thy resurrection-note:
As ashes on the coffin fall,
So sounds for them Kukúshka's call."

I have not given an idea of the variety of Mr. Beesly's achievement. A decade or two ago, he published an admirable translation of the *Hecuba* of Euripides. Graceless lads that we were, I remember how, when I was at Marlborough, we used it for a crib, and found it barely literal enough. The prologue and epilogue from this, together with some renderings of the choruses, are reprinted in the present volume. There are also some meditative poems, informed by a strenuous, though by no means an optimistic, philosophy of life; and, as one might expect from a lover of Wordsworth, some poems of the joy of earth. Mr. Beesly rejoices in his garden, and especially in his spring crocuses; he rejoices in the brave,

immovable hills; he rejoices in the clear stream of his "dear land of Devon":

"Where long mosses sway
Far down in the cool
Sudden depth of the pool!
And the whitethorn has made
Its own precinct of shade
For the bank's mimic bay,
The whitethorn—and in it
Is lolling the linnet,
Unstayed, unafraid,
All the midsummer day,
Till sunset's gleam flushes
The points of the rushes."

I cannot resist one more quotation. Mr. Beesly is not curious about metrical artifices, as our deciduous singers are. The simple rhythm and the broad sweep are in his manner, and from these he extracts a sonorous music. The audacity of the refrain, however, in the following little poem, called "Iona," appears to me to be exceedingly felicitous:

"The tombs of Maclean and Macleod,
Of Macleod and Maclean,
They lie in the mist and the rain
And the gloom of the grey sea-shroud,
Hard by the torn sea-shore,
Where the summer silence awakes
To the babble the fool-mob makes,
And the insolent engine's roar;
But what care Macleod and Maclean
For the rain and the cloud,
The cloud and the rain?
Iona has gathered their dust to her breast,
They were weary, they sleep, were wayworn, and rest.

"The tombs of the forty Kings—
Kings of the Kyles,
Lords of the Isles,
By sea-waves white as a sea-gull's wings
Which broke in fury and revel, or ceased
At the out-stretched hand of the praying priest,
While the sea-snakes settled in noiseless rings
To the depths of the green sea-lane—
As a show they are to an idle crowd
With the tombs of Macleod and Maclean,
But what care Maclean and Macleod?
Iona has gathered their dust to her breast,
They were weary, they sleep, were wayworn, and rest."

This is a pleasant and refreshing, as well as an inspiring, volume.

EDMUND K. CHAMBERS.

Primogeniture. By Evelyn Cecil. (John Murray.)

THE discoverer of a new subject in constitutional law or legal history or social economics, under whichever term primogeniture should be classed, is a lucky man indeed. If he were also to dispose of it praise-worthily in all its aspects, legal, historical, practical, theoretical, and even climatic, in a comely treatise of about 200 pages, he would be luckier still. The first, it seems, is Mr. Cecil's lot; but not altogether the second. Countless books have dealt with his subject, yet no man before him has put all their information together. By ranging a library you might learn, if you wished, all that was known about primogeniture in the dark ages and the middle ages and the "so-called nineteenth century," in England, Scotland, Ireland, Spain, Italy, France, Germany, and among the Elamites and the dwellers in Mesopotamia. By research you might even ascertain what Mr. Mill had to

say about it and how it is affected by the Settled Land Act; but till now these things were not to be found within the compass of one book. Here was a rich field, and the labourers were few. Mr. Cecil has entered it, and industriously gleaned the information and composed this book. In spite of excusable errors and less pardonable absurdities, the result is a useful and not unattractive treatise.

There is a modest list at the beginning of the "editions of books more particularly referred to," which, however, leaves untouched the numerous authorities less particularly referred to. It occupies about seven pages, and contains one hundred and fifty-five entries. Some of the works cited are in Latin, some in French, some in German, some in Spanish. In the footnotes there are also quotations from the Greek and references to the Italian. The reader at first gazes with awe at such erudition, and checks a slight disappointment at the absence of the Hebrew, the Dutch, the Chaldee, and the Telugu languages. But familiarity dispels these feelings. Some of the works quoted seem fairly common, and some of the apparatus of notes exceedingly superfluous. Mr. Cecil might have trusted his readers more, and have condescended less loftily from his own knowledge to others' ignorance. For example, he could have safely referred to the parable of the prodigal son without adding "Luke xii. 13," and have spoken of "that last infirmity of noble mind" without hastening to add footnote 8, "Milton, *Lycidas*, 71." So with the list of authorities. It is satisfactory to learn, no doubt, that Mr. Cecil has "more particularly referred" to Joshua Williams' "Principles of the Law of Real Property," and ditto, ditto of "Personal Property," to Smith's "Dictionary of the Bible" and Mill's "Political Economy," to Stubbs's "Select Charters" and Gibbon's "Decline and Fall" (in Bohn's Classical Library); but one really ventures to think that his proud consciousness of learning or his punctilious horror of plagiarism is possibly excessive, and to wonder that under the circumstances he should have failed to include Colenso's Arithmetic and the Eton Latin Grammar. There is a plentiful lack of a sense of humour, too, in these pages, which raises some doubt of the author's critical judgment. In a discussion of the attitude of the different British colonies and dependencies towards primogeniture we read, with stifled laughter—"British Honduras also lends its weight to this side of the scale"; and, in a note about Spain, "the review of Spanish ecclesiastical history, from which this passage is extracted, is specially valuable, as it is the translation of a Spanish account." Occasionally, indeed, one cannot help feeling that the mode in which the materials for the book seem to have been got together has dispensed its author from much more critical effort than the trouble of arranging them.

It is, however, as a stylist that Mr. Cecil most fascinates the reader's attention. An inconceivable wantonness of mixed metaphors flourishes in his pages, though the sense sometimes lurks undetected in their ripe luxuriance, and in the tangle, not to

say jungle, of his flowers of speech. Here are a few posies culled at random :

"[The eldest son's] power had been found so serviceable, and he had become such an institution, that his cast was left embedded in the hardening mould of civilised society. It was shorn of many of its unenviable attributes, but it remained there conspicuous upon the pinnacle upon which the cooling breeze had crystallised it" (p. 25). "He took care that the rule of primogeniture should develop under his pilotage, although there was no one moment at which the feudal system, which so well sheathed it, can be said to have been introduced wholesale upon an unwilling country" (p. 30). "The Isle of Man probably imbibed primogeniture from the overshadowing example of England" (p. 65). "Primogeniture in like manner, we have seen, laid its first foundation in the Carolingian empire; from there it meandered through France; . . . till at length it found a secure resting-place in the recesses of the Isle of Man" (p. 66). "All our colonised colonies have necessarily started under the overshadowing aegis of primogeniture, for the law of inheritance is one of those arteries of the English system of which not even a colonist can divest himself when he migrates abroad to found a new settlement" (p. 69). "Circumstances threatened to unveil the same deadlock as was at one time the curse of Scotland" (p. 75). "France, in truth, has now little enough in common with royalty; maybe, had it possessed something of the ballast of its influence, the disastrous species of evils exemplified two or three years ago by the Panama scandals would be more readily staved off and sapped at the root" (p. 78).

No one who appreciates the joyousness of this sort of thing would wish to make too much of what has brought him so much innocent delight where he looked only for instruction. But, when one further reads on p. 7: "In savage, and especially Oriental communities, unlike in these days of redundant population, it was of vital importance . . ." and, on p. 126, "Religion was now invoked in the opposite sense to what it had been previously," one recalls with dismay that the author is proclaimed to be a member of the London School Board on the title-page and a linguistic scholar in the footnotes. Really, before learning to read so many foreign tongues and publishing the fact, Mr. Cecil might at least have been at the pains to learn to write his own.

The most interesting parts of the book are not those which describe the conjectural origin of modern primogeniture and its development in England—these do not add much to the stock of human knowledge—but the account of the way in which Germany has from time to time treated the question of primogeniture. There the changes have been great and frequent. The indivisibility of the lands of feudal lords and their descent to the eldest son, which had become the recognised practice in Germany in the thirteenth century, were abandoned in the fourteenth and fifteenth centuries in favour of a general and indeed extreme division of inheritances. Gradually the practice returned to the former rule, till, by the middle of the seventeenth century, primogeniture was again all but universal. Now neither compulsory sub-division nor general indivisibility alone prevails; but in different states and different districts a variety of more or less experimental systems exist,

designed, not without some success, to produce a compromise between excessive partition of small estates or excessive aggregation of large ones. It is to be wished that Mr. Cecil had developed this part of his subject, with which he seems to be well acquainted and on which he has written well.

Two things strike the reader with regard to the practical bearings of primogeniture in England. The first is, that a singular moderation has always characterised the English as compared with continental systems; the second, that thanks to this moderation, the question is not now one of pressing importance. Primogeniture with us is, after all, only a matter affecting intestates; and, except in rare cases, no one need die intestate, unless he wishes to do so. Settlements, no doubt, follow the general example of primogeniture; but they are matters of voluntary compact, the chief evils of which have been sufficiently mitigated by the Settled Land Act, and other similar legislation. With the fall in agricultural value, the fiction of a great and unsatisfied land-hunger in the breast of the labouring classes has fallen also: the object of politicians now is to coax people to stay in the country, rather than to remove the barriers which were supposed to lock them up in towns. No one in England seriously proposes the compulsory subdivision of all property among a testator's children. It is not suited to our habits, and it has not been too beneficial in France. Some day, perhaps, when Parliament has a little time to spare, primogeniture may be abolished; and when it goes, it will probably go in a parenthesis, no one much troubling to defend it. But as it is, anyone may abolish it for himself, and family settlements are not the bugbears that land reformers made of them a generation ago. Primogeniture, indeed, is now for practical purposes but few degrees more important than gavelkind or borough English. Circumstances have distracted both its assailants and its supporters, and thus it may have before it a long and harmless life; but its destiny is probably to perish presently by the quiet agreement of a Lord Chancellor and an ex-Lord Chancellor in an acquiescent House of Lords, and with an indifferent House of Commons.

J. A. HAMILTON.

NEW NOVELS.

In the Day of Battle. By John A. Steuart. In 3 vols. (Sampson Low.)

The Secret of the Court. By Frankfort Moore. (Hutchinson.)

The Wee Widow's Cruise in Quiet Waters. By Edith E. Cuthell. (Ward & Downey.)

Silvia Craven. By M. Gordon Holmes. (Elliot Stock.)

M'Clellan of M'Clellan. By Helen P. Redden. (Bliss, Sands, & Foster.)

Prince Zaleski. By M. P. Shiel. (John Lane.)

The Degradation of Geoffrey Alwith. By Morley Roberts. (Downey.)

I confess to entertaining a strong feeling

of disappointment in regard to Mr. John A. Steuart. His novel begins so well—even brilliantly, I may go so far as to say—that one is by no means prepared to accept uncomplainingly the lamentable falling-off which, first showing itself in the fifth chapter of the first volume, is demonstrated throughout the remainder of the book. One goes on reading the tiresome story of adventure in the vain hope that the author will rally and extricate himself from corsairs, Arabs, fights, shipwrecks, marvellous encounters of all kinds, with the usual concomitants of beautiful princesses to be rescued, and stand once more on the firm ground from which he started. For really those early chapters show Mr. Steuart to be an extremely capable writer. He is fluent to a degree, his style is excellent. He is at once humorous, picturesque, and refreshingly spirited. His analysis of character is executed with rare skill and finesse. His dialogue has point and distinction. Pictures of men and places follow each other, the last as good as the first. We get a loving view of Edinburgh, while the interior of a Perth inn and the cronies assembled there is sketched nearly as vividly as the "Maypole" in the early chapters of *Barnaby Rudge*. Angus Glenrae and Peter Clephane are at college together at Edinburgh. Peter is a confirmed bully; and Angus, whose fortunes are at a low ebb, is systematically victimised by him. Peter's father is an attorney, who holds the elder Glenrae between his finger and thumb. Thomas Glenrae's personality is so admirably presented that one feels in reading this part of the book that one has encountered a master. In an evil moment the author deports his hero, Angus, to the Persian Gulf and Mecca, where he performs all kinds of heroic feats, becoming a mere lay-figure instead of a man. Rarely have we seen so sorry an exhibition as this. Here is an author capable of writing a really brilliant work of fiction in which science and fact are respected and art is made subservient to both. From this high naturalistic and dignified ground he suddenly plunges into the deep and murky waters of so-called romance, which in Mr. Steuart's case means the spinning of ridiculous yarns. Of course what he writes is well enough in its way; but, coming from a man who has shown that he is capable of much higher work, it is irritating, to say the least of it. We take up a book, and find in the earlier chapters excellent nutriment for trained minds; but, as soon as we are buckling to the work before us, we are treated to a yarn which would scarcely satisfy the taste of the ordinary schoolboy. Mr. Steuart can do splendid work. Let him do it.

Mr. Frankfort Moore, who proved in *I Forbid the Banns* that he was able to treat his art seriously, has taken the plunge, and descended to an impossible story; but *The Secret of the Court* is too ingenious, too cleverly written, to permit us to be greatly annoyed. Rodney Sefton has devoted his life to the task of unearthing the buried ruins of ancient cities. He has discovered certain hieroglyphs, and assigned the date 5200 B.C. to an inscription of historic import. He is living in the caves near the site of

this discovery. A friend of his has been robbed and nearly murdered. He has suffered, too, in another way: his affianced bride leaves him for his brother, but she dies soon afterwards. Sefton introduces his friend to the Courts of Life—temples under the earth where a race of priests have lived for thousands of years. Here the girl is restored to life; but she has only achieved a physical resurrection, the soul has sped never to return. In this conceit Mr. Moore somewhat boldly inverts time-honoured conventions. It is usually the spirit which returns, with only the semblance of the body; here the body remains, with only the semblance of the soul. I am afraid I have treated this book with less consideration than it deserves. It is skilful, racy, and coherent; that it does not make much impression on the present writer is, perhaps not its author's fault.

It is much more difficult to be charitable to Mrs. Cuthell's wholesome and prettily told little story, because, while it bores exceedingly, it does not inspire respect. A widow, and a maiden named Dickie, go for a cruise in the *Speck*, their crew consisting of one "John." They visit some interesting country, which is well enough described; and in the end the wee widow marries the man of her heart, and Dickie pairs off with a worthy young officer. The absence of plot and characterisation are atoned for by a certain directness of style. Idle and unexacting readers will spend a pleasant hour or so in Mrs. Cuthell's company.

In *Silvia Craven* we encounter a brother and sister, Arthur and Silvia Craven, who, having lost their parents and property, have to make their own living, which they proceed to do in a very sedate and proper manner: Silvia becomes a governess, Arthur a curate. Silvia is a very charming girl, and her character is attractively portrayed. She has a genius for sympathy and for succouring the distressed. To her brother she is little short of an angel. At the age of twenty-three she falls a victim to her altruism, but Arthur marries happily. The author succeeds admirably in showing what a good and unselfish woman can accomplish, and describes the charm of a country life feelingly and thoroughly; and so fulfils the somewhat modest aim which she set before her.

Any story of the moorlands of Scotland must be poor indeed if it altogether lacks interest. Nevertheless, it cannot be maintained of Miss Redden's book that there is a superabundance of any one quality which may be held to justify its enormous proportions. A homely little story of this kind should be told in twenty thousand words. A man and a maid love, but are under the impression that they are not loved. The hero, who is a foundling, turns out to be a laird; the girl becomes a successful painter, and all goes as merrily as possibly. Of the plot or characterisation there is little to be said, but the author has some descriptive power. The illustrations are feeble.

Mr. M. P. Shiell's stories have at least one uncommon virtue: they improve as they go

on. "The Race of Orven" is better than "The Stone of the Edmundsbury Monks," and "The S.S." is in advance of either. As to the first, it is so crudely written that it reads like the effusion of a precocious schoolboy. We must confess, too, to being heartily tired of the weird in fiction: the taint in the blood, the stain on the floor, with the accessories of hanging lamps and Oriental draperies. Prince Zaleski is the conventional sphinx-like Muscovite. We are introduced to him reclining on a couch "from which the draping of cloth-of-silver rolled torrent over the floor." He is environed by the usual assortment of *bric-à-brac*—Graeco-Etruscan vases, Memphitic mummies, Hindu gods—an old curiosity shop, in fact. With much that is "sloppy," and more that is inflated, there are certain lucid flashes. The Prince's idea that the individual intelligence and culture of man can never pass on to a higher plane until the sum of intelligence and culture has moved upward, is convincingly and ably put forth. But, as a whole, the book is morbid, strained, and distinctly superfluous.

If Mr. Shiell is morbid, what are we to say of Mr. Morley Roberts? He introduces us to a man of strong passions which he has held under control, biding the time when he can claim the woman he loves. To this end he devotes himself to his art with a singleness of purpose which would be entirely admirable were it not just a little too indecent. The attitude of the man suggests the beast of prey lurking for its victim. He is as economical in expending the fruits of his labours as he is lavish in the expenditure of his vital forces upon his work. At length the wretched specimen of womanhood for whom this man slaves consents to be his wife. On the morrow he discovers that he has fallen a victim to an incurable and quickly slaying disease. The situation is a finely dramatic one. Which of us when on the eve of realising some long-awaited-for boon, for which he has laboured and toiled unceasingly, has not experienced the sickening dread that the finger of fate was upon him, that the prize was not to be his after all? Happily, in most such cases the fear is born of the imagination, slightly perverted by the tension of delay. But when, as in this poor painter's instance, the fear is confirmed by the highest medical authority, what can exceed the misery of the victim? Alwith, whose nature is licentious, though it is controlled by a single-minded passion, rushes into every excess. In his degradation he is ministered to by a woman who had been his model and loved him from afar, but who is now among the outcasts of society. The book is extremely powerful, artistic, and dramatic. But the time has come when we must beseech writers of this kind of fiction to stay their hand.

JAS. STANLEY LITTLE.

SOME BOOKS ON THE COLONIES.

The Story of the Expansion of Southern Africa. By the Hon. A. Wilmot. (Fisher Unwin.) Without discussing the propriety of its title, we think Mr. Wilmot's story a useful, and, on the whole, a well-written book. He

takes a fair and reasonable view of those events which have caused the greatest amount of dispute and heart-burning. Of Lord Wolseley's ridiculous attempt at settlement in Zululand he says, "as might have been expected, this plan resulted in disorganisation, dissatisfaction, and danger." He does full justice to Sir Bartle Frere. And he justly styles Lord Carnarvon's annexation of the Transvaal a blunder. Mr. Wilmot recognises to some extent only the danger already arisen, and certain to increase, from the rapid growth of the native population in British territory, now that the causes which formerly kept it down are removed. He proposes his remedy in very general terms:

"Our European brethren must help us. They have congested populations panting for employment, full of enterprise, in many cases battling even for food. In the vast regions whose history we are recording there is ample room, in all descriptions of healthful country, for that human energy which is dashing itself in old countries against the bars of restriction."

He should have gone into the subject a little more closely, and inquired if these congested populations born and bred in large towns would be of the slightest use, or be at all capable of helping themselves if transported to Matabeleland; and, moreover, whether it is not more than probable that the bulk of white men would disdain manual labour, when there was an ever-increasing population of blacks ready and anxious to undertake it for the most trifling remuneration. It is a pity that both the author and publisher did not look through the book with a little more care before issuing it. There is a long list of errata; yet the misprint of Sir Henry Burhly for Sir Henry Barkly is not noticed, and we are told that the Bailli de Suffren had hoisted the tricolor. We shall indeed be surprised to learn that the Bailli, who was killed in 1788, sailed under that flag!

The Story of Australian Exploration. By R. Thynne. (Fisher Unwin.) We must object to Mr. Thynne's method of telling the story of Australian exploration. That story is sufficiently thrilling and exciting to bear repeating, even in the most matter-of-fact way. Mr. Thynne, however, thinks it necessary to introduce an element of fiction, and has chosen to invent an imaginary personage, one Boffin, into whose mouth he puts the narrative of the explorer. He is represented as taking part in several of the most important of the Australian expeditions of discovery, and says of himself that no leader of an Australian expedition ever thought his party complete unless he had Billy Boffin somewhere on his list. He is supposed to have accompanied Captain Sturt in the expedition of 1828, which resulted in the discovery of the Murray. Then as escorting flocks and herds from the settled districts to the new country discovered by Sturt. Afterwards he is attached to the expedition of Mr. Eyre, whom he is represented as accompanying, till he was rescued by the French whaler the *Mississippi*. Now here we have a remarkable proof of the mistake of Mr. Thynne's method. All who have read Mr. Eyre's narrative will remember his terrible journey after the murder of Baxter, with no companion except the black boy Wylie, till he was taken on board the *Mississippi* by Captain Rossiter. The horror and pathos of this journey disappear under the ridiculous system of Mr. Thynne, which represents Eyre as accompanied by the experienced traveller Boffin. How different would have been Eyre's position had he had the companionship of a trusted white man in addition to the black boy Wylie! No mention is made of Eyre's further journey in cold and rain to Albany; and perhaps this is as well, for it was equally

undertaken alone with the black boy Wylie, and we do not want the intrusion of the imaginary Boffin. We need not touch on the part Boffin is represented as taking in the travels of Sir George Grey and of Burke and Wills; but we recommend anyone who is desirous of reading the story of Australian exploration to go to the fountain-head rather than to the narrative of Billy Boffin.

South Sea Yarns. By Basil Thomson. With Illustrations. (Blackwoods.) These yarns are put into the mouths of both natives and whites, and are well told, some sufficiently gruesome for any taste. One thing may be gathered from them all, and that is that the advent of Europeans has been an unmitigated curse to the South Sea Islanders. We English may derive this comfort—that the most loathsome of the whites who figure in Mr. Basil Thomson's pages are not English, but Germans.

CURRENT THEOLOGY.

The Origin of the Canon of the Old Testament: an Historico-Critical Enquiry. By Dr. G. Wildeboer. Translated by B. W. Bacon, D.D. Edited, with Preface, by Prof. G. F. Moore. (Luzac.) This excellent work deserves to be introduced to English, as it has already been introduced to German, readers. The author is a professor at Groningen, and has, since the publication of the Dutch edition of this work, enriched critical literature with a most useful volume on the origin of the books of the Old Testament, which has been quite recently translated into German. The two works supplement each other; but the present volume may perhaps find admission where its companion, which is avowedly based on the results of the higher criticism, would be viewed with disapproval. It is intended, not only for university students, but for those who are immersed in practical life, and can only rescue an occasional hour for critical study. Even for such, as the author remarks, it is possible to study a brief and comprehensive work like this; and "a good insight into the way in which the Books of the Old Testament were brought together is a solid basis for a sound idea of the Bible." The method adopted is that of historical investigation: the student is thus enabled to see how the results of critical inquiry have been obtained. They are not forced upon him: he accompanies a guide who is familiar with the way which leads to them.

Studies in Biblical Archaeology. By Joseph Jacobs. (David Nutt.) Mr. Jacobs is unlike his ancestors. When in a strange land they hanged their harps upon the trees by the water-side and declined to exercise their talents for the benefit of the Gentiles. But he, having plucked fruit from that tree of knowledge whose roots are watered by the streams of Biblical archaeology, spreads for us an excellent repast. But we must find fault at once. The book reminds us somewhat of one of those short fat fish to be seen at the Aquarium, with solid heads and plump shoulders—if fish have shoulders—which suddenly narrow down and end up with an insignificant tail. His introduction is in his best style, though we think he misinterprets both Mr. Gomme and Mr. Higgins in saying that the former assumes that the Aryans, and the latter the Hebrews, had no superstitions of their own. The first four essays, which deal with "Archaeological Researches," "Comparative Religion," "Junior-right," and "Totem Clans," are well and ably written, and put the author's views very clearly. Mr. Jacobs is not afraid to strike out into new paths, and some of his conclusions will therefore, no doubt, be disputed. But scattered here and there will

even be found crumbs of comfort for the ultra-orthodox, for he says:

"There is a marked retrogression, if I may call it so, to the position which assigns a certain amount of uniqueness to the religion of the Hebrews. After all our incursions into the faiths of the world, we come back to the sacred records of the Hebrews, having failed to find their fellow."

When we come to the penultimate essay, on the Indian origin of Proverbs xxx., we find it short and unconvincing. There is certainly a similarity in verse 15, but not enough to prove the hypothesis. The last essay, on the Old Testament Revision, is reprinted from the *Athenaeum*. The author himself does not appear to love it, but seems to reprint it because it was the first review on the Old Testament Revision which appeared—the first-born in fact. Without, however, accepting unreservedly Mr. Jacobs's theory of "Junior-right in Genesis," we may say that some of the younger please us better. But all students of Biblical archaeology will welcome the re-publication of these essays in such a convenient form.

NOTES AND NEWS.

MESSRS. CHAPMAN & HALL have in the press *The Crimea in 1854 and 1894*, by General Sir Evelyn Wood, with numerous illustrations from sketches made during the campaign by Colonel the Hon. W. J. Colville, and portraits and plans. This is not merely a reprint of the articles which have been appearing in the *Fortnightly Review*: the whole has been entirely re-written and considerably enlarged.

THE HON. J. W. FORTESQUE has, at the request of the colonel and officers of the 17th Lancers, written a history of that famous regiment. It is about to be published by Messrs. Macmillan & Co. in a single volume, illustrated with coloured plates of uniforms and accoutrements. It is an interesting fact that the raising of the regiment was intrusted, by George II. to Colonel John Hale, who had fought under Wolfe at Quebec and was chosen to bring to England the despatches which contained the news at once of the victory and of the death of his commander. The badge of the regiment—a death's head with the motto "Or Glory"—may be regarded as a perpetual commemoration of the death of Wolfe.

MESSRS. CASSELL & Co. will publish in a few days *My Last Will and Testament*, by Hyacinthe Loyson (Père Hyacinthe), with an introduction by Archdeacon Farrar. The work is being translated into several European languages.

MESSRS. GEORGE BELL & SONS propose to add to "Bohn's Library" an illustrated edition of Motley's *History of the Rise of the Dutch Republic*, with an introduction by Moncure D. Conway; and Comte's *Positive Philosophy*, as translated and condensed by Harriet Martineau, with an introduction by Mr. Frederic Harrison. Each of these will be in three volumes.

MESSRS. A. & C. BLACK will publish this spring a series of entirely new editions of their guide-books. The volumes on Devonshire, Cornwall, and the Isle of Wight have been revised by Mr. A. R. Hope-Moncreiff; and those on the English Lakes, Derbyshire, and the Isle of Man, by Mr. M. J. B. Baddeley. There will also be separate volumes on parts of Ireland: such as Dublin and County Wicklow, Belfast and the Giant's Causeway, and Killarney.

MESSRS. LONGMANS & Co. announce, as the two next volumes in their series of "Public School Text-Books of Religious Instruction," *The Pentateuch*, by the late Lord A. C. Hervey,

Bishop of Bath and Wells; and *The Gospel of St. Mark*, by the Hon. and Rev. E. Lyttelton, headmaster of Haileybury. Other volumes are in preparation.

MESSRS. HENRY & Co. will issue John Oliver Hobbes' new novel, entitled *The Gods, Some Mortals, and Lord Wickenham*, after the Easter holidays. The same firm will publish shortly afterwards *Boconnoc*, by Mr. Herbert Vivian, and *Susannah*, by the author of "In Summer Shade": both novels are of three-volume length, but will be issued in the one-volume form.

MR. HORACE COX will publish, in a few days, *In Market Overt*, by Mr. James Payn.

THE translation of "Gyp's" *Chiffon's Marriage*, which will shortly appear in the "Zeit-Geist Library," has been made by Mrs. Patchett Martin. The volume will contain a portrait and a facsimile letter of the authoress.

THE following novels will be published by Mr. Elliot Stock immediately: *As Gold in the Furnace*, by Mary Cross; *Gladys Woodley, or Amiel's Wife*; and *Runic Rocks*, a North Sea Idyll, by Wilhelm Jansen, with a preface by Prof. George Fiedler.

MESSRS. W. H. ALLEN & Co. will publish on April 17 the following novels: *The Knife that Killed Po Haneyate*, by Frank R. Stockton; *War Times*, and *In the Cannon's Mouth*, by Sarah Tytler; *The Fortunes of Albert Travers*, a Tale of the Eighteenth Century, by B. S. Berrington.

MR. H. K. ALLENSON announces the following for early publication: *The Dominion of Christ*, being addresses on foreign missions as viewed in the light of the past hundred years, by the Rev. William Pierce; and *The Kingdom without Observation*, a memorial volume of sermons by the late John Davies, of Brighton, edited by his daughter.

WE are requested to state that F. F. Montrésor, the author of *Into the Highways and Hedges*, is not a man but a woman, being a daughter of the late Admiral F. B. Montrésor.

MESSRS. DODD, MEAD & Co., of Boston, intend to publish an American edition of *Book Prices Current*.

THE South-place Ethical Society propose to issue a monthly magazine, to the first number of which Mr. Moncure D. Conway will contribute an article, entitled "Two Historical South-place Editors: William Johnson Fox and Leigh Hunt."

It is announced that the diary kept by the Archduke Franz Ferdinand d'Este on his voyage round the world two years ago will shortly be published. The Archduke at first intended to have a few copies of the diary, which extends to about 2000 closely written quarto pages, printed for presentation to members of the Imperial family and private friends. Yielding, however, to numerous requests, he has decided to make the work public. The first volume, to appear soon after Easter, will include descriptions of Ceylon, India, Singapore, Java, and Thursday Island. The second volume may be expected in the course of the summer.

THE following have been elected by the committee to be members of the Athenaeum Club: Prof. Lewis Campbell, of St. Andrews; Mr. H. Rider Haggard, and Prof. Arthur Palmer, of Dublin.

THE following are the lecture arrangements at the Royal Institution after Easter:—Prof. George Forbes, three lectures on "Alternating and Interrupted Electric Currents"; Prof. E. Ray Lankester, four lectures on "Thirty Years' Progress in Biological Science"; Prof. Dewar, four lectures on "The Liquefaction of Gases";

Dr. William Huggins, three lectures on "The Instruments and Methods of Spectroscopic Astronomy" (the Tyndall Lectures); Mr. Arnold Dolmetsch, three lectures on "Music and Musical Instruments of the Sixteenth, Seventeenth, and Eighteenth Centuries, English, French, and Italian" (with illustrations upon original instruments); Mr. Seymour Lucas, two lectures on "Picture Making"; Prof. Edward Dowden, two lectures on "Elizabethan Literature: The Pastoral and the Masque." The Friday evening meetings will be resumed on April 26, when a discourse will be given by Dr. John Hopkinson, on "The Effects of Electric Currents in Iron on its Magnetisation"; succeeding discourses will probably be given by the Earl of Rosse, Veterinary Captain Frederick Smith, the Hon. G. N. Curzon, Mr. Walter Raleigh, Mr. J. Viriamu Jones, Prof. Alfred Cornu, and others.

THE late William Bolitho, of Ponsandane, has bequeathed £500 to the Penzance Library, of which he was president, the income of which is to be applied to the purchase of standard work in English or in foreign languages, at the cost of not less than £2 10s. for each complete work.

THE tercentenary of the death of Tasso, which occurs on April 25, will be celebrated by the publication of three important books: the Life, on which Signor Angelo Solerti has been long engaged (in three volumes, Turin: Loescher); a critical edition of the *Gerusalemme*, with commentary, under the general editorship of Signor Solerti (Florence: Barbera); and a third volume of the *Opere minori*, containing the plays, with a preface by Signor Carducci (Bologna: Zanichelli).

MESSRS. J. PEARSON & Co., of Pall Mall-place, have sent us a catalogue of their autograph letters and manuscripts. We may specially mention some historical documents of the sixteenth century, signed by Cardinal Pole, Cranmer, Sir Christopher Hatton, and Sir Edward Coke; long letters of Byron, Shelley, Blake, and Coleridge; a collection of letters and poems of Tasso, which were (we think) sold at Sotheby's a year or so ago; and what is described as the unpublished MS. of the first known literary production of Tennyson, entitled "Mungo; The American," which the son proposes to print in full in his forthcoming life of his father.

THE Copyright Association of Canada have issued a formal statement of their case, in support of the Canadian copyright bill, which was passed by the Dominion legislature as long ago as 1889, but which is understood to be still under consideration by the Secretary of State in England. On the general question we do not feel called upon to express an opinion, beyond stating that there seems much to be said for the Canadian point of view, and regretting the strong language which has been used in some quarters in this country. This, however, we may suggest, without offence: that, if Canadian printers wish to obtain the (local) monopoly of books by English authors, they should first learn to spell the word "analogous," which appears three times in this document as "analogous."

Correction.—In the review of Mr. Rae's *Life of Adam Smith*, in the ACADEMY of last week, the date of Adam Smith's birth was accidentally printed as 1776, instead of 1723.

UNIVERSITY JOTTINGS.

THE House of Lords on Monday unanimously reversed the judgment of a majority of the Court of Session, in the case affecting the affiliation of University College, Dundee, to St. Andrews University. It has now been authori-

tatively decided that the Scottish Universities Commissioners had no power to make the affiliation in the manner they did: that is, by a mere order, on the consent of the two bodies. They could act only by an ordinance, which is open to be petitioned against by any persons directly affected, and also requires to be laid before Parliament. In the present case, the appellants were individual members of the University Court and Senatus Academicus of St. Andrews, who could have petitioned against an ordinance, but who had no opportunity of being heard against the order in question.

WE have received the report of the committee of Manchester College, Oxford, presented to the annual meeting of the trustees, which is still held at Manchester. The total income for the past year was £3356, of which £2143 was derived from endowments and £1088 from subscriptions. The building account is now closed, with a balance in hand of £826, which will form the nucleus of a repair and renewal fund. The total number of students is fourteen, of whom nine are graduates. Prof. F. Max Müller has been appointed to the office of visitor. Mr. A. L. Smith, of Balliol, has been delivering a special course of lectures on "Political and Social Problems." Several promises of stained glass windows for the chapel having been received, the committee have made arrangements for a comprehensive scheme of religious designs, to be executed by Mr. William Morris, after cartoons by Sir E. Burne Jones. For example, the west window, over the communion table, given by Mr. and Mrs. F. Nettlefold, will be filled with ten figures, representing Christ, Joseph, Mary the Mother, Mary Magdalene, St. Peter, St. Paul, and the Four Evangelists; while three double windows on the north side will have for subject the Six Days of Creation.

THE inaugural lecture which Dr. J. B. Bradbury delivered last October, as Downing professor of medicine, has been published in pamphlet form (Cambridge: Macmillan & Bowes). The subject is "Pharmacology and Therapeutics," treated largely from the historical point of view, though with full recognition of the recent results of chemical research. The professor expresses a hope that, with the help of an assistant, an active school of pharmacological research, with special reference to therapeutics, may grow up in the university, not unworthy of the existing schools of physiology and pathology.

THE last number of the *Pelican Record* (Oxford: Blackwell) prints in full—what we believe was referred to in a former issue—the only extant poem of the great Dr. Arnold. It is an ode, written to be sung at the anniversary meeting of the junior common room, on November 20, 1812, when he was a scholar of Corpus, only fifteen years of age. His son, Matthew Arnold, is reported to have applauded with enthusiasm when it was recited to him in the president's study on the occasion of his last visit to Oxford. We will only observe that it introduces the slang term "codger," now almost obsolete. Another interesting contribution is a notice of the relations and connexions of Jane Austen, who were fellows of Corpus; but there is no record that the lady ever visited them in their college rooms. A notable feature of this little magazine is the fact that books by Corpus men are impartially reviewed by other members of the college.

THE subject of the Newmarch Lectures, to be given at University College next term by Mr. L. L. Price, is "The Measurement and Effects of Changes in Prices." Three out of the six lectures will be occupied with the movement of prices in England during the present century.

ORIGINAL VERSE.

EASTER-TIDE.

WHEN earth casts off the chains of Death's long sleep—
When through her clay-cold heart new life doth creep,
And dawns a smile, faint, fleeting on her face
To see and feel the undreamed tender grace
Wherewith sweet Spring her handmaid decks her fair
In wondrous robes, she who had nought to wear,
For such a weary while, but Winter's shroud
What time in Death's dark cell her limbs were bowed,
There comes, and with earth's waking doth agree,
The reason showing yet more mystery,
How Death, whom earth defies, was overthrown
By man, and henceforth not as King is known
But as Life's messenger, sent forth to free
Poor prisoners fettered by Mortality.

DORA CAVE.

MAGAZINES AND REVIEWS.

THE third quarterly part (July-September) of the *Altpreussische Monatsschrift* for 1894 brings three papers dealing with literary and educational history in the province of Prussia. These are: (1) on an old Königsberg scholar, Michael Schreiber, theologian (1662-1712), by L. Stieda; (2) the "catalogue" of the parish school of Georgenburg for 1766, giving some account of its rules and pupils, by G. Froelich; (3) some mathematical notes, by M. Curtze, referring to the life of Rheticus. The other chief article is one (following up earlier contributions) by A. Treichel, on folklore from the plant world, especially for West Prussia. In the fourth quarterly part (October-December) of the magazine this subject is continued. The two papers together deal with the plant names lying between *Fagopyrum* and *Ruta*, the notes on flax, pine, and pepper being exceptionally long. A short paper by P. Tschackert gives (after S. A. Kähler) some account of ecclesiastical conditions in the old district of Prussia from 1830 to 1870. The longest article in this part, however, is a further instalment by the editor (Dr. Reicke) of his most scholarly and valuable publication of Kant's loose notes, this time from the bundle calendared as F by Schubert. Both parts contain the usual reviews and the Königsberg University chronicle.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BOURALIERE, A. de la. Nouveaux documents sur les débuts de l'imprimerie à Poitiers. Paris: Paul. 4 fr.
DUPLAN, P. Lettres de Aimée Desclée à Fanfan. Paris: Calmann Lévy. 8 fr. 50.
FLEISCHER, O. Neumen-Studien. Abhandlungen über mittelalterl. Gesange-Tonschriften. 1. Thl. Leipzig: Fleischer. 7 M. 50.
GRAND-CARTERET, J. Napoléon en images: estampes anglaises. Paris: Firmin-Didot. 5 fr.
GRANDIN, le Comte. Chanzy. Paris: Tolra. 5 fr.
JADART, H. Les Débuts de l'imprimerie à Reims. Paris: Claudin. 10 fr.
JOEST, W. Welt-Fahrten. Beiträge zur Länder- u. Völkerkunde. Berlin: Acher. 15 M.
KISCH, W. Die alten Strassen u. Plätze v. Wien's Vorstädten u. ihre historisch interessanten Häuser. 50. Hft. Wien: Frank. 1 M. 50.
LE FÈVRE-DEUMIER, Jules. Célébrités anglaises: essais et études biographiques et littéraires. Paris: Firmin-Didot. 5 fr.
LEOTE, Amédée. Histoire de l'imprimerie à Châlons-sur-Marne. Paris: Claudin. 10 fr.
MEBSON, Olivier. Les Vitraux. Paris: May et Motteroz. 8 fr. 50.

THEOLOGY, ETC.

- GRAFFIN, R. Patrologia Syriaca. Pars I. Ab initio usque ad annum 350. T. 1. Paris: Firmin-Didot. 80 fr.
HIRSCHT, A. Die Apokalypse u. ihre neueste Kritik. Leipzig: Neumann. 2 M. 40.

HISTORY, LAW, ETC.

- AVENTURES d'un marin de la Garde impériale, prisonnier de guerre sur les pontons espagnols dans l'île de Cabrera. Paris: Guillaumin. 8 fr. 50 c.
COVILLE, Alf. Les États de Normandie: leurs origines et leur développement au XIV^e siècle. Paris: Picard. 7 fr. 50 c.

DELABORDS, H. F. Jean de Joicville et les seigneurs de Joinville. Paris: Picard. 10 fr.
FÉRAUD-GIRAUD, L. J. D. États et souverains. Paris: Pedone. 18 fr.
JOURNAL du Général Fantin des Odoards: Etapes d'un officier de la grande armée, 1800-1830. Paris: Plon. 7 fr. 50.

LAVISSE, C., et A. RAMSAUD. Les Guerres de Religion (1559-1610). Paris: Colin. 12 fr.

MÜLLERRECHT, O. Uebersicht der gesammten staats- u. rechtswissenschaftlichen Litteratur des J. 1894. 27. Jahrg. Berlin: Puttkammer. 8 M.

PASQUIER, Mémoires du Chancelier, p.p. la Dac d'Andiffret-Pasquier. Tome VI. Restauration. Paris: Plon. 8 fr.

RECHERCHES d'Alexandre IV. (1254-1261), p.p. B. de la Roncière, etc. Fasc. 1. Paris: Thorin. 9 fr. 50.

SCRIPTORES rerum silesiacarum. 15. Bd. Akten d. Kriegsgerichte v. 1759 wegen der Kapitulation v. Breslau am 21. Novbr. 1757. Hrsg. v. C. Grünhagen u. F. Wachter. Breslau: Max. 4 M.

SÉDUC, Mémoires du Général Comte de. 1813-1815. Paris: Firmin-Didot. 8 fr. 50.

TUHL, A. v. Actio de in rem verso, zugleich e. Beitrag zur Lehre v. der Geschäftstüthrg. Freiburg-i.-B.: Mohr. 7 M.

PHYSICAL SCIENCE, ETC.

BOUTROUX, Em. De l'idée de loi naturelle dans la science et la philosophie contemporaines. Paris: Alcan. 2 fr. 50.

HAMANN, O. Die Nemathelminthen. 2. Hft. Jena: Costenoble. 12 M.

LUGERS, O. Lexikon der gesamten Technik u. ihrer Hilfswissenschaften. 1. Bd. Stuttgart. 30 M.

PHILOLOGY, ETC.

GREGORIUS ABULFARACHI Bar-Hebraei Scholia in Leviticum ex IV. codicibus Horre mysteriorum in Germania asseruatis edita a G. Kerber. Breslau: Koebner. 1 M. 80.

HOLLAND, R. Herdenvögel in der griechischen Mythologie. Leipzig: Hinrichs. 1 M. 20.

MOMMSEN, T. Beiträge zu der Lehre v. den griechischen Präpositionen. IV. Berlin: Weidmann. 14 M.

MUCKE, E. De consensum in graeca lingua praeter Asiaticum dialectum asilicum geminatione. Partic. III. Leipzig: Fock. 1 M. 50.

SKOZBODE, J. Vergil als Seemann. Leipzig: Fock. 1 M.

CORRESPONDENCE.

THE LOST FRENCH WORK OF GOWER.

Oxford: April 8, 1895.

Some of your readers will doubtless be interested to hear that I have discovered in the Cambridge University Library what seems to be almost certainly a copy of the lost French work of Gower, known as "Speculum Hominis" or "Speculum Meditantis."

It proves to be a poem of about 29,000 octosyllabic lines, in stanzas of twelve lines each, which rhyme *a a b a b b b a b b a*. The MS., which appears to be of the fourteenth century, has at present 152 leaves, including one that is glued down to the binding at the beginning. After this first leaf, on which we have the title "Mirour de l'homme" and a table of the ten parts of the poem, four leaves have been cut out, and seven more are missing in other parts of the book, besides some—it is uncertain how many—at the end. Thus the beginning and the end of the poem are both wanting; and the object of my description is partly to direct attention to the title and form of the book, in order that a perfect copy may be found, if it anywhere exists. Probably not much is lost at the end, for the poem seems to be nearing its conclusion when the MS. breaks off.

The evidence by which it may be proved that this is, in fact, the missing work is of two kinds: first, that which is derived from the exact correspondence of the title, divisions, and contents of this book with the description given by Gower of his poem; and, secondly, that which may be drawn from the very marked characteristics of style and the numerous close parallels which may be found in this poem with passages of the "Vox Clamantis" and "Confessio Amantis." Some of these are very remarkable, and the poem includes at least two of the stories which are found also in the "Confessio."

I hope shortly to be able to draw up a complete statement of the case, with sufficient extracts to justify my assertions. At present I will only add that the MS. was purchased some few years ago at the Hailstone Sale, and

that my discovery was partly due to the suggestion of my friend Mr. Jenkinson, the University Librarian, who had himself presented the book to the library.

G. C. MACAULAY.

THE SYRIAC GOSPELS AND THE SINAI LIBRARY.

Wady Nash: March 17, 1895.

I have made a further transcription of the Syriac Gospels from the Sinai palimpsest, amounting to about twelve hundred lines; and I have also filled up nearly a thousand lines hitherto incomplete.

During a stay of more than a month at the Convent, my sister, Mrs. Gibson, and I have read over most of the published text with the MS., and we have cleared up not a few obscure passages. We were fortunately able to include those recently noticed by Dr. Wellhausen in *Der Syrische Evangelien Palimpsest vom Sinai*, which a kind friend sent after us. To take a few specimens: the *manu* 'ami li of Luke i. 43 becomes *manu* 'bad li; *Paran*, the name of the Mount of Precipitation (Luke iv. 29), is *Paras* (with a *semkath*) in the MS.; *panat* in John xi. 20 becomes *pashat*; *thumana* in Mark xii. 42 becomes *ruba'a*; *yad yamina* in Luke v. 1 should be *yad yamtha*; *lem* in John iv. 27 becomes *gām*, thereby adding an interesting touch to our Lord's interview with the Samaritan woman. The *hwa* at the foot of page 174 (f. 122 v.) should be deleted. It is only fair to the eminent scholars who transcribed these passages to say that we could not have seen them without the re-agent. Indeed, we were impressed by the care and skill with which the work has been done; and, considering the difficulty of the task, it is no detraction to say that many slight changes will have to be made in any future edition. I have also detected two places in which errors made by the scribe of Cureton's MS. are absent from the Sinai one.

The first point which we ascertained is that there is no title, or that the title has been entirely erased. The appearances which deceived us and others in my photograph of f. 82 are due to both writings on the reverse side appearing through the vellum. On this reverse side the Gospel text is most distinct, so there can be no mistake about Matt i. 16.

Mrs. Gibson examined carefully all the points raised in the transcribers' notes; and the text is now practically complete, with the exception of what was on torn margins, what lies under blots, and what was on surfaces completely erased; also what was on the seventeen missing leaves, for which I made a fresh, but fruitless, search.

I have found a few more interesting readings, such as one which illustrates the conventional name of our Lord in John vi. 42.

"And they said, Is not this Jesus Bar-Joseph, whose father we know, how saith he, I come down from heaven?"

the word "mother" is omitted (*cf.* John i. 25). There is another in Matt. xviii. 19, which reads like a satire upon some of the forms into which Christianity has crystallised. It is our Lord's promise:

"Again, verily, I say unto you [if] ye shall agree upon earth about everything, ye shall have what ye ask from my Father which is in heaven."

I give this with some hesitation, because the word *an* ("if") is only partly visible, and I have a suspicion that the words which represent "two of you" may have dropped out by a clerical oversight. Yet there is no room for them, and no sign of any attempt to insert them.

With regard to quire marks, the *beth* of Mr. Rendel Harris, and the *gimel* of Prof. Bensly and Mr. Burkitt, are both equally clear and

distinct. I cannot see why any doubt should have been cast upon the former. I obtained the permission of Archbishop Porphyrios to number the leaves with a light pencil, and I found that the tables in the published volume are perfectly correct.

The date at the end of the martyrology has become clearer, probably owing to my having washed it with the re-agent in 1893. The first line in my copy is correct; but in the second line, the *lam* before *Makedonia* should be deleted, as it belongs to the Greek underwriting. The word *Philippus* is quite distinct, and the two last lines should be:

"*rehum le khatita daktat ketba hana*

gisa da min yamina, an wa amen wa amen."

The column which follows the final colophon in f. 139 v., and which we suppose to contain the date, appears to me by no means so intractable as I thought it in 1893. Owing, perhaps, to the afteraction of the re-agent with which I then washed it three times, a few words and letters are appearing. I have washed it a fourth time, and perhaps, after the lapse of a few years, clever eyes will make something out of it.

Mrs. Gibson copied several pages of the Greek sloping uncials which underlie the upperwriting of the last twelve leaves. They appear to be part of a sermon on the Day of Judgment; but as no single line of her copy can be made to fit into the line beneath it, we conclude that John the Recluse cut short the sermon in the year A.D. 778, by trimming its leaves to suit those of the Syriac Gospels. It is a matter for thankfulness that this summary process was not reversed.

A great change has taken place in the Convent since our last visit. A new Library has been made, under the personal superintendence of the Archbishop, partly by building, and partly by throwing down the partitions between various dark closets. A special sunny room has also been built, in the best part of the Convent, for the use of students. Old boxes and baskets are for ever abolished, the only one spared being that in which the Syriac Gospels and Palestinian Lectionaries lay so long, and this I have secured as a memento. The Semitic books are arranged on shelves according to the numbers in our catalogues, and the Greek books according to the numbers in the monks' catalogue, which was epitomised by Gardhausen. A MS. may now be obtained a few minutes after it is asked for, whereas, formerly, the search has been known to occupy two days. A whitewash brush has passed over the entire Convent, and order now reigns in place of slovenliness. All this has been done at the sole expense of the monks, no help having been obtained from the subscription for this purpose which I began in 1893, but afterwards withdrew at the Archbishop's special request. It is needless to say that no MSS. can now be taken into the garden. Our party in 1893 enjoyed this privilege only through the great kindness of the late enlightened Hegoumenos, Father Galaktion, whose loss is sincerely mourned both by his brethren and by the Bedouins. The new arrangements make this concession to foreign scholars quite unnecessary.

The most pressing question connected with the palimpsest is one which his Grace and the monks have decided to face immediately—that of binding. The old cover is dropping away piecemeal, and the first page, the only one not a palimpsest, is quite unprotected. The operation will have to be performed either at Sinai or in Cairo, as the owners will never consent to send the MS. further away. I have promised to facilitate the task by supplying the proper materials, and I shall therefore be grateful if the few scholars who have any

experience in binding very ancient MSS. will give me their advice privately (to Castlebrae, Cambridge). All who have seen the book this season are convinced that the leaves will never stand the insertion of a needle, and the upper writing comes very close indeed to the inner edge of the page.

I must conclude by saying that nothing could exceed the kindness and attention with which both the Archbishop (who has been in residence at Sinai for nearly a year) and the monks have responded to our every wish.

AONES S. LEWIS.

A SURVIVAL OF BACON'S TWICKENHAM SCRIVENERY.

London: April 10, 1895.

Referring to my letter in the *ACADEMY* of March 30, in which I evidenced the existence of this hitherto unnoticed phase in Bacon's life, I may be reasonably asked if any book produced there is still in existence? I shall submit that at least one such has survived, and is in my possession.

I copy its short history from Dr. E. A. Abbott's *Bacon and Essex* (p. 165).

"In the spring of 1600, after Bacon's temporary reconciliation with Essex, for the purpose of conciliating Essex with the Queen, Francis Bacon, who was supposed to know better than other people what would please the Queen, volunteered to draw up for Essex a letter to Anthony Bacon which Essex might copy out in his own handwriting, and send him; and then Francis would show it to the Queen as a proof of Essex's contrition and loyalty. To make the thing more natural and deceptive, Francis would also dress up in Anthony's name a letter to Essex, which was to elicit in answer the letter above-mentioned. The two letters might naturally be supposed to be shown by Anthony to his brother Francis, and Francis might then show them to the Queen."

The letters thus "faked up" were admirable imitations of the several styles of the supposed writers—catching the quaint, humorous, cumbersome language of Anthony, as also the abrupt, incisive, and passionately rhetorical phrasing of the Earl (Abbott, p. 185). It is our first instance of Bacon's writing in the name and style of other people.

Essex was much under the influence of Anthony, and Chamberlain writes to Carleton, on June 28, 1599, that he proposed to give him Essex House. Both Essex on his trial and Bacon in his *Apologie* (Abbott, App., p. 17) allege all these facts; and the passages need not be quoted, but for one important sentence to be alluded to later on.

The title of our pamphlet is, "To Maister Anthonie Bacon, An Apologie of the Earle of Essex against those which falsely and maliciously taxe him to be the only hinderer of the Peace and quiet."

My copy is post octavo, of about 100 pp., and contains five documents: (1) The *Apologie*, dated at foot, April 8, 1600. (2) Reasons for the peace with Spain in 1598. (3) Reasons against the peace with Spain in 1598. Dated at foot, April 15, 1600. (4) A morning prayer agreeable to the Lord's Prayer. (5) A prayer at night going to bed. (6) A prayer for the Sabbath.

The book is beautifully written, "without a blot," and is clearly contemporary with the inception of the idea, when Essex had been a close prisoner for eight months, and was to continue so for three more. It contains the first of the "Apologie," a document addressed to the future; two out-of-date historical documents which had lost their interest save to Essex alone, and for which he would have an author's affection; and three prayers suited for a man who had been perilously near the gates of death, and was in great temporal

distress as well. In fact, Bacon, in his own *Apologie*, casts up against Essex his "carrying on a show of religion"—a weakness, by the way, to which Bacon did not yield.

Can this book have been written for any one but Essex's own use, and to his order? It contains his hope for the future, his memories of a brilliant past, his consolation for the present hour of sickness and disgrace; and it is contemporary with the scheme for his restoration to the Queen's favour.

The book had subsequently public interest. Five transcripts, mixed up with other miscellaneous documents up to as late as 1616, exist in the British Museum—one of them in French. There is another in the Record Office, not dated; two (of the "Apologie" alone) were in the recent Philipps' sale—that which belonged first to Sir Julius Caesar, and afterwards to Horace Walpole (4to size), fetched £5 10s. My own seems to have been annotated by Dr. Grosart; and one would like to know if the Bodleian and other great libraries have not also copies, and whether they contain any documents personal to Essex. If not, I submit that my pamphlet is an early copy written for, and by order of, the unhappy favourite of Elizabeth.

But how do we connect it with the newly discovered Twickenham copying shop? Firstly, the date is contemporaneous with an idea admittedly originated and secretly carried out by Bacon; it was a State document, and he would not have it "faired out" anywhere else. Secondly, a slip in Bacon's own *Apologie* (quoted Abbott, App. p. 17) shows that he kept control over its issue. The passage runs: "which letters [i.e., Anthony to Essex and this "Apologie"] cannot now be retracted or altered by reason of my brother or his lordship's servants' delivery long since comen into other hands."

A liar's evidence is good against himself. Anthony and Essex were in this matter mere puppets of Francis from the very first, and the "delivery" or putting into circulation, which he himself speaks of, would be under his own control. Till the Queen had seen it, no issue, save this to Essex himself, would be permissible; and we know the Queen did not receive it until she dined with him in the summer at Twickenham, when he tells us, with an author's whimsical vanity, that he presented her with a sonnet which was commended by those who saw it. The poet Bacon!

May I somewhat expand the reasons why Shakspeare should employ the Twickenham scrivener for his MSS. and theatre copying?

In 1596 Bacon was absolutely shackled with debt on all sides. He had "rooked" (there is no other word for it) his cousin Robert Bacon into making over to him £600 a year, on the assurance that he would stand Robert's friend with the Lord-Keeper in a suit to which Robert was a party—Francis never did anything of the kind, as Robert piteously bewails. He had ruined his creditor Trott, as that victim complained to Anthony with tearful eyes. He had stripped Anthony of everything, so that he had to contemplate alienating Gorhambury. He pestered everybody (save his mother) for loans.

Would he not apply to Shakspeare? Could the manager refuse the Master of Gray's Inn Revels, when there were four other theatre companies ready to step into his shoes? Moreover, Shakspeare was flush of cash, and had to employ other capitalists, in order to put out his spare money.

Shakspeare's difficulty was, "How am I to get it back from Bacon?" He was a keen man of business, and sued at least three of his debtors, and their sureties; he was not afraid of looking after his money, even from a fellow-townsmen. His only way was to "take it out in work" at Twickenham, and he may even

have suggested to Bacon an idea so foreign to all that Queen's Counsel's experience.

Shakspeare could not write his name five times alike. Twickenham would provide the amanuensis to write from his dictation, would copy out the MSS. themselves, and the actors' and prompters' parts without a blot—as Heminge and Condell tell us; would have them all in order for reference or copying at the moment, and the cost would be put down to "my account with you."

I must leave it to others to say if this suggestion does not fit all the curves of the equation: if it is not probable, reasonable, and hard to get out of.

"Si quid novisti rectius . . ."

W. G. THORPE.

THE "QUARTERLY REVIEW" ON ERASMUS.

Oxford.

The writer of the article on Erasmus in the *Quarterly Review* for January charges Mr. Froude with so many inaccuracies, and prosecutes his attack with so carping a criticism, that perhaps one may be pardoned for turning his own weapons against himself. Many of the inaccuracies cited are undeniably glaring, and he proves them up to the hilt. Were this all, there would be little fault to find with what he has written. He claims to present in his article "the outlines of the true character and work" of Erasmus; and though the scope of a series of lectures is, of course, larger than that of a review, it may be doubted whether Mr. Froude would have asserted any wider aim. It is at least open to question how far extreme accuracy of detail is essential to such a purpose. Desirable it undoubtedly is; but where the avowed object is to stimulate and inspire an audience to study the writings of a great author for themselves, to present a picture rather than a photograph, some laxity in detail might be condoned. In these days of promiscuous reviewing the same license would be freely extended to the writer of the article above mentioned, were it not for the unmeasured terms in which he stigmatises Mr. Froude. It might surely have been hoped that, in criticising so severely, he would at least have been careful to make his own armour secure against similar attacks.

The following weak points may be exposed:

I. On p. 7 the Reviewer says:

"Mr. Charles Reade, possibly out of consideration for the feelings of the British public, thought well to represent these lovers as secretly married. And Mr. Froude, whose motive we cannot even conjecture, hints that they perhaps were so."

The *Compendium Vitae Erasmi* says on the subject, "Is [Gerardus] clam habuit rem cum dicta Margareta, spe conjugii. Et sunt qui dicant intercessisse verba"—surely sufficient ground for Mr. Froude's hint, and even for Mr. Reade's elaborate description of the solemn betrothal of the lovers: the civil marriage, which was only prevented from becoming religious as well by the interposition of enemies.

II. On p. 7, *fin.*, the Reviewer's statement, "the usual account is that they had an elder son Peter," seems to question the existence of Erasmus' elder brother. Apart from what Erasmus himself says on the matter, the fact that his intimate friend, William Hermann, in the *Sylva Odarum* (Paris: Mercator, 1497), addresses an ode, "ad Petrum Girardum Rotterdāmensē Herasmi Germanum: virum tum perhumanum tum eruditissimum," is conclusive.

III. On p. 9, *fin.*, the Reviewer says that Erasmus came to Cambrai in 1491, remained there five years, and was then sent by the

Bishop to Paris University. But Erasmus was certainly in Paris in 1495. Gaguin's history *de origine et gestis Francorum*, published on September 30, 1495 (the first edition—Paris: Peter le Dru—has wrongly 1499 for 1495) contains a letter from Erasmus praising the work (Ep. App. cccxxxvii. in the Leyden edition, which is referred to throughout); and in Gaguin's *Epistolæ* (Paris: Gerler [1498]), No. 62 is addressed to Herasmus, and gives an account of Charles VIII.'s expedition into Italy, of his victory at Fornovo (July 6, 1495), and his subsequent return to Turin. This letter has no date, but it cannot be placed later than November, 1495. It is almost inconceivable that Erasmus, an unknown secretary, should have become acquainted with Gaguin except in Paris.

IV. On p. 12, *init.*, the Reviewer says, "In December, 1499, Erasmus quitted England," and on p. 15, quoting from Ep. xcii., "These words were written in 1500." This letter, which is dated January 27, 1500, contains the following sentence (p. 84 c.): "Succurrit . . . hunc ipsum solem iam anniversarium illuxisse quod in Britannico littore pecuniola mea . . . naufragium fecit," referring to the money taken from Erasmus at Dover, when he was leaving England. In the date of this letter, the year assigned is probably wrong, but there is no reason to question the day and month. So that Erasmus left England on January 27. As to the year, the first edition of the *Adages* was published probably in 1500, certainly not before, since it contains a letter from Faustus Andrelinus to Erasmus, dated June 15, 1500. The publication followed immediately on Erasmus' discomfited return to Paris, after being plundered at Dover; and thus Ep. xcii., written on the anniversary of the mishap, cannot be dated earlier than January 27, 1500, to which form the error is easily traceable. The statements quoted above are therefore not only contradictory, but both incorrect.

V. On p. 12 the Reviewer says that Erasmus prefixed to the first edition of the *Adages* "some verses in eulogy of the Prince of Wales, afterwards Henry VIII., to whom he had been presented during his visit to England." At the end of the first edition are printed some verses in praise of the English Royal Family, addressed to Prince Henry, who was afterwards Henry VIII. Erasmus had been introduced to him at the royal nursery at Eltham, just before he left England, Arthur, Prince of Wales, not being present (Ep. to Botzem, *Catalogus Lucubrationum*). The verses were composed immediately after this occasion, in response to a challenge from the young prince.

VI. On p. 13 the Reviewer says, "In 1502 Erasmus published . . . the *Enchiridion Militis Christiani*." The first edition of this book (according to the Ghent Bibliography) is in *Erasmii lucubratiunculae aliquot* (Antv. Th. Martin, February xv, 1503).

VII. On p. 16, *fin.*, the Reviewer says, "At Bologna, Erasmus was much occupied in preparing a second edition of his *Adages*." The book was five times reprinted at Paris in the years 1505-7, and one of these re-issues bears on the title-page, "Adagia . . . rursus ab eodem [Erasmio] recognita atque aucta."

VIII. On p. 20, *fin.*, the Reviewer says that the *Moriae Encomium* was published in 1512, correcting in a footnote a greater inaccuracy committed by Mr. Froude. The first dated edition appeared in August, 1511 (Argentorati, M. Schurer); and the *Lucubrationum Erasmii Index* (Bas. Froben 1519) says that the *Moriae Encomium* was "saepius excusum, primum Lutetiae per Gormontium, deinde Argentorati per Schurerium." For this first edition the Ghent Bibliography gives circa 1509, as the date. But we know from the Ep. to Botzem,

and from an unpublished letter of Stephen Gardiner, at that time Erasmus' servant, that when the *Moria* appeared Erasmus was himself in Paris. This visit was probably in 1511, and as it is unlikely that two years would have elapsed between the first and second edition of so witty a production, 1511 may perhaps be accepted as the date of the first issue. The date 1508 affixed to the preface in later editions is obviously absurd.

IX. On p. 23, in a footnote, the Reviewer reads into Mr. Froude's statement about Ignatius Loyola an unjustifiable inference. It requires a remarkably ingenious reader to suppose that, because Mr. Froude says that Loyola found Erasmus' New Testament undevotional, he therefore meant that Loyola was making his "first, perhaps sole, acquaintance with the New Testament."

X. On p. 27, *fin.*, the Reviewer emphasises the phrase "Lutheran tragedy," as though it specially expressed Erasmus' attitude to the affair. But to Erasmus anything disagreeable was a tragedy. It was a tragedy when he was ill, when he had an uncomfortable journey, or when other people misbehaved; and the word has really no special significance in the phrase quoted.

XI. On p. 32, *init.*, the Reviewer says that Erasmus reached Freiburg "at the end of April or the beginning of May, 1529." From a comparison of Ep. mlx. with No. 53, in a collection of letters from Erasmus to Boniface Amerbach (Basle, 1779.), it is plain that Erasmus left Basle on April 13, and reached Freiburg after possibly one day's journey (Ep. mlxix.). P. S. A.

WHO WAS THE SPANISH TRANSLATOR OF JOHN OWEN?

Sare, Bassee Pyrénées, France: March 28, 1895.

In the *Revista Contemporanea* for February 28 and March 15 Adalmiro Montero discusses a question which touches partly on English literature: "Who was the Spanish translator of John Owen?"

John Owen, the epigramatist (1560-1622), who wrote chiefly in Latin, and was called the "British Martial," is one of those writers whose works, like "Ossian," and Young's *Night Thoughts*, obtained a higher reputation on the continent than in their native land. He had the honour of two Elzevir editions in Amsterdam; Didot published in Paris the best edition of his works in 1794; a French translation appeared in 1709, and another at Lyons as late as 1819. A Spanish translation was put forth in 1682, by Don Francisco de la Torre. Who was this Francisco de la Torre?

Revilla, one of the best Spanish critics, and the editors of Rivodeneira's *Biblioteca*, put him down as the Bachiller Fr. de la Torre, whose works were first collected and published by Quevedo. But here again is a question on which Spanish critics have been long divided. Was this Bachiller Fr. de la Torre only a pseudonym of Quevedo himself, or had he an independent existence? After much hesitation the current of opinion seems now tending to the conclusion that the Bachiller Fr. de la Torre really lived, about fifty years before Quevedo published his poems in 1630. If this date were established, *cadit quaestio*; the translator of Owen must have been living in the second half of the seventeenth century. The other Francisco de la Torre, a knight of Calatrava, died shortly before 1682; the translation bears on the title "Obra posthuma"; and it is here maintained that he, and not Quevedo's Bachiller, was the translator of Owen.

Our author rests his conclusion not on external grounds alone, but by a comparison of the verses of the two Franciscos he shows that the style of the later one only agrees with that

of the translation of the epigrams; the style of the Bachiller shows an earlier period of the language. And thus a double literary problem seems at length to be resolved.

WENTWORTH WEBSTER.

AMERICANISMS AND ARCHAISMS.

Dublin: April 1, 1895.

The Englishman, who, to quote your correspondent, F. H., uses the expression, "An Americanism, with certain adjuncts," is probably a person whose opinions are worth very little consideration.

My own experience is, that most so-called Americanisms, and, indeed, Irishisms also, are in reality archaisms of the English language, which have a habit of surviving where one would least expect to find them. Many persons will tell you that the phrase "to let slide" is an Americanism, but students of English literature will call to mind the following stanza from Chaucer's "Clerkes Tale":

"I blame him not that he considered neught
In time coming what might him betide,
But on his lust present was all his thought,
And for to haue and hunt on every side;
Well neigh all other cures let he slide,
And eke he n'oid (and that was worst of all)
Wedden no wif for ought that might befall."

Several other illustrations of so-called Americanisms which occur in Chaucer may be given. As, for example, "I guess!" which is frequently to be met with.

"With him ther was his sone, a younge esquier,
A lever and a lusty bachelor,
With lockes crull as they were laide in presse.
Of twenty year of age he was I gesse."

(Prologue, *Canterbury Tales*.)

"Right" is often used by Chaucer, as the modern American uses it in the phrase "Right away":

"And al were it so that she right now were dede."
(*The Tale of Melibeus*.)

Many quaint words are commonly used in America, as "pitcher" for "jug"; "freshet" for "brook"; "fall" for "autumn." "Homely" is invariably used to express the absence of beauty—as "a homely girl" for "a plain girl." An example of such usage may be found in Shakspeare:

"Upon a homely object love can wink."
(*Two Gentlemen of Verona*, ii. 4.)

In conclusion, I would sincerely express a hope that Americans may hold fast to all "-isms" which are not vulgarisms. Life would be unbearable if everyone talked like a book. It is far better to use "-isms" than, in the words of an illustrious Irishman, "to hide one's nationality under a cloak of personal affectation."

GEORGE NEWCOMEN.

APPOINTMENTS FOR NEXT WEEK.

WEDNESDAY, April 17, 7.30 p.m. Meteorological: "The Frost of January and February, 1895, over the British Isles," by Messrs. F. Campbell Bayard and William Marriott; "Some Hints on Photographing Clouds," by Mr. Birt Acres.

THURSDAY, April 18, 8 p.m. Linnean: "Observations on the Loranthaceae of Ceylon," by Mr. F. W. Keeble.

SCIENCE.

SOME BOOKS ON EVOLUTION.

From the Greeks to Darwin: an Outline of the Development of the Evolution Idea. By H. F. Osborn, Sc.D., Da Costa Professor of Biology in Columbia College. (Macmillans.) This is the first volume of a series of biological memoirs to be issued by the Columbia University under the editorship of Dr. Osborn, who, consequently, in the capacity of author on the present occasion, takes a dual position. The

evolution idea has an ancient pedigree, being the product of slow and often arrested development through twenty-four centuries. As in aught else that moves the modern world, the impetus to its origin came from the Ionian philosophers. Playing the part of "Old Mortality" in restoring many an obscured name, Dr. Osborn essays—and with considerable skill, remembering how crowded the foreground becomes—"to estimate each author from his thought as a whole before placing him in the scales with his predecessors, contemporaries, and successors." As early as the sixth century B.C., the doctrine of evolution was so clearly enunciated by Heraclitus that the modern terms in which it is formulated would have been intelligible to him. But although he was among the first to escape from the influence of the old mythologic cosmogonies, Dr. Osborn accords to Empedocles the title of "father of the evolution idea," as grasping the fact of a gradual progress in the changing order. The most distinguished of his intellectual offspring is Aristotle, whose equipment, methods, and far-seeing anticipation of the fruits of modern biology are admirably summarised. The general result of this survey of the early stages of the evolution idea, as Dr. Osborn remarks, is to show that

"the Greeks left the later world face to face with the problem of causation in three forms: first, whether intelligent design is constantly operating in nature; second, whether nature is under the operation of natural causes originally implanted by intelligent design; and, third, whether nature is under the operation of natural causes, due from the beginning to the laws of chance, and containing no evidences of design, even in their origin."

The author then passes in rapid review the long eclipse of the spirit of inquiry (except among the Arabs) in the Middle Ages, and its reappearance, followed by the rise of a fantastic pseudo-science, born of attempted reconciliation between assumed revelation and empirical theory. The difficulty in a book of this kind is the observance of due proportion; and, on the whole, Dr. Osborn has skilfully surmounted this, although we think that more prominence should have been given to Descartes. Buffon's waverings puzzle him, as they have puzzled others; but the real ideas of that naturalist admit of little doubt. Timidity caused him to affect a judicial attitude which the irony of his style barely disguises. At the conclusion of his survey Dr. Osborn pays a well-merited tribute to Lamarck, the soundness or unsoundness of whose theory of the causes of variation does not affect the debt which science owes to him as one who showed the way, if he missed the goal. The book is fairly free from errors. Mr. Leslie Stephen is given a final "s" and the authorship of the *Vestiges of Creation* is said to have remained unavowed, whereas the name of Robert Chambers appears on the title-page of the most recent edition. A well-selected bibliography adds to the value of Dr. Osborn's volume.

Lectures on the Darwinian Theory. Delivered by the late Arthur Milnes Marshall, F.R.S., &c., Professor of Zoology in Owens College. Edited by C. F. Marshall, M.D. (David Nutt.) The earlier pages of this book march in line with Dr. Osborn's; but as they take us *per saltum* from Aristotle to Linnaeus, they do not long compete with his useful conspectus. Manuals of Darwinism have become common enough to require justification for another of their kind being added; and as the editor only modestly hopes that, "in spite of the shortcomings of the book it may form a useful contribution to the literature of the subject," we may regard its issue as the discharge of what has been felt as a pious duty to the memory of an able man whose promising career was untowardly cut

short. The arrangement of the matter, which is based upon Extension Lecture Notes, is clear and consecutive; due stress is laid upon the importance of the evidence of palaeontology and embryology as two chief buttresses of organic evolution; and the current objections to the theory of natural selection answered briefly, but not the less cogently. The discussion between the physicists and geologists as to the time-estimate of the earth's life period is touched upon; but, in view of Prof. Perry's recent revision of the data on which Lord Kelvin cut down the demands of the geologists, that question must be considered as still open.

A Theory of Development and Heredity. By Henry B. Orr, Ph.D., Professor at the Tulane University of Louisiana. (Macmillans.) This book is another outcome of the discussion raised by Weismann's arguments against the long-unchallenged theory of the transmission of acquired characters. The rigid form in which those arguments were first stated has undergone amendments which make it not always easy to define Weismann's attitude. He has abandoned the theory—qualified here and there in his earlier *Essays in Heredity*—of a germ-plasm wholly unaffected by changes in the body where it is located, and recognises the action of influences of the general organism on the germ-plasm as causes of variation. In overlooking this modification of the old position, and in speaking of the germ-plasm as assumed to be isolated in a sort of "hermetically-sealed vial," Dr. Orr's criticism is misdirected. Nevertheless, Weismann remains no less anti-Lamarckian, and it is the Lamarckian position that is here upheld.

"All changes in shape, and all changes in the method of activity, must have been the result of additional force from without. Therefore, if we are to account for the various forces displayed by living organisms, either in their individual activity and growth, or in their racial development, and, at the same time, regard the law of the conservation of energy, then we must believe that those forces have their origin in the environment."

Herein Dr. Orr echoes a pious opinion, leaving unanswered the challenge of the newer school to produce the evidence in its support. It is this omission which the Neo-Lamarckians should seek to repair, and the absence of which renders the whole discussion barren.

CORRESPONDENCE.

BASQUE BOOKS OLD AND NEW.

CARCASSONNE, Aude: March 31, 1895.

Mr. W. J. Van Eys has very truly said, in his recent article under the above heading in the ACADEMY, that it is not easy to find out what exists in Basque. In spite of Vinson's Bibliography, I have been able to compile a supplement thereto, consisting of forty-three pages, in *La Revue des Bibliothèques* (1892 and 1893), and shall shortly be able to augment it by about twelve pages more. Mr. Van Eys is to be congratulated on having discovered, at Berne in 1891, and at Leipzig in 1894, two more copies of the best Basque book, Leizarraga's New Testament of 1571, and also, last summer, a collection of more than 500 proverbs in Guipuzkoan, printed in 1596, than which no older book in Spanish Basque is known to exist, since the two copies of Ostolaza's Catechism in Biscayan were so culpably lost a few years ago. Let us hope that his edition of this new-found treasure will very soon be published, freer than most Basque books are of printers' blunders. The first Basque book has been reprinted thrice: by Brunet in 1847, with a sham translation; by Vinson in 1874, with a false arrangement of the pages and many misprints; by Stempf in 1893, very admirably.

My own reprint began in the *Etudes Historiques et Religieuses du Diocèse de Bayonne*, at Pau in 1892; but it has not yet been finished, and, owing to religious scruples on the part of the editor of the *Etudes*, will end where the chapter headed *Amorosen gaxtiguya* begins. I had intended to prolong it to the end of that section, as in reality the religious part only ends where the heading *Emarten favore* occurs. I shall thus lose my opportunity of giving a new reading of the line *Erioa dauquinian eguia cogueridate*, which has been too faithfully copied in all the editions, though *cogueri* appears to have no meaning at all. It is plain that the author must have meant to say *aguerico date*. The line would then mean, "When death arrives the truth will appear." This reading suits both the political measure of Decchepare's Rimes, and the sense of the immediate context. *Aguerico date* is, of course, the double future, a mere synonym of the single future, and differing from that only in the form. Leizarraga occasionally uses this double future: for instance, thrice in the Epistles of St. John. See *The Basque Verb Found and Defined* (Alençon, 1893). The simple future is formed by the present tense of the indicative mood of the verb linked to the genitive or future form of the verbal radical, in this case *agueri*, "appears"; thus, *aguerico da*, "he, she, or it is to appear, will appear." The double future is made by the same genitive or future radical added to the future instead of the present of the indicative of the verb, in this case *date*. One finds *aguerico da* elsewhere in Decchepare, and also *date* as the verb substantive meaning "he, she, or it will be." Mr. Stempf considers *haritudic*, *haritudu*, *haritunu*, *haritu* as misprints for *hartudic*, *hartudu*, *hartunu*, *hartu*. One sometimes finds, it is true, a serious misprint many times repeated in one book: for instance, in the *Grammaire Caraïbe*, composée par le R. P. Raymond Breton, &c.: A Auxerre M.D.C.LXVII. the word *feminin* in all its many occurrences appears as *feminim*. But I think I have found in other old Basque books the word *haritu* as a synonym of *hartu*. One must beware of hasty generalisations.

The grammarians who have written on Decchepare have not mentioned another interesting feature in his language, to which I should likewise have called attention in a note, had my edition traversed the frontier of *Amorosen gaxtiguya*. In the line *Amorosac nahi nuge honat vaha valite*, one has a case of the prefix *va*, *ba* ("if"), used instead of the conjunctive suffix *la*. The same thing occurs three times in Capanaga's book; and it is to be noted that in these four cases, as, indeed, in later writers, the ruling verb expresses a desire, *nahi*, *gura*, *disetean*. Of course, logically, "I wish that they would look" is the equivalent of "I should desire it if they would look." *Bai* and *bait* are also sometimes used in the same way, and these prefixes perhaps sometimes mean "if." But this solution of the problem does not suffice in all cases.

Acheter, "surgeon, physician," is one of Decchepare's words for which no etymon has been proposed. May it come from old French *archiatre*, which Littré discusses? or is it of the family of *aizkor*, *aichtu*, *aitzur*, and other words which refer to stone knives, axes, hatchets, and adzes?

Mr. Stempf, in his edition of the *Supplément des Proverbes Basques recueillis par Arnaud Oihenart*, has reprinted in proverb 579 the senseless word *Kocinta*, which is the apparent reading in the copy of the original in the Bibliothèque Nationale. But, as was pointed out two years ago in the *Euskara* (of Berlin) in the list of *corrigenda* for the Bayonne edition of 1892, the copy existing in the National Library at Madrid presents clearly

metres, two cavities represent the *hemina* [290], and two the *sextarius* [590]; these four in bad condition: the larger measures give the *semodius* [(590.5 × 8) + 47], the *modius* [(590.5 × 16) - 66], the *urna* [(590.5 × 24) + 64], the *half-metretres* [(590.5 × 38) + 67], and the *amphora* [(590.5 × 48) + 6]. The *urna* has the slots for an ancient adjustment to correct its volume (apparently a *sextarius* had been miscounted); in no other vessel does the error exceed a wineglassful. The common measure is a *sextarius* of 590.5 c.c. + .5 c.c., more prudently 593 c.c. + 3 c.c., quite certainly 591.5 c.c. + 7.5 c.c. The 590.5 gives a pound of 353.5 grammes; the table was therefore constructed with the "Italic mina" of 349 grammes (in the Herculaneum talent 357), and not from the Roman pounds of 321 and 327. Corn was not measured directly in this stone, but in a black stone (much injured, *in situ* at Pompeii), added as an upper storey; and containing three cavities with sliding bottoms, apparently *modius*, *congius* (or possibly *semodius*), and $\frac{1}{2}$ *modius*. Copper rods on the Museum stone supported two shelves to carry vessels which received the measured corn. Hypothetical restoration of the Museum stone suggests the original Oscan cavities: : 36 : 28 : 16 : 3 $\frac{1}{2}$: 2 (query: $\frac{1}{2}$ *metretres*, *urns*, *modius*, $\frac{1}{2}$ *modius*, *choenix*?).—Dr. Postgate read notes upon the text of the following passages of Lucretius.

1288 sq. *dat sonitu magno stragem voluitque sub undis | grandia saxa ruit quia quidquid finctibus obstat. ruitque* (Lach.) seems necessary; but *ut* would appear to be better than his *ita. ut quicquid* = "ut quidque" (cf. Munro's note).

453 sq. Keeping 454 (with Brieger) we may obtain the necessary datives in 453 by reading "*pondus uti saxis, color igni, liquor aquae <stat>*."

751 sq. *conicere ut possis ex hoc, quae cernere non quis, | extremum quod habent, minimum consistere* —. The missing foot would be better supplied by "*et illis*" = *etism* illis than by Munro's in *illis*, *Journal of Classical and Sacred Philology*, 1 p. 28 and Epicurus there quoted.

866. *sanis* for the more logical *nenis* seems to have been suggested by the division of food (864) into dry corresponding to *ossa* and *nerui*, and moist corresponding to *sanies* and *sanguen*.

1000. *inferneque suppedantur* seems required.

1193. *subiecta* (sc. "flammarum corpora") is right, cf. Verg. *G.* iv 385.

422. *omnis enim sensus quae mulcet cumque* — [ms. uidetur]. Add *tibi res*; "quaeque inuat res" Brieger.

887. For the corrupt "sensus" read *fetus* from the imitation in Catullus 65. 3 sq.

1072. Assuming the loss of a line after 1071 with Brieger, read in 1072 "*isigne* (sc. *seminibus*) eadem natura manet" rather than "*sique*" Br.

1160, 1161. Transpose "*conficimus*" and "*conterimus*."

CLIPTON SHAKSPEARE SOCIETY.—(Saturday, March 23)

MISS M. CATHARINE SMITH in the chair.—Miss Louisa Mary Davies, in a paper entitled "A Pair of Friends," said that the strong heart of Shakspeare indited illustrations of Love in all its relationships as no other has done, sounding its every depth and not unwitting of its shallower reaches. But the portrayal of an ideal friendship in its dual inter-existence seems wanting to his gallery of Human Nature. We miss the friendship which presupposes an approximate similarity in social position, in taste, in education—the mutual give and take—each an equal delight—the instructive comprehension of mood, the electric grasp of a half-suggested thought—

"When each by turns was guide to each,
And Fancy light from Fancy caught,
And Thought leapt out to wed with Thought
Ere Thought could wed itself with Speech."

It would seem from the scanty records of Shakspeare's life that the perfect satisfaction of a mind and heart answering note for note to his own was missing in his personal experience. His literary comrades often showed themselves his jealous rivals; and the one man on whom he poured the crimson and gold of his great heart's love betrayed him in the hour of temptation for the sake of a worthless girl's idle fancy. The friendship of Antonio and Bassanio is, as it stands, a very beautiful picture of a friendship of a secondary type. Up to the

trial-scene Bassanio may have been an ideal lover, but as a friend he has cut a very shabby figure indeed; but by this ordeal he is purified and strengthened; and if the story of these two lives could have been written further, it may be they would have formed an instance of a perfect friendship.—Mr. Arthur S. Way, in a paper on "Bassanio," said that to describe him, as had been often done, as a mere man of fashion, a type of the votary of pleasure, with all his extravagance, selfishness, and aimlessness, was to misconceive his character and to underrate Shakspeare's dramatic sense of propriety; for an artistic error would have been committed in interesting us in the fortunes of a woman of intellect, goodness and beauty, only to mock us by mating her with a clown, a sordid egotist, or an empty fop. We should consider in what light Bassanio's conduct would appear to the noblemen and gentlemen of Shakspeare's day, to those who could best appreciate his environment. It was an age of display in architecture, in style of living, and in dress; and in multitudes of cases the attendant lavish expense was incurred with a purpose—as a species of investment, in fact; and it was even more so in Venice than in England. We may picture to ourselves Bassanio moving as an equal among princes and great captains, who, like him, are waiting through the piping times of peace till there is need of their valour and cunning. There is in him something of the born leader of men, for the young Venetian gallants look up to him with respect and deference; and he is regarded with an almost worshipping affection by the grave world-worn merchant Antonio—a keen, far-sighted man of business, by no means the limp, unenterprising creature, with a good heart but a weak head, that some have strangely represented him, but a daring and judicious speculator whose commercial enterprises were on a vast scale, whose ships were magnificent in size and equipment, and whose merchandise went to the uttermost parts of the earth. Yet this man lay so under the spell of Bassanio's fascination that his affection is more than romantic, it is heroic: he confronts death itself with a quiet cheerfulness, knowing that it is for his friend's sake, and finding comfort in the thought that he will be enshrined in that friend's loving memory. What manner of man, then, is this Bassanio who wins so readily, and who holds so securely, "the homage of a thousand hearts, the fond, deep love of one?" Shakspeare does not forget that he is portraying a man of gentle birth and breeding as well as a soldier, and it is interesting to note how the features of these two characters are blended in him. His sense of honour, his unselfishness, his frankness, his courtesy, his forbearance, his loyalty in friendship, his sincerity in love, recall to us a knight of the days of chivalry. Many such gallant young Englishmen Shakspeare knew, graceful in all courtesies of the palace, fearless in all perils of the field, men such as Raleigh and Sidney and Grenville, who made the name of England glorious, and who died for Queen and Country "with a joyful and a quiet mind"—as doubtless Bassanio did likewise when his hour came in the day of his country's need. Bearing in mind that he is described as a scholar and a soldier, it requires no great effort of the imagination to picture Bassanio as a leader of the Venetians against the Turks, then the overflowing scourge of the mainland and the isles of Eastern Europe, and that thus engaged he fell as a hero and patriot would wish to fall before the banner of his fatherland was cast in the dust, before her sons drew back from the soil they guarded for her while yet her name was glorious and her scutcheon without a stain. And we may be sure that from beneath his cloven corslet and rent doublet there gleamed a braid of Portia's sunny hair, crimson-flecked with his heart's blood.

VICTORIA INSTITUTE.—(Monday, April 1.)

SIR GEORGE STOKES, Bart., in the chair.—Papers by Sir J. W. Dawson, Profs. E. Hull, Parker, and Duns, the Rev. G. Whidborne and Mr. J. Slater were read upon the questions as to natural selection and evolution treated by Prof. Huxley in his recent address on "The Past and Present." It was pointed out that, as regards the Darwinian hypothesis of evolution, all naturalists admitted that it was as yet insufficient to account for man's place in nature—in fact, was only a working

hypothesis; and, although one might recognise how magnificent, in such master hands as those of Prof. Huxley, had been the results of scientific methods, yet even he confessed to have met with mutual contradictions and intrinsic weaknesses in the hypothesis.

ANALO-RUSSIAN LITERARY SOCIETY.—
(Tuesday, April 2.)

E. A. OZALET, Esq., president, in the chair.—Mr. W. F. Kirby, corresponding member of the Finnish Literary Society, read a paper on "Fetichism in Finland and Esthonia." He began by saying that he believed that four different stages of religious belief might be traced in the tales and ballads of these countries—fetichism, nature-worship, transitional period, and mediæval Christianity; and it was with the first of these that he proposed to deal. A fetich differed from an idol in being, not an image or a symbol, but an object supposed to possess mysterious powers of its own. In the songs and tales with which we are dealing, we find that various animals, such as the elk, the wolf, and the adder, were created by the gods and demons from inanimate objects. We also find sorcerers creating birds and even armed warriors out of a handful of feathers. Again, in the Kalevala, we find Kulleroo threatening, when repudiated by his relatives, to make himself better ones out of sticks and stones. That this threat was meant in earnest is shown by its analogy with other passages, as well as with the Oriental story of a girl who was carved out of wood, dressed, ornamented, and animated, when all those who had constructed her fell in love with her. There is also an Esthonian story of a farmer who manufactured a familiar demon of various materials; but he lacked courage to control it, and it brought him to a bad end. These stories are not only interesting in themselves as showing a survival of almost pure fetichism in modern Europe, but as likely to throw much light on the ideas of African and other tribes who have not yet advanced beyond the rudimentary religious ideas involved in fetichism.

FINE ART.

"BRITISH MUSEUM COIN CATALOGUE."—*Aeolis, Troas, and Lesbos.* By Warwick Wroth. (Printed for the Trustees.)

THE new part of the British Museum Catalogue of Greek Coins covers the western coast-districts of Mysia. They would naturally have been included in the same volume as the coins of the Mysian inland and the shores of the Propontis; but this logical union could not be carried out, as the book would have been swelled to unwieldy dimensions.

This necessary separation has the unfortunate result of putting together in the present part three districts which had little to do with each other in things numismatic. Mr. Wroth has therefore been unable to write any general introduction to the whole volume, and has had to keep its three parts separate.

Troas and Aeolis have one point in common—the curious, and at first sight inexplicable, dearth of coins of the seventh and sixth centuries which both regions display. The only pieces which are both of undoubted attribution and of very early date are those issued by Cyme, the greatest of the Aeolian cities: the quaint Aeginetic staters with the half-horse and the two incuse squares, of which such a quantity were discovered in the famous Santorin find. We should ourselves be inclined to add one other set of archaic coins to this volume of the Catalogue: the electrum and silver pieces with the two cocks, a cock and a hen, and a

cock's head, which, probably, belong to Dardanus. Not feeling sure about their attribution, Mr. Wroth relegates them to a footnote in his Introduction. But there is no other town in the north-western Aegean which used the cock as its chief symbol, except Selymbria, and the early Selymbrian coins are of Persic weight, while the pieces in question are Aeginetan didrachms in silver and Phoenician staters in electrum, of a fabric very dissimilar to anything that can be found among the Thracian neighbours of Selymbria. About the other sixth century coins which might be given to the Troad—the pieces with chimaera, eagle, and ram's head respectively, which some attribute to Zeleia, Abydos, and Cebren—we are not so sure. They may possibly belong to other cities of the Aegean.

The curious dearth of early money, alike in Aeolis and the Troad, must be, we suppose, the result of the popularity in those districts of the currency struck by some of their prosperous neighbours, where coinage commenced in the seventh century. Just as the want of early coins at Argos and Elis is explained by the great vogue of the Aeginetan stater, which circulated indifferently all over the Peloponnesus, so the wants of early issues at Abydos, Myrina, or Aegae must be due to the overflow of the money of their flourishing commercial neighbours at Cyzicus, Phocaea, Chios, and Mitylene. It was not till the fifth century was drawing towards its second quarter that most of the towns of the Mysian shore begin to appear as the possessors of mints. Even from this date downwards they were not very prolific coiners. Probably the main part of the circulating medium of the district was at first Cyzicene staters, and afterwards Lesbian hektes. It is only by supposing that these last-named pieces ranged far and wide over the north-western Aegean, that we can understand the enormous variety of their types, and the number of hoards of them which from time to time are turned up.

Pieces important either for artistic beauty or for historic interest are not very numerous either in Troas or in Aeolis. First and foremost among the few that can be named is the noble gold stater of Abydos, dating from somewhere about the end of the Peloponnesian War. It combines with the Abydenian eagle a splendid figure of Nike sacrificing a ram. This beautiful coin should be compared with the gold stater of Lampsacus, where Nike in a similar attitude is slaying a bull. The two coins must belong to exactly the same date, and very possibly were made by the hand of the same artist. Equal in beauty on the obverse, there is no doubt that on the reverse the Lampsacene sea-horse is a finer type than the Abydenian eagle. A second gold stater of Abydos exists, with a figure of Artemis riding on a stag. Unfortunately no specimen of it belongs to the British Museum, and it is not, therefore, illustrated in Mr. Wroth's volume. We could wish that it might have been given in an appendix plate, after the system adopted for coins not in the Museum in Prof. Gardner's description of the Seleucid coinage.

There is an astonishing lack of large

silver coins in Aeolis and Troas during the whole of the fine period of Greek art. No town save Abydos and Tenedos seems to show anything larger than a drachm. Some of the small pieces, however, are graceful enough. We may name, for example, the full-faced Hektor type at Ophrynum, and the drachms of Lamponia and Sigeum. Probably the little electrum hektes of Lesbos circulated on the mainland opposite, and played the part which the silver tetradrachm took in other parts of Asia Minor. The only large silver of Aeolis and Troas are the broad thin pieces coined after the Romans had driven Antiochus III. out of Asia Minor and given a nominal autonomy to its cities. Some of the earlier of these tetradrachms are handsome coins for their late period—those of Cyme are particularly pleasing. Others are hideous and even barbaric: it is hard to say whether those of Abydos or those of Ilium take the palm for general unseemliness and bad drawing. We are glad to see that the Museum owns a specimen of the pretty and extremely rare tetradrachm of Aegae, the scarcest of all these late issues.

When we cross the narrow strait from Aeolis to Lesbos we find ourselves in a district whose numismatic history is entirely different from that of the neighbouring mainland. The Lesbian cities in the sixth century differed from all their contemporaries in issuing a lavish coinage of billon (base silver) at this early epoch. Of the causes which led to the issue of what must have been a mere token currency at that remote date we know nothing. It may perhaps have been an experiment at Methymna of the powerful tyrants of Mitylene. But the billon coins are succeeded by handsome archaic didrachms somewhere about the year 510, while Mitylene follows suit some fifty years later.

But the glory of the coinage of Lesbos is the series of exquisitely pretty electrum hektes which were issued by Mitylene, and apparently by Methymna also, from about B.C. 480 to B.C. 350. Their enormous number, and the variety of their types, indicate that they must, as we have suggested above, have circulated far beyond the bounds of the island—a deduction supported by the well-known monetary convention of Phocaea and Mitylene. It is curious that only a single stater is known of this electrum series; the unique specimen is fortunately in the hands of the British Museum: it shows a very pleasing head of Apollo, with the inscription MYTI. But the fractions of the stater are fortunately among the most common, as they are among the most beautiful, of the whole series of monuments of Greek numismatic art.

Under the head of Methymna we note that Mr. Wroth has followed the attribution by which Mr. Montague in the *Numismatic Chronicle* for 1892 gave to that city the drachms with a kneeling warrior and a galloping horseman, which had been attributed to Tarsus hitherto. The change is an improvement, even if the *habitat* of the pieces is not yet decisively settled.

Mr. Wroth is to be congratulated on having kept, in this volume, the high standard of sober accuracy and steady research

which his predecessors have set in this monumental series of publications.

C. OMAN.

EGYPT EXPLORATION FUND.

THE EXCAVATIONS AT DEIR EL BAHARI.

THE clearing of the Temple of Deir el Bahari is practically finished. This great work has extended over nearly three winters, and has occupied 215 working days. The Temple of Hatshepsu, as it can be seen from the village of Luxor, now presents a striking sight to the traveller coming from Goornah along the old avenue, or sideways from the Ramesseum. The proto-Doric columns give one the impression of a Greek temple; and the white limestone of which they are made, though by no means to be compared to white marble, contributes to that illusion.

The very last days of the excavation have been productive of interesting results. In the sanctuary a heavy lintel, thrown down by mummy diggers, nearly closed the entrance from the first chamber to the second. This lintel has been raised, and the door rebuilt. I was thus enabled to clear the first hall of the sanctuary down to the pavement, as well as the two next chambers. In doing so I discovered an interesting piece of sculpture, a great part of which has unfortunately been destroyed by the Copts. It shows the garden of the temple, the ponds of water in the neighbourhood, and the fishes, birds, and water-plants living in them. Curiously, these ponds—of which there are four—are called “the ponds of milk, which are on both sides of this god [Amon] when he rests in his temple.” One may wonder how it was possible to have ponds and a garden in such a desolate place as Deir el Bahari, at a mile distance from the nearest well in the cultivated land. I have not found any traces of the ponds, but I have proofs that vegetation was artificially sustained. On the lower platform there are several round pits sunk into the rock to a depth of about ten feet. They are full of Nile mud, hardened by the watering of the palm-trees or the vines planted in them. Several of the stumps were found *in situ*. The natives told me that there are a great number of these pits, which they call *saggyies*, along the avenue where the Sphinxes stood. It is not impossible that in old times the Sphinxes couched under the shade of palm-trees and tamarisks, like the rams in front of the Pylons of the temples at Karnak.

An interesting work, which will have to be done next winter, now that the clearing is finished, is the sorting of the inscribed and sculptured stones, and, if possible, replacing them in their original positions. Coptic walls will have to be taken down, as the inhabitants of the convent have made the most barbarous use of interesting and fine sculptures. In the first year of the work I discovered a block belonging to a representation, at present unique, of an obelisk being transported on a large boat. Its forepart only could be seen. Later on I found the rudder of the boat, but the middle part was still missing. It has now been found. The obelisk is seen nearly in its whole length; it is tied to its sledge by a long parallel rope, and at regular intervals by cross-ropes over each of the wedges on which the heavy monument rests. Another sculpture, the blocks which have been found in the basement of the Coptic tower, shows a sitting colossus on a boat towed along the river by two barges with many rowers. As we know where this sculpture belongs, it will be easy to put it back again.

Where was the tomb of Hatshepsu? is a question that has often been asked. I am now able to point to a place, of which I shall not yet

venture to say more than that it is not improbable that it was her tomb. In the passage between the retaining wall of the middle platform and the enclosure we came upon an inclined plane, cut in the rock and leading to the entrance of a large tomb. The rubbish was untouched; the slope had evidently been made for a large stone coffin. Everything seemed most promising; but when we had passed the entrance, we got into a long sloping shaft reaching nearly under the Hathor shrine. The shaft ended in a large chamber, in the middle of which lay a quite plain wooden rectangular coffin, containing bones, and bearing only a few hieratic signs. Evidently this tomb had not been made for so poor a burial; and as there were no signs of plundering, the natural conclusion is, that the corpse for which it was destined never was put into it. If we remember the hatred with which Thothmes III. pursued his aunt's memory—his efforts not only to wipe away the record of her life, but even to annihilate her *ka*, her "double," in the other world—can we suppose that he would have allowed her body to be buried sumptuously in the tomb which she had prepared? Would he not rather have destroyed her body or deprived her of burial? It is, therefore, not impossible that this tomb, discovered in the passage close to the Hathor shrine, was that which Hatshepsu had prepared for herself.

The day before the date I had fixed for closing the work—while completing the clearing of the same passage—quite unexpectedly the workmen came upon a large foundation deposit in a small rock-cut pit, about three feet deep. The pit was covered with mats, under which lay first a few pots of common earthenware; afterwards, about fifty wooden objects, the models of an implement, the use of which I do not understand, and which we will call for the present winnowers. Each one of them bears the inscription: "the good god Ramaka, the worshipper of Amon el Teren (Deir el Bahari)"; then we took out fifty wooden hoes, four bronze slabs, a hatchet, a knife, eight wooden models of adzes, and eight larger adzes with bronze blades; at the bottom ten little pots of alabaster, and also ten little baskets, which I regard as moulds for bread. All the wooden or bronze objects, and also the alabaster pots, bear the same inscription. These things have no artistic beauty; there is no precious metal or stone among them; but they are interesting as historical evidence. They are very similar to a set of deposits of Thothmes III., discovered by Mariette at Karnak, and now exhibited in the Ghizeh Museum.

The principal work of next winter will consist in repairing and propping up walls which would go to ruin, and also in putting in their places all the inscriptions which we may be able to reconstitute. Hitherto travellers have often left Deir el Bahari unvisited; it is now one of the most interesting sites on the west of Thebes.

EDOUARD NAVILLE.

NOTES ON ART AND ARCHAEOLOGY.

MR. LIONEL H. CUST, one of the assistants in the print-room of the British Museum, has been appointed director of the National Portrait Gallery, in succession to Sir George Scharf, who retires by reason of age and at the same time becomes one of the trustees. We understand that, to fill the vacancy thus created in the print-room, Mr. R. L. Binyon (of Trinity College, Oxford) will be transferred from the department of printed books, to which he was first appointed a year or two ago.

It is announced that Sir Frederic Leighton will be absent from the Royal Academy banquet in May, having been ordered abroad for his health; and that his place will be taken by Sir J. E. Millais.

THE King of the Belgians has appointed Sir Frederic Leighton to be a "commandeur" of the order of Leopold. It will be remembered that Sir J. E. Millais and Sir John Linton were recently made "officers" of the same order.

MESSRS. GEORGE BELL & SONS will publish after Easter, as a volume of their "Ex Libris" series, *Alphabets*, by Mr. Edward F. Strange, with more than two hundred illustrations. This is intended to be a handbook of lettering, for the use of artists, designers, handicraftsmen, and students, with complete historical and practical descriptions. It will be followed, later on, by *Modern Book Illustration*, by Mr. Joseph Pennell.

MESSRS. MITCHELL & HUGHES, of the Wardour Press, propose to publish from time to time, in a very limited issue, a series of armorial book-plates, printed with plate-mark shown. The first volume, to be issued immediately, will contain one hundred examples of the book-plates of baronets, from the collection of Dr. J. J. Howard, Maltravers Herald, with short genealogical notices referring to each plate.

THE following associates have been elected fellows of the Royal Society of Painter-Etchers:—Messrs. D. Q. Cameron, J. Finnie, Oliver Hall, J. Knight, and A. Legros.

ONE of the principal artistic events of the Paris season will be the sale on April 26, at the Hôtel Druot, of the water-colours and drawings of the late Alexandre Bida. Besides a number of sketches for his illustrations of the Gospels and of the works of Shakspere and Molière, the sale will include the whole series of his sketches and jottings during his sojourn in the East. His art has never combined more finely the sincerity of a direct impression with the intensity of a concentrated sentiment.

THERE is now on view in the Gallery of Art, New Bond Street, an exhibition of a considerable number of pictures by Mr. Ernest Normand and his wife, who is best known under her maiden name as Henrietta Rae.

THE new part of *Archæologia Aeliana*, published by the Society of Antiquaries of Newcastle-upon-Tyne (Andrew Reid) prints the report of the committee, which undertook last year the excavation of Aesica, or Great Chesters, on the Roman Wall. Plans and other illustrations are given, to explain the work accomplished. Apart from the find of scale-armour, which has already been recorded in the ACADEMY, by far the most interesting discovery was that of a small parcel of fibulae, rings, silver necklet, &c., including an Abraxas ring, with device of a figure with head of a cock and two serpents for legs, holding in one hand a scourge and in the other a shield.

"The fibulae are probably unique in the world of Romano-British archaeology, and are ascribed by Mr. A. J. Evans to the end of the second century and the age of Severus. They are of Celtic character, and undoubtedly represent a contemporary Caledonian art. They are of extraordinary size; and one of them, which had been gilt, is covered with an exquisite flamboyant relief of Celtic design, and was probably the most beautiful object of the kind ever found. The largest of the fibulae was of purely Celtic pedigree, starting from a form which seemed to have originated in South-east Europe, and which had found its way into Britain already before the Roman conquest. The nearest approach to the Aesica form was a type found in Northumberland, which from the find could be fixed to the age of

Antoninus Pius. The other fibula is a highly original adaptation of a Gallo-Roman type with a median disc, which from a Rhénish monument was shown to have been prevalent at the end of the first century. The Celtic ornamentation answered to that of a series of late Celtic armlets found in Scotland, for the most part north of the Firth of Forth."

A list is given of fourteen coins found, including a denarius of Mark Antony—one of those republican silver coins which remained in circulation during the empire, owing to the goodness of their metal.

THE *Artist* for April contains some reproductions from a sketch-book of Constable's, and also a well-illustrated article on English market crosses, by Mr. Alexander Ansted.

MUSIC.

THE BACH FESTIVAL.

THE programme of the second night included three Church Cantatas. The first, "Wachet auf," had already been given by the Bach Choir, but it is a work that will well bear repetition. It is based upon a Chorale familiar to English ears from the fact that Mendelssohn introduced it into his "St. Paul." Mrs. Hutchinson and Mr. Shakespeare were the soloists, but neither was in good form. The second Cantata, "O Ewigkeit du Donnerwort," was new. In it occurs a wonderful recitative, in which the terrors of fear are answered by a "Voice from Heaven." The latter was represented by Mr. Bispham, who sang from the organ loft, and to wonderfully solemn and pathetic music, the words, "Blessed are the dead," &c. Miss Marian McKenzie, who sang well, and Mr. Shakespeare were the other vocalists. The third Cantata, consisting of one eight-part chorus, was the "Now shall the grace," justly described by Spitta as an "imperishable monument of German art." The number of Church Cantatas written by Bach is well-nigh legion, but we do not think that a better selection could have been made. The first shows us that Bach's religion was a joy and a comfort to him. And so, too, does the second; only there the mood is deeper, and the music more subjective. Some day, perhaps, the Bach Choir will give us the other "O Ewigkeit" Cantata, with its majestic opening chorus and fine solos and duets. Mr. Bispham sang a beautiful solo, "Gute Nacht," from another Cantata, "Wer weiss, wie nahe mir mein Ende." Dr. Joachim played the Concerto in A minor, and the Sonata, for violin alone, in G minor; and he was, of course, received with great enthusiasm. Sir Walter Parratt performed a Toccata in E; it was, however, a pity that so skilled an organist did not select one of the master's grand Fugues. Bach never wrote anything bad; yet every work of his was not addressed to posterity. The Concerto in C, for three clavers with accompaniment of strings, was played by Miss Agnes Zimmermann, Miss Fanny Davies, and Mr. Leonard Borwick. The three English pianists acquitted themselves thoroughly well. The music is interesting, clever, and noble: the master wrote it probably to play with his sons.

The last night of the Festival was devoted to the B minor Mass, with Mrs. Hutchinson, Miss Marian McKenzie, Mr. Shakespeare, and Mr. Bispham as the soloists. The choir sang its best, although, at times, there were signs that they had worked hard during the week. Dr. Joachim played the violin obligatos. It is no use to waste words in trying to describe the greatness of the music. It is now close on twenty years since this Mass was first produced in London, and each hearing (it has been given in all eighteen times) increases one's

admiration of the work. The tardy recognition of Bach's genius is one of the most curious facts in musical history: though first, he is practically last. All the great composers who followed Bach, so far as they were acquainted with his music, and that was not very far, admired him; but practically the musical world has taken little heed of him. The "Wohltemperiertes Clavier," or some part of it, represents about the sum and substance of many persons' knowledge of Bach's music. We hope that this Bach Festival, now brought to a successful close, will lead to fresh study of the master, and to still more frequent performances of his works by the Bach Choir. It has done much, for which one must be thankful; yet one cannot forget that there are still many masterpieces which await a hearing. We have a triennial festival devoted to Bach's great contemporary; and if we are not mistaken, the Bach Choir will inaugurate a yearly Bach Festival. Should it be so, true musicians will indeed be grateful. The kindly co-operation of Dr. Joachim last week was a welcome feature: the homage he pays to Bach is of no recent date. Dr. Stanford deserves praise for his careful and intelligent conducting (though we did not always agree with him in the matter of *tempi*); but especially for having, as we assume, proposed and planned the Festival.

J. S. SHEDLOCK.

MUSIC NOTES.

THE last Monday Popular Concert of the season drew an immense audience. Dr. Joachim played magnificently. In Brahms' Sextet in B flat (Op. 18), he was ably supported by Messrs. Ries, Gibson, Hobday, Ludwig, and Becker. The Scherzo went particularly well. Mlle. Eibenschütz and Mr. Leonard Borwick gave a brilliant rendering of Saint-Saëns' clever Variations on a Theme by Beethoven, for two pianofortes; and Miss Fanny Davies and Mr. H. Becker performed Mendelssohn's not very exciting Theme with Variations in D (Op. 17). Dr. Joachim and Miss Eibenschütz won two encores for their Brahms-Joachim Hungarian Dances. Mr. Bispham gave highly poetical renderings of songs by Brahms, Schubert, and Schumann. The programme concluded with Schumann's Quartet in E flat (Op. 47), with Mr. Borwick at the pianoforte.

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DALY'S THEATRE.

THIS EVENING, at 8.30, AN ARTIST'S MODEL. Mesdames Marie Tempest, Letty Lind, K. Hodson, Marie Studholme, Cadiz, Hamer, S. Grey, Pounds, Cannon, Gregory, and L. Venne; Messrs. C. Hayden Coffin, Lewis, Blakeley, D'Orsay, Soutar, Robson, Farkoa, Porteous, and Y. Stephens. At 8, DINNER FOR TWO.

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THIS EVENING, at 8.0, THE SHOP GIRL. Messrs. Seymour Hicks, Frank Wheeler, George Grossmith, jun., Colin Coop, Cairns James, George Mudie, Robert Nainby, Willie Warde, and Arthur Williams; Misses Lillie Belmore, Maria Davis, Eva Moore, Maund Hill, M. Sherman, H. Lee, Topsy Sinden, and Katie Seymour.

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THIS EVENING, at 9, CHARLEY'S AUNT. W. S. Penley, Messrs. W. Everard, S. Paxton, Seymour, C. Thornbury, and Reeves-Smith; Misses Ada Branson, Emmie Merrick, Graves, R. Kildare, and Mabel Lane. At 8, THE JOURNEY'S END.

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LITERATURE.

Christianity and Agnosticism. By Henry Wace, D.D. (Blackwoods.)

In September, 1888, Dr. Wace read a paper at the Manchester Church Congress on Agnosticism, in which he maintained that persons professing to have no knowledge of God instead of being called agnostics ought to be called infidels, explaining the latter word to mean those who do not believe the statements that Jesus Christ made about himself. The paper drew forth an answer from Prof. Huxley, who, as the creator of the term Agnosticism, justly considered himself entitled to repudiate the rather offensive construction put upon it by the self-constituted champion of Christianity. Incidentally certain questions of New Testament criticism were raised, and the whole controversy gradually sank into a discussion of the credibility attaching to the story of the Gadarene pigs. Prof. Huxley has since then republished the whole series of articles presenting his own side of the case, and has incorporated them with the complete edition of his works. Dr. Wace now follows suit, throwing in as a makeweight sundry polemical articles of his which originally appeared in the *Quarterly Review*. The result is a volume not particularly calculated to raise the reputation of its author either as a candid critic or as an accurate scholar.

As Dr. Wace does not seem to know the true reason why agnostics and other persons who disbelieve in the supernatural object to be called infidels, and why the term infidelity has dropped out of controversies conducted by gentlemen, perhaps I may be allowed to state what in my opinion it is. In the older usages of language this word served to denote either want of faith or unfaithfulness: the rejection of certain theological propositions or a criminal breach of trust. Now, just in proportion as we all of us have come to distinguish between intellectual and moral aberrations, has this ambiguity become a matter of regret. Theologians of the old school might rejoice to confound their opponents under a common denomination with the adulterer and the fraudulent trustee. Their more civilised successors of the present day should avoid even the appearance of so unwarranted a libel. At any rate, they cannot expect that rationalists will regard the name "infidel" as other than an insult, or that they will suffer their negations to be called "infidelity" just after it has been publicly associated with drunkenness and prostitution by a dignitary of the Anglican Church.

But apart from the question of urbanity, Dr. Wace is quite mistaken in his etymology. "Infidelity" has always been understood to mean disbelief in an historical revelation of any kind, not disbelief in the declarations of Jesus about himself. Otherwise Jews and Turks would be called "infidels," whereas they are distinguished from them in the Good Friday collect. Otherwise those persons who go the length of denying the very existence of Jesus could not properly be called "infidels." Now, it is notorious that there have been such persons, and one of them, a certain Loman, is mentioned by name in a passage cited from Dr. Salmon by Dr. Wace himself (p. 127); and I am not aware that they are thereby disqualified from being treated like Prof. Huxley and his followers.

But if the unpleasant appellation is again to be used, and used in the sense attached to it by Dr. Wace, then I fear that the very first name to be inscribed on the lists of the new infidelity will be the name of the reverend Principal himself. For when he asks, "Why do we believe that Jesus Christ redeemed all mankind?" and answers, "Because he said so," this is not consistent with the express and repeated declarations of Jesus himself, as reported in a Gospel whose authenticity Dr. Wace at least is bound to support. "If I glorify myself," says the Johannine Jesus, "my glory is nothing. If I do not the works of my Father, believe me not. The works that I do in my Father's name, these bear witness of me. Believe me for the very works' sake. If I had not done among them the works which none other did, they had not had sin." In fact, all through the Fourth Gospel the mighty works or miracles are the ultimate reasons given for believing in the Divine mission of Jesus; and, similarly, in the First and Third Gospels they are offered to the Baptist's disciples as the paramount reason for believing that Jesus is the Messiah. An agnostic who finds the historical evidence of the Gospel miracles insufficient is exonerated by the Evangelists themselves from all moral responsibility for his unbelief in the authority of Jesus.

Prof. Huxley asserted "that we know absolutely nothing of the originator or originators of the narratives in the first three Gospels" (Wace, p. 48); and the late Sir J. F. Stephen—an expert on the subject of evidence—has recorded his opinion that "it is wholly uncertain who were the authors of the Gospels and when they were written" (*ib.*, p. 270). Dr. Wace replies by appealing to what he is pleased to call the "admissions" of Renan. Now, Renan may be quoted as a scholar, but certainly not as a "sceptical" or "hostile witness." Like most Frenchmen, he was rather credulous and conservative, his views on Old Testament criticism being notoriously more reactionary than those of some English clergymen. In regard to the Gospels, he certainly did make one important concession and surrender; but that was when, after a long struggle, he gave up the apostolic authorship of the Fourth Gospel, and on that point Dr. Wace, inconsistently enough, attaches no value to his testimony,

Prof. Huxley referred, among others, to Reuss as having made important contributions to Biblical criticism. Thereupon Dr. Wace proceeds to quote Reuss as saying that "we have the whole Third Gospel in its primitive form, as it was written by St. Luke"; and that "our present Gospel of St. Mark was," with some trifling exceptions, "written by Mark, St. Peter's disciple" (p. 53). The statement so confidently made, and apparently borne out by long extracts from Reuss, is—I say this deliberately and knowing the weight of my words—not true. Dr. Wace has either not read through the Strassburg professor's Introduction to the Synoptics, or he has forgotten it. What he quotes is section x. Had he gone on to section xii. he would have found that the names Mark and Luke were only used "provisoirement": that, in the opinion of Reuss, we have no means of proving that the author of the Second Gospel—even supposing him to have been named Mark, which is not certain—was identical with the disciple of St. Peter. "On pourrait dire que la question [of authorship] reste entière" (Reuss, p. 99). Finally, he would have found the whole question of the authorship of the Third Gospel postponed to the Introduction to Acts; and on referring to that quarter he would have found that Reuss, after giving all the arguments for and against the identification of St. Paul's companion on his last voyage with the compiler of the Third Gospel and of its sequel, the Acts, refuses here also to commit himself to a definite opinion. We must, of course, acquit Dr. Wace of intentional misrepresentation—if only for the excellent reason that in the presence of such a redoubtable antagonist as Prof. Huxley he would not have dared to commit it. And here I may take the opportunity of pointing out how worthless is the argument from "the admissions of an opponent"; for, as it happens, Prof. Huxley did actually allow these garbled quotations from Reuss to pass unchallenged, nor up to the present moment have they presumably been exposed in any critical organ, or Dr. Wace would have been informed of the rebuke. Thus an incautious reader might easily have accepted the Principal's appeal as "practically" made good. But to return: it is a sufficiently serious fault that Dr. Wace should have got up his authority so carelessly, and that at a time when due diligence was particularly obligatory, because the effect of his quotations, had they been accurate, was to disarm and discredit an opponent. Prof. Huxley is entirely justified when he warns his readers "against any reliance upon Dr. Wace's statements as to the results arrived at by modern criticism"; while both he and Fitzjames Stephen are borne out by a first-rate authority in their sceptical attitude as regards the Gospels.

In an earlier article on the Speaker's Commentary, our reviewer endorses Canon Cook's statement, that the authorship of the Third Gospel and Acts by a companion of St. Paul is a point "now generally received both in Germany and France," adding that "the names of Credner and Bleek in Germany, and of Renan in France, are sufficient

to bear it out" (p. 312). In other words, where twenty names would hardly have sufficed to prove the drift of German opinion, we are offered two, and what a pair! Bleek died in 1859, Credner died in 1857, and Dr. Wace was writing in 1881! Nor is this all. Bleek did not think that the autobiographical portions of Acts were written by the compiler of the whole book, so that his authority tells against, not for, Dr. Wace's favourite contention. Against it also may be quoted the names of Gfrörer, Baur, Zeller, Volkmar, Overbeck, Hilgenfeld, Hansrath, Schürer, Ziegler, Holtzmann, and since 1881 Otto Pfleiderer and Weizsäcker. Dr. Wace ought to know this perfectly well; for in another of his republished articles he reviews Holtzmann's *Einleitung*, where the above list, all but the last two names, may be found. In the paper referred to Holtzmann is—how shall I say it?—well, misleadingly described as "a disciple" of the Tübingen school (p. 158), which he neither is nor ever has been. The object of this particular misstatement is to represent Holtzmann's departures from Baur's views as so many "concessions" to the conservative side. Now it is true that Holtzmann does make certain "concessions"; but, unfortunately for Dr. Wace, they point in a direction diametrically opposite to that suggested by him, being, in fact, found enumerated on p. 339 of the first edition. The most important are that "Matthew" was written not before but after 70, and "Luke" not before but after 100 A.D. As for the Acts, it is not true that Holtzmann considers a "great part" of it to be "contemporary with St. Paul" (p. 158). According to his analysis (*ut supra*, p. 385), little more than one-tenth of the whole comes under that denomination. Now it fortunately happens that Dr. Wace has elsewhere, in an unguarded moment, given us his estimate of ten per cent. Between the promulgation of the Copernican system and Galileo's abjuration there elapsed a period of ninety years. Dr. Wace, in the preface to this volume, calls it "nearly one hundred years" (p. xix). One-tenth is, then, a negligible quantity, or rather, it varies between that and a great part, according to the varying exigencies of controversy.

One more specimen of *Quarterly* reviewing and I have done. In an article on *The Service of Man* Dr. Wace charges Cotter Morison with quoting the Eighteenth Article "as saying or implying that a good man is saved in spite of the obstacle presented by his virtue," and describes this as "a degree of misrepresentation of which it is difficult to speak with patience" (p. 224). The misrepresentation is Dr. Wace's. Cotter Morison, as here quoted (p. 223), says that according to the Article "the most exemplary and virtuous life, if unaccompanied by true faith in Christ" is an obstacle to salvation. He does not say that it is an obstacle if so accompanied. But is he right in his interpretation of the Article? I think he is if we read it in the light of the Thirteenth Article, which declares that "works done before the grace of Christ" undoubtedly "have the nature of

sin." As such, however seemingly virtuous, they may well be "an obstacle to salvation." But my patience, like Dr. Wace's, is getting exhausted, and space fails me sooner than the misrepresentations I had marked for exposure.

ALFRED W. BENN.

The Story of the Civil War. By John Codman Ropes. (G. P. Putnam's Sons.)

MR. ROPES has already made his mark as a military historian of no mean order. His account of the Campaign of 1815, if somewhat deficient in breadth of view, is learned, impartial, and thoroughly well conceived. It puts to shame writers who, if distinguished soldiers, have been lately repeating the absurd paradoxes that Wellington made no mistakes in this great passage of arms; that, as a general, he was at least Napoleon's equal; and that Grouchy is in no sense responsible for the defeat of Waterloo. The volume before us is the first instalment of a History of the Great Civil War between the North and South waged in 1861-5; and excellent as are the works on that gigantic contest, it should be in the hands of all true students of war. It is the promise of a book of real value when complete. It is characterised by exhaustive research, and by conscientious reflection and care; it keeps closely to the subject at hand; so far as it has gone it describes events in a well-arranged and compendious narrative; and it is written in an extremely just and truly candid spirit. Some of its military conclusions might be questioned; but they are well worked out, and deserve attention, and they reveal considerable knowledge of war. The style, if not brilliant, is lucid and plain: without pretension and yet pleasing, it is well adapted to a military work. We wish, however, that Mr. Ropes would not use the term "pikes" and "turnpikes" for roads and main roads. We do not know if this is a phrase of his countrymen, but it is a blot on the present work, and on that on Waterloo.

This volume extends only from the prelude to the war to the beginning of the campaign of 1862. Mr. Ropes takes care not to dwell upon the social and political causes which placed the South in antagonism to the North—the differences in the types of their life, and especially in the slavery that prevailed in the South: this, he thinks, is outside the scope of his work. He begins with a great and undoubted fact, that the conception of the Constitution of the United States was not reconcilable in the North and the South: the North thought the Union was the American nation, the South believed each State a nation in itself. This opposition could not be adjusted: it was the direct cause of the Civil War; and it was an opposition springing from conflicting principles possessing a stronghold in the hearts of men. To the European observer the circumstance proves the inherent vice of a federal union made up of a series of separate states: the idea of the rights of the central power is at odds with the idea of the rights of each state; the head and the members cannot agree; and the result is weakness, confusion, and often bloody discord. This has been witnessed from the

days of the Achaian League to those of the modern Swiss Cantons. It should be a warning to Englishmen who are invited to break up Great Britain and Ireland into a federation of states. Nothing is more remarkable, Mr. Ropes has pointed out, than how hazy the ideas were of American statesmen on this subject. Buchanan, while he upheld the Union, thought he had no "right to coerce a State"—in other words, to put down rebellion. Many American thinkers sincerely believed that each State was a sovereign power. Mr. Ropes describes very fairly the first scenes of the dispute, which ultimately led to the great secession from the Union of no less than eleven States, and made a tremendous civil war follow. These were, in a certain sense, creditable to the moderation and spirit of compromise, and especially to the desire to avoid bloodshed, characteristic of the Anglo-Saxon race; but the strife was too deep-seated to make peace possible. We agree with Mr. Ropes that the South was responsible for the rupture by the attack on Fort Sumter. This was a reckless and singularly unwise proceeding. The North rushed to arms after the attack on Sumter; the South sternly replied to the challenge. It was not a case of mere rebellion, Mr. Ropes points out; both sides were upheld by most inspiring principles.

Mr. Ropes dwells at some length, and describes very well, the resources and prospects of the belligerents, and how the success of the North was so long retarded. In population, wealth, and material strength the North had a prodigious advantage; it possessed, besides, the command of the sea, which ultimately was to prove decisive in the scale of fortune. But the South was the more martial and soldierly race; its generals were better, as a rule, than their foes—Lee, in truth, was a captain of the first order. The South, too, numbered more than five millions of freemen; and, contrary to expectation, the masses of its slaves did not prove a source of weakness and peril. Nor was it a light thing to subdue a people like this standing on the defensive, and to be assailed only at enormous distances from the centres of war in the North, and in a theatre ill-opened and, in the main, intricate. Besides, the North had really no army at first: it had to depend on crowds of rude levies, and forces like these can seldom operate on the offensive with a good hope of success. The brief campaign of 1861 was closed by the defeat of the North at Bull Run, the Edge Hill, as it has been called, of this great Civil War. Mr. Ropes describes the engagement, and what occurred before it, with characteristic good sense and insight; but we can do little more than refer to his narrative. The battle probably should not have been fought, for the Northern troops were untrained and raw. In this, as in many other instances, democratic impulsiveness made a grave mistake. The strategy of McDowell has been admired; but we entirely agree with Mr. Ropes that it was too ambitious, and, at best, questionable: his march on Sudley Springs was not only, perhaps, too great an effort for his immature men, but might have given

Beauregard a favourable chance of falling on his communications with disastrous effect. The tactics of the North and the South alike were such as were to be expected from young chiefs and levies; but in this, as in all cases of the kind, the assailants were at a marked disadvantage.

Great exertions were made on both sides to increase their military strength in the following winter. Lincoln seems to have had a tolerably clear notion how great and far-reaching the contest would prove; but he had no knowledge whatever of war: Davis in this respect was superior to him.

Mr. Ropes begins his account of the campaign of 1862 by a review of the operations in the West, to become hereafter of great importance. Neither Lincoln nor McClellan, the commander-in-chief, seem to have been aware of the real nature of the war in this immense region. Their plans for the campaign were at odds with the facts; and the forces of the North, besides, were largely divided and placed under generals who held conflicting views. Years were to elapse before the hosts of the North were to capture Vicksburg and to make their way to Chattanooga, the portal of the South; for the present their offensive movements were feeble. Meanwhile McClellan—the idol of the day in the eyes of the democracy of the North—was preparing the celebrated advance on Richmond, which was to prove such a calamitous failure. McClellan was one of those men who, in Napoleon's language, possess more *esprit* than character, are clear-sighted but want depth and strength; yet we incline to think that, from a strategic point of view, his plan of operations was not without merit. Undoubtedly he did not leave a sufficient force to protect Washington, as Lincoln insisted; and certainly his advance should have been on Urbana, as he originally intended, and not much lower down. But the idea of making use of the base of the sea, and placing an army on the coast within easy reach of Richmond, appears to us to have been well conceived. This operation might well have proved successful; it might have spared the Northern armies the terrible marches across Virginia in after years, which cost hundreds of thousands of lives. We reserve our judgment, however, on this point until Mr. Ropes proceeds with his narrative: all that is certain is that in this offensive movement McClellan was out-generalled, baffled, and beaten by two great soldiers, Stonewall Jackson and Lee.

WILLIAM O'CONNOR MORRIS.

Edward Harold Browne, D.D., Lord Bishop of Winchester and Prelate of the Most Noble Order of the Garter: a Memoir. By G. W. Kitchin, D.D., Dean of Durham. (John Murray.)

WHEN Lord Campbell published his *Lives of the Lord Chancellors*, and promised to continue the series, a fellow judge remarked that he had "added a new terror to death." A similar expression may have escaped episcopal lips at the bare suggestion made by this volume that in future deans are to be the biographers of their bishops. It is true that in most cases the too partial por-

traiture which filial piety is tempted to present would be avoided; but we might get in its stead a delineation that would err in the opposite direction. For, whatever may be the cause, the sympathy between the palace and the deanery is apt to be feeble: nay, there are instances in which an unconcealed antipathy between "Right Reverend" and "Very Reverend" has prevailed, and absolutely divided them. But, in the execution of this memoir of his sometime Diocesan Dean Kitchin displays that good taste and perfect fairness of mind which have always distinguished him. He is incapable of dealing ungenerously even with an opponent; and the relations that existed between Dr. Harold Browne and himself were uniformly and in the highest degree friendly. Moreover, at an early period—when at Ely—the Bishop had had some experience of the unsatisfactory results of interfering with "those difficult dignitaries" who claim an independent jurisdiction in their cathedrals. He was not likely to reopen a controversy which, though it had not led to personal estrangement between Dr. Goodwin and himself, proved for awhile a source of much annoyance. Indeed, the irritation roused by the check which his plans of organisation received at Ely, and the disappointment which at a later period he felt at not having been offered the primacy, reveal little weaknesses of character which must necessarily affect our estimate of Bishop Harold Browne.

Pious, learned, amiable, industrious, and, above all, moderate he certainly was; great we cannot call him. His life is as free from incident as are the lives of most modern prelates in England. Born in 1811, in a home of happiness and affluence, educated at Eton, where shyness of manner and delicacy of health prevented him enjoying school life, he made his first mark at Cambridge, which he entered in 1827. His description of college life is not without interest:

"Emmanuel, like Eton, was then a very idle though a very gentlemanlike college. I am ashamed to say that, notwithstanding all the good impressions of Postford and Albany, the idle habits of Eton came back upon me at Cambridge. Notwithstanding my idleness, I had always been very fond of literature and of literary society, and felt great interest in mathematics. My tutor assured me I could be Senior Wrangler if I would read; but I could not bring myself to read steadily, and cared more to pull stroke of our college boat and to have been successful in the boat-races, than to take a distinguished degree."

The result of this easygoing life was much popularity in college, along with a reputation for latent powers of a high order, but a poor place in the Class List. He came out 24th Wrangler, and did not improve matters by going in for the Classical Tripos and obtaining only a Third Class. However, these failures seem to have had rather a stimulating than a depressing effect. Turning his attention to theology in good earnest he quickly achieved distinction, winning two important scholarships and the Norrisian essay prize. For awhile Cambridge retained his services as a college tutor; but with the change in his theological views from old-fashioned Evangelicalism to

moderate Anglicanism there came the desire to take parish work. This was strengthened by his engagement to be married; and so in due course he undertook the charge of a district at Stroud, and soon afterwards accepted an incumbency in Exeter. His pastoral work was characterised by energy and judgment. It attracted the attention of the bishop (Dr. Phillpotts), and thenceforth his upward career was unchecked. The only question that came up for decision was whether it should be within the walls of the University or outside them. His election to the Norrisian professorship in 1853 seemed likely to settle it in favour of Cambridge, and, indeed, the eleven years spent there were not the least fruitful in a life of abundant labour. His lectures were widely appreciated—Mr. Burnand, of all men in the world, expresses his obligations to them!—and his pen was constantly employed in defence of the faith or the exposition of Church doctrine. As this period was one in which the spirit of controversy was conspicuous, the Professor's writings were necessarily influenced by it. Of much that was then published in refutation of Bishop Colenso and in condemnation of *Essays and Reviews* we have lived to be almost ashamed. But Dr. Harold Browne's writings are free from all bitterness, panic, and personal rancour. If not convincing upon every debatable point, they are never otherwise than learned, courteous, and charitable. It was almost by popular vote that Prof. Browne was made Bishop of Ely in 1864. His opinions in Church matters were not those which swayed Lord Palmerston; but it would have been impossible to have ignored his claims to promotion, and, for once, no dissentient voice was heard from any section of the Church. At the very outset Bishop Browne thus defined his position in a letter to a prominent layman in his diocese:

"The National Church ought to be comprehensive and tolerant, giving fair scope to that diversity of feeling and opinion which has prevailed, and in this world probably always will prevail among those who worship the same God and trust in the same Saviour; and I never will be a party to narrowing the bounds of the Church so far as to reduce it to the proportions of a sect."

From this position the Bishop never receded; and his consistency and wise tolerance secured for him a measure of respect and affection, both in Ely and Winchester dioceses, which has rarely been exceeded. But with all his conservatism, and his intense appreciation of the blessings of a National Church, he had the courage to address his clergy at a critical moment in the following terms:

"No one would really gain by disestablishment so much as a bishop. If my feelings were only for the aggrandisement of my order, I should work for disestablishment to-morrow. . . . But, as I am a loyal subject to my sovereign, and as I believe in the liberty of an English citizen, I do not wish to see the English Church cease to be a part of the English Constitution. I am prepared, if Providence so orders it, to accept a Republican Government and a disestablished Church. I think the Church politically would then be far stronger than it is now; but I don't think the

nation would be happier . . . the extreme schools who wish for all this would be far less likely to find toleration."

What view he would have taken of the present proposal to disestablish the Church in Wales is easy enough to gather, for in a letter, entitled "A Speech not Spoken," addressed to Lord Chancellor Hatherley when the Irish Church Bill was under discussion, he makes no secret of his opinions. While admitting, with characteristic honesty, the many points in favour of the Bill, and the wrongs that Ireland had suffered at the hands of the "predominant partner" both in Church and State, he rests his opposition to disestablishment and disendowment on two grounds: first, the unbroken apostolical succession of the Protestant Episcopal Church in Ireland; and next, the union of the two countries, which involved the union of the two Churches. "It was obvious that the minority must yield to the majority, though unfortunately the great body of the dissentients were separated from the great body of the conformists by seventy miles of sea." Neither argument would, we think, have much weight with political partisans.

Dr. Kitchin has drawn with a delicate and sympathetic hand the portrait of one of the most excellent bishops of our time—one, moreover, who represented very thoroughly that reasonable and moderate tone of thought which after all is the distinctive note of the Church of England.

CHARLES J. ROBINSON.

A History of Spain, from the Earliest Times to the Death of Ferdinand the Catholic. By Ulick R. Burke. In 2 vols. (Longmans.)

This is perhaps the most serious attempt to write in English a consecutive history of Spain from the earliest times to the death of Ferdinand which has been made since the time of Danham. The work is no mere compilation: the authorities have all been consulted in the original. Mr. Burke takes a comprehensive view of history; he does not confine his task to a mere chronicle of wars and of the doings of the court, of the lives of sovereigns, or of political life only. He endeavours to embrace all the manifestations of national life. He has chapters on literature, on the universities, on architecture, on commerce, on money, on music, on the Inquisition, and even on the bull-fight. Sometimes we think that he has tried to include too much; a detailed list of musical instruments, and an appendix on Saint George, might have been left for more special writers. And we regret it the more because Mr. Burke has thereby been obliged to compress unduly the reigns of some of the mediaeval sovereigns.

The author has evidently taken great pains with this work; his industry and reading have been very great; he has gone to good authorities, and has sought the assistance of specialists on purely technical matters; and by the full references which he gives he affords us the means of testing his statements. He appreciates the good qualities of the Spanish people: there is none of that foolish diadain which so vexes us in the writings of many Englishmen in

the beginning of this century. He admits freely the religious tolerance of mediaeval times, even while in later chapters on the Inquisition he almost exaggerates the opposite quality. He tells of the early constitutional liberties of the kingdoms of Northern Spain, without depreciating them in comparison with those of England. In all this he is singularly fair and good. If we have some reserves to make, they are chiefly on minor points and on matters of opinion, but especially on a peculiar carelessness which characterises some portion of these volumes.

To examine more particularly. Mr. Burke's sketch of the earlier history of Spain and of Visigothic rule is generally excellent: as good, perhaps, as it could be made from the earlier written authorities. He sees, moreover, that the account, even as he has written it, cannot be the full truth: that, as known at present, Visigothic rule in Spain is almost an enigma in history. There is need of some explanation not yet given. It is from archaeology, prehistoric and historic, from the yet unwritten history of early institutions, and of their survivals in Spain to almost the present day, that the light is slowly coming. It is the spade, rather than the pen, which will enable us to rewrite the earliest history of Spain. The classical and the early mediaeval writers, and especially the legal codes, read by the light of archaeological discovery, give quite a new interpretation to the old texts. In one half of Spain, indeed, the Arab rule, with difference of language and religion, and with at first a higher civilisation, has been potent enough to break the continuity of the earlier institutions; but it is otherwise in the north, where in many cases we can still trace out what may have been the institutions and customs anterior to Visigothic and Roman times, and still subsisting during and beyond those times. In vol. i., p. 199, Mr. Burke asks doubtfully whether Alfonso VI. of Castille bore the title of Emperor of Spain. The fact is that all the sovereigns of Castille and Leon used this title occasionally from the time of Ferdinand I., and it is found in Arabic as well as in Spanish writers. Of more importance is the fact that Garcia Sanchez of Navarre in 929 took the title of "King of the Spains." It is these several Spains which give a clue to many of the difficulties of Spanish history, even to the present day. So long as Mr. Burke has Dozy for his guide his narrative is generally correct. This portion of his work, and that of Ferdinand and Isabella, in vol. ii., are very good; but the reigns of some of the mediaeval kings are cut very short, and the importance of certain of the events reported is hardly sufficiently indicated. Pedro the Cruel is represented as a monster, whose hideous crimes were perpetrated from mere love of cruelty. Here our author follows almost entirely the Chronicles, forgetting that these were written under the reign and influence of the successful rival, Henry of Trastamara. If Pedro, as he asserted before Cortes, and to the Court of Aragon, was previously married to Maria de Padilla, his treatment of Queen Blanche, though unjustifiable, is no longer inexplicable. Savage as he

was, maddened by mistrust, we should not overlook the almost unexampled treason which created that mistrust; and his legislation in Cortes shows him in quite a different light. The chapter on Constitutional History is written almost entirely from Hallam and Marina, both excellent authorities at their date; but no one should write on this subject now without a study of Colmeiro's "Introducción" to the *Cortes de los antiguos reinos de Leon y Castilla*, and Cardenas' *Ensayo sobre la Historia de la Propiedad Territorial en España* is almost as indispensable. In his second volume Mr. Burke exaggerates, I think, the ignorance of Queen Isabella, especially on p. 138: "she was entirely incapable of understanding his [Columbus'] speculations." He forgets the curious mixture of mysticism and science in these speculations, although on pp. 201-2 he records the Biblical studies of Columbus in his last years. It was probably this mixture which made Columbus so hard to get on with practically; but on the mystic side Isabella would be in full sympathy with him: the likeness in style between her letters and those of Santa Teresa has been more than once remarked by Spanish critics. In the history of the movements after Isabella's death, Mr. Burke does not seem to see that the supreme necessity of the moment was to maintain the union between Castille and Aragon, and the almost certain separation of them under a weak ruler. Joanna's rule would have been almost a duplicate of that of her grandfather, Henry IV.: too much reliance has been placed on Bergenroth in this part of the work. In the question between Moorish and Spanish civilisation in Spain, and the decay of the former, the explanation seems to lie in the fact that at the back of Moorish civilisation in Spain was the ever-increasing barbarism of Northern Africa; behind Spanish civilisation was the continually progressive civilisation of Europe. With regard to the tolerance and chivalrous feeling towards the Moors before their expulsion, compared with the opposite feeling afterwards, this was the result of the fear and suspicion of a secret intestine foe, compared with an open and declared enemy, which marks all such situations. The downfall of constitutional liberty in Spain was inevitable under the conditions after the fall of Granada; to throw so much stress on the Inquisition is a mistake—it was one only of the factors of the downfall.

All this, however, may be matter of opinion; and had it not been for the singular contradictions and other slips, occasioned either by want of memory or by carelessness in revising, I should have praised these volumes much more unreservedly. I mark here sufficient only to justify this criticism:

Vol. i., p. 6, note 4: The beauty of the Celtiberian coins is rightly praised. "But it is more than doubtful whether they were acquainted with the use of money."

P. 77: "In two centuries [B.C. 208-B.C. 19] the native Barbarian of Spain had become a loyal Roman citizen by the influence of the empire." The empire in B.C. 208-B.C. 19 (?).

P. 131: The building of the Mosque of Cordova is rightly dated in the eighth century. In vol. ii. 17: "It was constructed in the tenth century."

P. 330: Clavijo's Travels, "May, 1403 to March, 1406, which forms the earliest of the books of mediæval travel," on the next page "Marco Polo, who preceded him by over a hundred years (1272-1294)," and "Sir John Mandeville (1322-1355)" are mentioned.

P. 353: St. Vincent Ferrer (1357-1419) is called "the last of the titular Saints Vincent." What of St. Vincent de Paul (1576-1660)?

Vol. ii., p. 24, note, and vol. i., p. 243, and elsewhere, there is confusion between Aragon as the title of the kingdom and Aragon as a geographical province, and also as to its language. There is no Aragonese language distinct from Spanish, as Catalan is. The Aragonese is only a sub-dialect of Spanish, scarcely more peculiar than is Andalusian.

P. 53: It is rightly stated that Isabella was a year older than her husband; but on pp. 52-54 the same phrase, "had just completed his (her) eighteenth year," is used of both at the same time.

P. 59: The birth of Joanna is given as in 1481; on p. 177 as in 1479.

Of simple mistakes we can give only a few specimens.

Vol. i., p. 200: Bordeaux should be Bayonne; p. 284, for Martin IV. read Nicholas IV.; p. 285, three lines from bottom, for James read Fadrique Vol. i., p. 348, and ii., p. 80: The *Guardias Civiles* have nothing to do with the Santa Hermandad, they were formed by Narvaez in 1845 on the model of the French gendarmerie. Vol. ii., p. 144, note: 1424 is a palpably wrong date for the command of Bartholomew Columbus; p. 162: the name of Alexander VI. was not Roderic Lenzuoli or Llancol, this was his brother-in-law's name. Alexander was a Borja on both sides; his full Spanish title Don Rodrigo Borja y Borja. In the genealogical tables at the end of vol. i. Pedro II., 1193-1213, is omitted among the kings of Aragon.

There are many more such blunders, which I mention with reluctance; but such things can be corrected in another edition, and they do not affect the value of the work as the most serious attempt lately made to write the history of this period from original authorities. With a little revision, it might easily be made the standard work in English on the subject for the general reader.

WENTWORTH WEBSTER.

NEW NOVELS.

The Story of Ursula. By Mrs. Hugh Bell. In 3 vols. (Hutchinson.)

Tandem. By W. B. Woodgate. In 2 vols. (Hurst & Blackett.)

A Blameless Woman. By John Strange Winter. (White.)

The Grasshoppers. By Mrs. Andrew Dean. (A. & C. Black.)

Euancondit. By Henry Goldsmith. (Son-nenschein.)

Thirteen Doctors. By Mrs. J. K. Spender. (Innes.)

Danovitch, and Other Tales. By W. B. Harris. (Blackwoods.)

Station Stories. By Murray Cator. (Bristol: Arrowsmith.)

A Street in Suburbia. By Edwin W. Pugh. (Heinemann.)

EVERYTHING proceeds satisfactorily in *The Story of Ursula* until about the middle of

the third volume. Ursula Vane, English by birth, but French by training and education, finds herself governess, at two and twenty, to the Mariners, an English family, whose eldest son, Dick, is surprised by his mother in the act of kissing his sisters' governess in the dining-room, whither a fortuitous combination of circumstances has led the trio at the rather mysterious hour of 1.30 a.m. The immediate consequences are obvious; and in the next act Ursula appears in Talbot-square, Hyde Park, as governess to Ralph, only son of a widower, Colonel Anstruther, who had been the bosom friend of Ursula's father in India up to the death of the latter, who had in his last moments confided his daughter to Anstruther's care. The only other occupant of the house in Talbot-square is Jane Anstruther, the Colonel's sister, a virgin of eminently prim and conventional methods, who regards suspiciously from the first the introduction of this impulsive and somewhat harebrained young foreigner into the house, and is overwhelmed with virtuous horror as well as jealous indignation when the aged widower persuades the young girl to marry him. But the marriage proves a success, and neither in the matter nor the manner of the novel thus far can any serious fault be found. Mrs. Bell writes in an educated and pleasing style. She is especially happy in her portraiture of Mrs. Mariner and Jane Anstruther, the two elderly women of the story; and she has the gift of enlivening by graphic touches which relieve the smallest incident from dullness. But her method of concluding the narrative is startling rather than pleasant. Little Ralph loses his life by an accident while in Ursula's charge; and the young wife, passing from her former gaiety to an exaggerated depression of spirits, leaves her home, under the impression that she has forfeited her husband's love, and repairs for consolation to Leila Wetherell, a married woman of her acquaintance, who just then has left town for Dover. In following her by train Ursula meets with her old sometime lover, Dick Mariner, whom she scarcely remembers but as a shadow of the past. However, when they arrive at Dover and fail to find Leila, the fugitive wife in her clinging helplessness beseeches Dick not to leave her. Dick's old flame reviving under the process, they actually spend a night together at a Dover hotel; after which Leila comes upon Ursula, and promptly conveys her back to her husband, while Dick departs for America. In the fulness of time a child is born to Colonel Anstruther, which as it grows up displays every resemblance to the Mariner family, greatly to the disquietude of its mother. But the truth is never disclosed to the putative parent until twelve years later, when, after many hours of agonised indecision, he at length resolves to pardon his wife for her sin of long ago, and the curtain falls upon a family group for whom an unpleasant future is inevitable. This story might have finished in half a dozen ways; and there is no need to indicate the influence which has guided the author in her choice of so nauseous an ending. These peculiar physiological possibilities have frequently appeared of late years in the plots of a

certain class of novelists; and, though no doubt acceptable to a section of advanced readers, it may be hoped that to the majority the custom will appear to be one more honoured in the breach than in the observance.

No such unhealthy taint as that indicated above attaches to *Tandem*, a novel which, whatever its shortcomings, will at all events be certain to commend itself to one portion of its readers, namely, the Oxford men of "the sixties," to whom the author's name was familiar as a household word as one of the heroes of that decade of triumphs by water. It would be an injustice to Mr. Woodgate to spoil sport by disclosing the adventures of his heroines, Pink and Pansy, or to attempt any comparative estimate of his claims to celebrity with the pen and the oar respectively. He has given us a straightforward and attractive tale, of exactly the kind which might be expected from a sportsman and a man of the world, with spices of classical allusion, always to the point, without being wearisome; and, if some of the crusted old jokes of thirty years ago are occasionally laid under contribution for the amusement of the rising generation—as, indeed, why should they not be?—there is no one who will be disposed to quarrel with the author on this account. Whether the startling surprise which Mr. Woodgate provides at the end of the book be justifiable under any known conditions of human probability, is a problem which his readers must decide for themselves; at all events, he has given us a tale which is very amusing and pleasant reading.

A book from the pen of John Strange Winter may almost be reviewed unread. The chief male characters are pretty sure to be army men; most of the interest will centre in what we may call the leading lady, who is equally sure to be a fascinating and delightful woman; one or two women at least of a totally different and highly disagreeable type will be introduced for the purpose of creating mischief; and nothing but the actual plot remains to be learnt before we can marshal these characters into the places they are to occupy in what will inevitably turn out to be a delightful story. None of the above conditions are wanting in *A Blameless Woman*, except that the most important man of the story is a Russian, Prince Dolgoureff, who persuades Margaret North to elope with him and, after going through a ceremony of marriage, live with him for two years in Berlin. As soon as Margaret ascertains that her supposed husband has long possessed a wife, who lives—separated from him, of course—in St. Petersburg, she returns in indignation to her guardian in England, whom she has all along deceived by pretending that she is studying the German language under the care of her old governess, Frau Bergem, of Posen. As would naturally be the case, she is considerably upset at the results of her escapade; but, after a course of brain fever and subsequent convalescence, she marries Captain Stewart, and proceeds to have a family. A disagreeable young woman, whom, contrary to all advice of relatives, she had adopted as a companion, ferrets out

her secret, however, and communicates it to the Captain, who at once applies, successfully, for a divorce. Upon what possible ground the divorce was obtained is not clear, but we are informed on p. 310 that "nothing is impossible to a British jury. In real life even less evidence has sufficed a petitioner—notably in a recent case." Difficulties of this sort overcome, the tale reads agreeably enough; and if we can let pass Margaret North's sustained deception of her friends in England during two whole years, and her inconceivable folly in consenting to a secret marriage with a man against whom none of her relations could have raised the smallest objection, provided that he was free to marry, we may, perhaps, agree with the author in calling her "a blameless woman."

In *The Grasshoppers* Mrs. Sidgwick tells a thoroughly good story of the troubles that beset a mother and her two daughters, accustomed to fashionable London society, when thrown penniless on the world by the pecuniary failure and subsequent death of the husband and father. Tales of pinching poverty are invariably distressing in their details, and the present narrative affords no exception to the rule. As a compensation, we have some charming studies of character in Mrs. Frere and her younger daughter, Nelly, who are utterly unable to face poverty or to comprehend the nature of such a virtue as thrift; while Hilary, the elder daughter, a girl of precisely opposite character and qualities, is perforce carried along with them, and lives in a state of daily protest and distress at the sight of the foolish imprudence and extravagance of her mother and sister. The picture is completed by some entertaining touches of German life. The connexion between the name of the book and its subject-matter is indicated by a quotation on the title-page.

Stories of Australian life are apt to partake of the monotony attaching to a country which in itself presents so little variety of natural aspect. It is creditable, therefore, to the author of *Euancondit* that he has fairly steered clear of this defect, and introduced a pleasurable amount of variety into his narrative of the fortunes of Dick Chomley and Sid Procter, gold-diggers in the old days, when fortunes were to be made at the business with comparatively little trouble. The episode of *Euancondit*, a native name given to the daughter of an English settler, who, with her little brother, was lost for three days in the bush, agreeably relieves the main story; and a comic element is supplied in the nefarious devices of Professor Majendie, *chevalier d'industrie*, Christian preacher, and temperance orator. The tale works smoothly throughout, and is not encumbered with the usual abundance of local or technical words and phrases.

No less than three collections of short stories appear for review this week. Mrs. J. K. Spender publishes *Thirteen Doctors*, a book purporting to contain incidents recorded by as many medical men. Except for a certain identity of style inseparable from the circumstance of all the anecdotes having been worked into their present shape by the same hand, besides their being all connected

with the same class of experiences, there is sufficient variety here to constitute a readable volume. The opening tale, "A Fuss about Nothing," is of an amusing character; "An Experiment in Hypnotism," "An Uncanny Experience," and "Meddling with the Miraculous," deal with topics somewhat outside the range of literary criticism; the subject-matter of the rest is for the most part well within the limits of probability, and possesses all the fascination attaching to narratives descriptive of subtle and mysterious phases of disease.

Every author has an undoubted right to make his tales end as he pleases, and it is scarcely a reviewer's task to volunteer opinions as to how such and such a story ought to have concluded. For all that, it is provoking to come across a writer who every now and then brings his story to an abrupt and melancholy end for no apparent reason whatever; just as the spectators would feel justly indignant if, in the middle of an exciting cricket or football match, the captain of one side should withdraw his men from the field and let the game go by default, without assigning any grounds for his action. In *Danovitch, and Other Stories*, Mr. Harris brings everything to a melancholy conclusion, sometimes, as in "A Tale of the Bull Ring," quite needlessly so. Apart from their gruesomeness, his tales are carefully and dramatically written.

Station Stories, reprinted mostly from the *Madras Mail*, are exclusively descriptive of Anglo-Indian life. They are, as a rule, short, and of the lightest possible texture, but, in general, pleasant reading enough. The pages are plentifully besprinkled with native words and residential slang, without any hint being given to the reader in the early part of the book that he will find a glossary at the end.

A Street in Suburbia is an amusing contribution to "The Pioneer Series," written somewhat in the style of the late C. H. Ross's "Brown Papers," the subject of the narrative being in this case six male friends, inhabitants of Marsh-street, in an outlying district of London. It is rippling over from end to end with fun and humour.

JOHN BARROW ALLEN.

SOME VOLUMES OF VERSE.

The White Book of the Muses. By G. F. Reynolds Anderson. (Edinburgh: George P. Johnston.) A few weeks ago Mr. Andrew Lang was complaining, and with the utmost justice, that there is a bad habit in vogue of spreading the critical butter too thick upon the bread of the younger poets. It was high time that someone in authority should give utterance to a warning, for the papers were supplying us with stripling Brownings, Crashaws, Wordsworths (not to mention such outsiders as Milton and Shakspeare) at a far too rapid rate. Superlatives have been so freely bestowed upon the immature lyrics of the young versifiers that there are no extravagant terms left for the possible new-comer of supreme genius. We think we may say without fear of contradiction that the minor poets are not pleased by the thickness of the butter. They have read the books of the mighty dead, and they under-

stand how unworthy their efforts are when compared with the best work of their fore-runners. It is popularly believed that the new rhymers go about seeking a reviewer whom he may persuade to a panegyric; but this is unkind as well as untrue. We live in an age of labels. Every writer must be pigeon-holed as the modern this, that, and the other; and it may be said in passing that the public does not suffer more than the writer from this passion for applying a trademark. It has been put in our mind to make these comments because *The White Book of the Muses* is the *ne plus ultra* of the adulatory style. Mr. Reynolds Anderson has selected a hundred poets as the recipients of his superlatives. Some are of yesterday; some are of to-day; all are treated very handsomely. Mr. Lang is "a smooth mouthpiece for the clarinet"; Mr. Francis Thompson is addressed as "Thou bowl" and "Thou crucifix"; and Lord de Tabley comes very near to being praised in the following verses:

"Monarchically throned, august
As God embodied in the heavenly blue,
You, sidelong glancing downward on the dust,
May know my verses yearn to you,
May see the soul's flame yearning through,
And god me with your gaze's noble trust.

"The imperial purple of your verse,
The potent pauses and the kingly heights
Of some pure passage terrible and terse,
The dignity of days and nights
Sphering alternate glooms and lights—
Hard glooms and lights no glooms might e'er
asperse—

"These make you holy like the sun,
Robs you with planetary righteousness,
Ensliver all your fame with gleams that run
From earth's auroral loveliness,
While your soul's fragrance comes to bless—
A world of roses glorified to one.

"Great Cæsar of the Rome of Art
Eternity your toga, and the years
Your yellow slaves, I, taking my small part
In loving what Love's self reveres,
Am corporate with the singing spheres,
And die a life-throb in Creation's heart."

In the alphabetical index we find Mr. Edmund Gosse dividing Goethe and Gray, while Mr. Arthur Symonds is gloriously sandwiched between Suckling and Swinburne. There is not much to be said of Mr. Anderson's metrical workmanship. His volubility surprises more than his art.

In a Garden, and Other Poems. By H. C. Beeching. (John Lane.) In these days, when men seem less and less inclined to be voices for flowers and birds, it is a great pleasure to come upon the wholesome verses of Mr. Beeching, for it is plain that he has no sympathy with those writers who very nearly make a religion of *rouge*. For him it is joy enough to be a simple child of Nature; observant, reverent, thankful. Moved to sing, his worship must needs be full of his delight in the open air, and he would not change his bed of pansies for all the manufactured glories of Drury Lane. It is good that such a man should be able to translate his emotions into poetry; for as a preacher of the lovelinesses which have been scattered upon this earth with both hands he cannot fail to have a fine effect upon many whose understanding is duller, and whose comprehension slower. Mr. Beeching's volume comes at an opportune moment. It is the hour of revolt against the verse of scents and short skirts, so that now is the time to push the claims of the wild violet. For the most part the verses under consideration are wrought in a masterly manner, though there are occasions when we feel that more care should have been bestowed. We do not

like this plan for obtaining a rhyme to "scythe":

"In the eaves a swallow cri'th";

and the first stanza of "Barbara" is spoiled for us for two reasons:

"The breeze of Spring is not so blithe,
The sea-gull not so free,
No silver fish so light and lithe
To wind in the green sea.
Nor e'er did subtle alchemist
Compound such wondrous dyes
Of sapphire sky and emerald mist
As the hue of Barbara's eyes."

In the second and third lines the ear is hurt by li-li-wi coming so close together, and the double use of "mist" in lines five and seven adds to our dissatisfaction. As Mr. Beeching's masterpiece we quote "Prayers":

"God who created me
Nimble and light of limb,
In three elements free,
To run, to ride, to swim:
Not when the sense is dim,
But now from the heart of joy,
I would remember Him:
Take the thanks of a boy.

"Jesus, King, and Lord,
Whose are my foes to fight,
Gird me with Thy sword,
Swift and sharp and bright.
Thee would I serve if I might;
And conquer if I can,
From day-dawn till night,
Take the strength of a man.

"Spirit of Love and Truth,
Breathing in grosser clay,
The light and flame of youth,
Delight of men in the fray,
Wisdom in strength's decay;
From pain, strife, wrong to be free,
This best gift I pray,
Take my spirit to Thee."

Could there be a finer recommendation for a hesitating purchaser?

Pansies. By May Probyn. (Elkin Mathews.) Quaint, old-fashioned carols, angular pictures of the Madonna, stained-glass windows, ballads of the middle ages—these are the things to which our mind runs after a perusal of May Probyn's *Pansies*; for, indeed, the flavour of her book is not of to-day. In keeping with this suggestion of the angularities of times gone past, it is to be noted that some of the poems in this book move stiffly, so that the want of easy movement is greatly to be desired. Beyond this there is little room for blame, if we except the fact that several of the triolets and rondeaus are anything but successful. The rondeau form best suits some gay subject, for it is slight and tinkling; but Miss Probyn has overloaded it with gravity, with the consequence that the result is not particularly pleasant. The remainder of the volume is delightful: more than this, it is packed full of a quite peculiar refreshment which, so far as we know, has no counterpart in modern verse. It may be said with confidence that *Pansies* makes a righteous claim to a place on the shelves of every lover of poetry. Though many of Miss Probyn's pieces are devotional, the religious matter is often not openly conveyed to the reader, but he is required to provide an interpretation. "Is it nothing to you?" is a good instance of this:

"We were playing on the green together,
My sweetheart and I—
Oh! so heedless in the gay June weather,
When the word went forth that we must die.
Oh! so merrily the balls of amber
And of ivory tossed we to the sky,
While the word went forth in the King's
chamber
That we both must die.

"Oh! so idly, straying through the pleassunce,
Plucked we here and there
Fruit and bud, while in the royal presence
The King's son was casting from his hair
Glory of the wreathen gold that crowned it,
And ungridding all his garment fair,
Flinging by the jewelled clasp that bound it,
With his feet made bars.

"Down the myrtled stairway of the palace,
Ashes on his head,
Came he, through the rose and citron alleys
In rough sark of sackcloth habited,
And a hempen halter—oh! we jested
Lightly, and we laughed as he was led
To the torture, while the bloom we breasted
Where the grapes grew red.

"Oh! so sweet the birds, when he was dying,
Piped to her and me—
Is no room this glad June day for sighing—
He is dead, and she and I go free!
When the sun shall set on all our pleasure
We will mourn him—What, so you decree
We are heartless—Nay, but in what measure
Do you more than we?"

There are only thirty-one poems in this pretty little book, but if they are few they are fine. There should be a word of thanks spoken for the elegant title-page.

Madonna's Child. By Alfred Austin. (Macmillans.) It is now nearly a quarter of a century since Mr. Alfred Austin issued *Madonna's Child* as a poem complete in itself. Following the prompting of an after-thought the author later included it in the "The Human Tragedy," so that as an independent poem it has long been inaccessible. However, all are now given the opportunity of reaching the story which Mr. Austin has so tenderly told, and his admirers will not be slow to seek after the poem in this handy form. To our thinking Mr. Austin is always at his best in his lyrics of the joy of nature, for by reason of their brevity he has no time for flagging. In *Madonna's Child* there are certainly some unimportant stanzas, though these are not numerous enough to spoil the poem as a whole.

Philoctetes, and Other Poems. By J. E. Nesmith. (Cambridge, U.S.A.: The Riverside Press.) When a poet deliberately fills his book with sonnets he runs a great risk of boring his critics. This has been said in so many quarters that we wonder that the statement has not reached the ears of Mr. Nesmith, the author of *Philoctetes*. What goblin of mischief is it that pricks versifier after versifier on to the adventure of penning scores and scores of sonnets? How many years is it since an immortal sonnet was added to the hundred or so of which England is proud? But think of the tens of thousands that have been written, printed, and forgotten! There are not many indications in *Philoctetes* that Mr. Nesmith has any peculiar aptitude in the use of the lyre, but he might have moved us more had he been less devoted to the building of sonnets. There are both vigour and skill in "Shifting Freight at Midnight," and we are inclined to believe that its author has chosen to work in the form which suits him less well than any other. We quote "The First Thaw in Spring":

"Beneath the south wind and the sun's warm ray
Earth slowly uncongeals; the aged snow
In dissolution falls; the loud brooks flow
Thro' hollow'd ice caves pitted with decay;
A dripping moisture wraps the humid day;
The once white fields their dusky lining show,
In dreary spots. How large looks yonder crow
Upon the elm tree ere he flits away.
The rainy lights shine thro' the naked trees,
The cold damp woods soak'd by the thawing
breeze;
Along the miry road the wheel-ruts gleam,
And slushy pools; the shallow wayside stream
Sings in its muddy channel, and on high
The clouds float lazily across the sky."

It is easy, but not judicious, to write fourteen lines of this sort and christen them a sonnet.

NORMAN GALE.

NOTES AND NEWS.

MR. HEINEMANN will publish almost immediately a book entitled *With the Zhoob Field Force*, by Capt. Crawford McFall, of the King's Own York Light Infantry. It gives a detailed account of a punitive expedition into a previously unknown region on the North-West frontier of India, which was undertaken in 1890, under the command of Sir George White, the present commander-in-chief, against certain recalcitrant Pathan tribes. It will be illustrated with reproductions of more than a hundred drawings, made by the author on the spot.

MESSRS. HUTCHINSON & Co. will issue next week a translation of General Count Philippe de Segur's *An Aide-de-Camp of Napoleon I.* The author was the first of the young Legitimist nobles who rallied to the Empire, and, after serving with distinction under Macdonald and Moreau, became Napoleon's *aide-de-camp*. He was in personal attendance upon him at the battlefields of Ulm, Austerlitz, and Jena.

MME. OLGA NOVIKOFF will shortly publish, through Messrs. Williams & Norgate, a pamphlet, entitled *Christ or Moses, Which?* Some years ago Mme. Novikoff's attention was called to the conception of the immortality of the soul expressed in the writings of the Old Testament. The present pamphlet is a reprint, with additions, of one which she circulated among the leading theological professors of Europe at that time, in order to elicit their opinions on the subject. The pamphlet will also contain a letter from Mr. Gladstone to Mme. Novikoff.

MESSRS. SMITH, ELDER, & Co. have in the press a book by Canon Browne, of St. Paul's, the new suffragan bishop for East London. It will be entitled *Off the Mill*.

MESSRS. MACMILLAN & Co. will shortly publish a cheap edition of Prof. Fowler's *Progressive Morality*. Some passages, as, for instance, those on the comparison of the different kinds of pleasure, have been re-written, and there are a few additional paragraphs, mainly bearing on the important subject of the relation of morality to religion.

MR. D. P. MENZIES, of St. Vincent-street, Glasgow, will shortly issue by subscription *The Red and White Book of Menzies*, being an historical sketch of the clan from the earliest times, based mainly upon authentic documents. Special attention has been given to the associations of Mary Stuart with Castle Menzies, and to the origin of the "Black Watch," or 42nd Highlanders. The book will be illustrated with 46 full-page plates, mostly in collotype, reproducing portraits, historic relics, tartans in colour, &c. There will also be 41 engravings, in the text of seals, armorial bearings, crosiers, claymores, &c. A special chapter will describe the first visit of the Queen and Prince Albert to the Highlands in 1842, with a reproduction of the picture (painted on that occasion) of the guard of honour formed from the clan Menzies.

THE collected poems of Mr. Ernest Radford, to be published shortly under the title of *Old and New*, will have for frontispiece a portrait of the author, reproduced in photogravure from a pencil drawing by Miss Beatrice Parsons. Mr. Selwyn Image also contributes a decorative title-page and cover.

MR. ZANGWILL'S new novel, *The Master*, will be published by Mr. Heinemann on April 26.

MR. T. FISHER UNWIN will publish next week a novel by a new writer, Mr. Joseph Conrad, entitled *Alonzo's Folly*. The scene is laid on a river in Borneo; and the author has combined the psychological study of a sensitive European living alone among semi-hostile tribes with the vivid incidents attaching to the life of pirates and smugglers.

MESSRS. HUTCHINSON & Co. will shortly publish a novel in three volumes, entitled *The Holy Estate: a Study in Morals*, of which Mr. W. H. Wilkins, one of the authors of *The Green Bay Tree*, has written three-fourths, and Captain Frank Thatcher, an officer in the Guides, the remainder. The scenes are laid in India, Baden, and London, and many society sketches are introduced.

MESSRS. A. & C. BLACK will publish next week two new novels, each in a single volume: *A Japanese Marriage*, by Mr. Douglas Sladen; and *Haunted by Posterity*, by Mr. W. Earl Hodgson.

THE new "Pseudonym" to be published immediately is entitled *Every Day's News*, by R. E. Francis. The leading idea is that a man with a past is apt to find it unreasonably reasserting itself when he supposes it to be buried and done with.

THE delegates of the Clarendon Press are about to issue vol. xiii. of Prof. Buehheim's "German Classics," consisting of Schiller's tragedy, *Maria Stuart*. The text will be provided with a complete commentary, and preceded by historical and critical introductions. The distinguishing features of this edition consists in the fact that the drama is annotated strictly in accordance with the English, French, and Latin sources consulted by Schiller, and that several of his sources have been traced for the first time by the editor.

CANON SPARROW SIMPSON is about to publish, through Mr. Elliot Stock, two tractates: *Tragicomedia de Sancto Vedasto*, and *Carmina Vedastina*. Both will contain historical notes and reproductions of contemporary illustrations.

MESSRS. WILLIAM ANDREWS & Co., of Hull, will issue in a few days an illustrated volume, entitled *Bygone Southwark*, by Mrs. Edmund Boger, whose husband was for many years head master of St. Saviour's Grammar School. The book deals with the history of Southwark, ecclesiastical and secular; London Bridge; the Church of St. Mary Overie, now St. Saviour's; Bankside, its palaces and theatres; and the Borough, with its inns and prisons and various celebrities.

THE publication of Messrs. Blackie's "Warwick Library of English Literature," which Prof. Herford, of Aberystwyth, is editing, has been delayed until the autumn. Arrangements have been made for the following volumes: *Pastoral Poetry*, by Mr. E. K. Chambers; *Literary Catholicism*, by Prof. C. E. Vaughan; *Letter-Writers*, by Prof. W. Raleigh; and *Tales in Verse*, by the editor.

MESSRS. DEAN & SON have in the press a book on *Cricket*, by Mr. Robert Abel, of the Surrey Eleven, which will be published at the end of April.

THE new volume of the "Abbotsford" series, which is almost ready, will be an anthology of the Scottish poetry of the seventeenth century, dealing with the work of Sir William Alexander, Drummond of Hawthornden, the Marquis of Montrose, &c. It will be dedicated to the representative of the Royalist general and poet, the present Duke of Montrose.

At the meeting of the Irish Literary Society, to be held on Wednesday next, at 8 p.m., at the Caledonian Hotel, Adelphi-terrace, Mr. R.

Ashe King will read a paper on "Irish Humour, Classical and Colloquial."

At the meeting of the Ethical Society, to be held on Sunday next, at 7.30 p.m., at Essex Hall, Strand, Mr. J. A. Hobson will read a paper on "George Meredith's Novels."

THE meetings of the Statistical Society for the rest of the current session will be held in the lecture theatre of the Royal United Service Institution, Whitehall, at 5 p.m.

DURING next week Messrs. Sotheby will be engaged in selling several libraries, which (under a single catalogue) comprise a most unusual number of rarities. Most interest, of course, attaches to the autograph MS. of Gilbert White's *Natural History of Selborne*—or rather, of the original letters forming that work, which have remained in the hands of the family down to the present time. They are said to contain several passages that have never been printed. We must briefly mention also—all the four folios of Shakspeare; Milton's *Poems* (1645); first editions of *Hudibras*, of both *Tristram Shandy* and the *Sentimental Journey*, of *Robinson Crusoe*, and of *The Cenci*; Grolhier's copy of the Aldine Catullus, &c.; a number of coloured illustrations by Cruikshank; Charles Lamb's *Satan in Search of a Wife*; Tennysonianism belonging to the Hon. Lady Simeon; and some of the rarest pieces of Thackeray and Dickens.

THE Year-Book of Australia for 1895 contains its usual review of literature during the preceding year. The list of books given is almost entirely confined to official and technical publications. Of those that do not belong to this class we may mention: *The Art of Living in Australia*, by Dr. Philip E. Muskett; *Capital, Labour, and Taxation*, by C. McKay Smith; and an Illustrated Catalogue of the National Gallery of Victoria. In fiction, we notice only two items; but an illustrated sixpenny magazine, entitled *Cosmos*, has been appearing at Sydney since last September, which is described as "the first successful pioneer of magazine enterprise in Australia."

Correction.—In the poem entitled "Easter-tide," printed in the ACADEMY of last week, l. 10, for "reason," read "Season."

THE FORTHCOMING MAGAZINES.

At least three new magazines are to make their first appearance in the month of May.

FIRST, we must mention *Chapman's Magazine*, to be published by Messrs. Chapman & Hall, under the editorship of Mr. Oswald Crawford, who is now the manager of that firm. It marks a new departure—which is something in these days—by announcing that it will confine itself to fiction, and will not be illustrated. Each monthly number will give for sixpence about as much matter as an ordinary single-volume novel. To quote the long list of authors who have already promised to contribute would be superfluous. It is enough to say that the first issue is to contain the opening chapters of two serials—by Mr. Bret Harte and Miss Violet Hunt; complete short stories by Mr. James Payn, Mrs. Clifford, Mr. Frankfort Moore, and Anthony Hope; a romantic drama by Mr. Stanley Weyman; a detective adventure by a writer who calls himself George Ira Brett; and a ballad of 49 quatrains by Mr. John Davidson. The format of *Chapman's* is to be the same as that of the *Fortnightly*.

THE *Twentieth Century*, edited by Mr. William Graham, is apparently to be of the familiar half-crown type, except that it will include monthly reviews of literature and the stage—the former by Mr. H. D. Traill, and the latter by Mr. J. T. Nisbet. Among the other con-

tributors to the first number are Sir Edwin Arnold, Lord Byron, and Dr. Forbes Winslow. For the most part the articles will be signed.

THE third new monthly is the *Catholic Magazine*, of which Lady Amabel Kerr will be editor. At the price of sixpence, it promises to supply both fiction and illustrations, as well as papers on literary and religious subjects. Among the contributors, we notice the names of Lady Burton, the Rev. Dr. Barry, Mr. C. Kegan Paul, Mrs. Gilbert (Rosa Mulholland), Mrs. Hinkson (Katharine Tynan), and Mr. Lionel Johnson. The publishers are the Catholic Truth Society.

MRS. HUMPHRY WARD's new tale, "The Story of Bessie Costrell," will be published in the May, June, and July numbers of *Scribner's Magazine*.

A NEW serial story by Rhoda Broughton will commence in an early number of *Temple Bar*.

Cassell's Magazine for May will contain short complete stories by W. L. Alden, G. B. Burgin, C. J. Cutcliffe Hyne, and E. Chapman, a new song by Gerard F. Cobb, and Miss C. Everett Green's experiences as a lady bicyclist.

ARCHDEACON FARRAR will contribute a paper on "The Religious Training of the Public School-Boy" to the *Quiver* for May, which will also contain papers by Dean Lefroy (of Norwich), the Rev. Dr. G. S. Barrett, and the Rev. Charles Courtenay.

MISS LILLIAN QUILLER COUCH will contribute a story, entitled "Jane Anne's Substitute," to *Little Folks* for May.

UNIVERSITY JOTTINGS.

WE hear that Prof. H. Morse Stephens has been confirmed in the chair of modern history at Cornell University, to which he was temporarily appointed last autumn. He has also been requested to undertake the editorship of an Historical Magazine, to be published at Cornell, in co-operation with other universities.

PROF. G. A. SMITH, of Glasgow, has accepted an invitation to deliver a course of lectures next year at Johns Hopkins University, Baltimore, on the Percy Turnbull foundation. The subject of the lectures will be "Hebrew Poetry." The lectures which Prof. Tyrrell, of Dublin, gave last year on "Latin Poetry" have just been published in America by Messrs. Houghton, Mifflin & Co.; and we understand that the volume will shortly be issued in this country also by Messrs. Macmillan.

ENGLISH psychologists already owe to Dr. E. B. Titchener, assistant professor of psychology and director of the Psychological Laboratory in Cornell University, an English translation of Wundt's *Lectures on Human and Animal Psychology*, published last year; and their indebtedness will shortly be increased by a version, from the same hand, of Prof. O. Külpe's *Grundriss der Psychologie*, the latest and best representative of the research of the German experimental school. Messrs. Swan Sonnenschein & Co. announce the book for next autumn.

DR. WILLIAM LYON PHELPS, of Yale, is editing a volume of Chapman's Plays, for the "Mermaid" series, to be published by Mr. Fisher Unwin in the autumn.

THE last issue (No. 50) of *Bibliographical Contributions*, issued by the Library of Harvard University, consists of an analysis of the early records of Harvard, from 1636 to 1750, by Mr. Andrew McFarland Davis. One of the books here analysed contains contemporary memoranda of expenses incurred in finishing the rooms of the first college building, with subsequent entries of matters connected with

property, eleemosynary funds, discipline, &c.; the other, of later date, is mainly a transcript, beginning about 1684, of corporation meetings and other college business, with a list at the end of honorary degrees, &c. Among the terms found, which are now either obsolete or unusual at Harvard, we notice the following: Act, bevers = lunch, Commencer, cue-cups, Discontinuers, exhibition, Inceptor, to moderate, Probationer, Questionist, sizing = a portion, ungirt = dissolute, wearth = wear and tear.

ONE of the recent issues of "Old South Leaflets," published by the directors of the Old South Meeting House at Boston, consists of the reprint of a pamphlet entitled "New England's First Fruits in respect to the Progress of Learning in the College at Cambridge, in Massachusetts Bay" (London, 1643). This is the oldest printed document that clearly recognises the existence of Harvard. It gives a brief account of the building, the constitution, the discipline, the studies, the proceedings at the first Commencement in 1642, when nine members of the first Classis graduated in Arts, and the subjects of their theses in grammar, rhetoric, logic, ethics, and physics. We observe that one of the theses in grammar is: "Lingua Græca est ad accentus pronuntianda."

WITH reference to a notice in the *New York Nation* (reprinted in the *ACADEMY* of April 6), concerning Dr. Fitzedward Hall's benefactions to the Library of Harvard, Mr. Charles Rockwell Lamman calls attention to the fact that one of the books given—"The Seasons: A Descriptive Poem, by Cálidas, in the original Sanskrit. Calcutta: M.DCC.XCII."—is not only the first book ever printed in Sanskrit, but can also be proved to be the identical copy that was given by Sir William Jones to Charles Wilkins, whose autograph it bears. The former writing to the latter in January, 1793, says:

"I am so busy at this season that I have only time to request your acceptance of a little Sanskrit poem, which Morris has printed, and which you are the only man in Europe who can read and understand."

SOME little while ago the Faculty of Harvard University—which we take to be identical with the teaching staff—adopted a resolution, requesting the committee on athletics to put a stop to inter-collegiate football. The committee, on the other hand, recommended that the games should be continued, if played only on college grounds, and subject to other restrictions. But the Faculty have now voted by a considerable majority that they "remain of the opinion that no student under their charge should be permitted to take part in inter-collegiate football matches." This resolution, which receives the warm approval of the *Nation*, will hardly surprise those who have read Dr. Birkbeck Hill's *Harvard College by an Oxonian*.

TRANSLATION.

THE POET TO HIS HEART.

(*Leopardi.*)

Now thou shalt rest for ever, weary heart!
Gone!—the supreme illusion—gone! that dream
That I believed eternal! Never beam
Of hope outlives the wish, its counterpart.
I feel no wish. Rest! Weary as thou art,
Thou'st throbb'd enough. Not worth one beat, I deem,
Of thine, or sigh from me, is earth's vain gleam.
Bitter is life, and weary from the start,
And dirt the world. Be this despair's last hour!
Fate to mankind vouchsafes one boon—one!—
death!
Take then this counsel given with failing breath:
Scorn self, flout nature and that ruthless power
That rules to general hurt this ferren ball,
And 'scape the hideous voldness of it all!

R. M'LINTOCK.

IN MEMORIAM.

EUGÈNE PLON.

By the death of M. Eugène Plon, announced recently, the world of literature and art has sustained a severe loss. Descended from a family which, from 1550, for no less than ten generations had furnished a series of eminent typographers and publishers, he succeeded his father, Henri Plon, as head of the great firm of Plon Frères in 1872; and, well known as the firm then was throughout France, he gave it in a few years a European, nay, a world-wide reputation.

Himself a deep historic student, he was the first to give a new impulse to its "side-lights" by the publication of a series of private memoirs of extreme interest, such as those of Marbot, Macdonald, Thibaut, which cover the greater part of the Napoleonic era.

But, independent of this, Eugène Plon occupied a unique position among the publishers of the day, being himself a recognised critic and author, whose opinion was sought for by those most qualified to appreciate it. These qualities are enshrined in his works on *Thorwaldsen*; *Leone and Pompeo Leoni*; and, above all, his *Benvenuto Cellini*, one of the most exquisite productions, both in style, typography, and perfection of illustration, that has ever issued from any press.

He was, moreover, a laborious worker in many departments. He took an active part with Camille Duncet, Count Walewski, and others in the first Congress on Copyright, and again in the one at Berne.

"Laureate" of the Académie, member of many learned bodies, and officer of the Légion d'Honneur, his merit was recognised by decorations from Austria, Italy, Spain, Denmark, &c., and by his election as president of the principal societies and corporations connected with his profession in his own land. Strikingly modest and retiring, highly cultivated, universally well-read, a friend of the foremost representatives of intellectual culture in France, he was everywhere the welcome guest, whose conversation was always brilliant and attractive, with an under-current of Rabelais, tempered by his own peculiarly sweet and amiable disposition.

Deeply will he be mourned by those who had the privilege of his friendship.

THE BODLEIAN LIBRARY.

WE quote from the annual report of the Librarian Curators of the Bodleian Library at Oxford:—

"The following is a summary of the number of printed and manuscript items received during the year:—(1) by gift or exchange, 9198; (2) under the Copyright Act, 44,583; (3) new purchases, 6429; (4) second-hand purchases, 577; total, 60,787.

"This is the largest total yet reached. The new purchases were slightly above those of any previous year, but the unusually heavy receipts under the Copyright Act were the main factor in the increase.

"Donations.—Lady Shelley has added the following to her previous gift:—(1) A portrait of Mary Wollstonecraft Shelley by Reginald Euston, from a bust modelled from a cast taken after her death; (2) a locket containing pieces of Shelley's and Mary's hair; (3) Shelley's watch and chain, with five seals belonging to him or Mary.

"Among the MSS. given the following are of special curiosity:—

"By the Persian Zoroastrian Amelioration Society, Bombay: An almost unique copy, brought from Persia, and in the modern Persian character, of the Desatir, a Parsi work written in a singular compound dialect. This was presented through the Rev. Dr. L. H. Mills.

"By Mr. R. W. Raper: A black stone paper-weight, in form of a book, the broad sides engraved with Psalm cxxx. in Arabic.

"By the Rev. S. Baronian: twenty-three Armenian and one Aethiopic fragment.

"By Prof. Bywater: A roll, signed 'Johannes, of Latin and English verses for the 1639 anniversary of Gunpowder Plot.

"Numerous gifts of printed books were received from Prof. Bywater, the Rev. Andrew Clark, the Rev. Dr. S. O. Malan (Oriental), the Rev. E. Marshall, Prof. F. Max Müller (partly Oriental), Prof. Sir F. Pollock (Oriental), and the Librarian of Oriel College. The Spenser Society gave Nos. 3-47 of the Society's first series; and 20 vols. relating to New South Wales were received from the Government of that colony through the Society of Arts.

"The late Miss Elizabeth Harriot Hudson, the biographer of Louisa, Queen of Prussia, bequeathed a miniature of that queen enclosed in a gold and turquoise bracelet, given to her by the German Emperor Wilhelm I., with a letter from the German Ambassador conveying the gift. The miniature is exhibited in a case below the portrait of Napoleon.

"The Marquis of Huntly presented a cast, which is exhibited in the picture-gallery, of the sculptured Pictish march-stone, bearing an inscription in the ogam alphabet, which stands in his park at Aboyne—one of a small number of inscribed stones which throw light on the early history of land-tenure in North Britain.

"Manuscripts.—The following is a numerical record of the volumes of MSS. bought:—English, 11; Latin, 1; Latino-Greek, 1; Arabic, 1; Hebrew, 5; Burmese, 1; Siamese, 1; Chinese, 1; total, 22.

"Among them the following may be particularly noted:—

"The municipal register of Aberconwy (Conway) temp. Hen. 8.—Jas. 1.

"Corporis Christi Collegii Εὐχαριστία Reverendo in Christo Patri Iacobo Winton. Episcopo ac huius Collegii Patrono—the presentation-copy of Latin verses by members of C. O. C. Oxon to the Bishop, illuminated with his arms, &c.

"Collections in verse of Thomas, Lord Fairfax.

"An Arabic magical roll of the extraordinary length of seventeen yards.

"A unique Hebrew commentary on Aboth R. Nathan.

"A Burmese MS. entitled *Eaza Needee* (Duty of Kings), written in white letters on a black ground, with illuminated frontispiece, and accompanied by an English translation.

"A collection of Chinese paintings executed by Tsing Koh in the year 1568.

"A number of papyrus fragments from Egypt, including fragments of the Iliad and Odyssey and of the Old Testament. Among the latter was the greater part of a leaf of a papyrus book, containing most of Ezek. v. 12—vi. 3 in the LXX. version, with the Origenian diacritical marks. The hand is of the fourth, or conceivably even of the late third, century; and the earliest MS. hitherto known possessing such marks is some centuries later.

"With these were acquired vellum fragments of Zech. xii. 10, 11, xiii. 3-5, written in the fifth century, parts of Mark viii. 17, 18, 27-29, written in the sixth century, and others which at the time of purchase had not been identified, but of which the Librarian's examination has yielded the following results:—

"A fragment (early sixth century?) of parts of viii. 2, 3 and ix. 1, 2 of the Protevangelion, much earlier than any known MS. of the work, and containing readings not found in Tischendorf's edition. The fragment consists of the inner sides of two leaves (the leaves containing one column each), the full length of a page being only $3\frac{1}{2}$ in., and the letters in a full line never exceeding thirteen. The library possesses no very ancient work in book-form of so small a size as this.

"The only known fragment (sixth century) of a lost Greek original of the Apocalypse of Paul, corresponding to parts of cc. 45, 46 of the early Latin translation published by Mr. M. R. James in his 'Anecdota Apocrypha.' The Tischendorfian text is merely a late Greek recasting of this lost original. The identification of the fragment was due to the fact that it had come into contact with another page of the same work while the latter was damp, and had consequently had the word $\pi\alpha\gamma\lambda\epsilon$ and others 'set off' on its margin.

"A fragment (probably fifth century) containing

part of a theological controversy with a person whose name is abbreviated as B. This may perhaps be from Agrippa Castor's lost refutation of Basileides.

"A fragment (sixth century) apparently describing the torments of idolaters, and possibly belonging to the missing part of the pseudo-Petrine Apocalypse.

"In addition to the above may be mentioned a set of twelve rolls of the Oxford Taylors' Company—a company of which the existence was almost unknown. They run from 1576 to 1712.

"Prof. Sanjana, the donor of the Zend MS. mentioned in the Report of May 10, 1892, not being satisfied with the reproduction given to him in exchange, has resumed possession of the original and returned the reproduction—a decree of Convocation of June 7, 1893, having given him the option of so doing. The reproduction for critical purposes is practically equivalent to the original.

"The valuable Zend collection has also been increased by the acquisition, through the Rev. Dr. Mills, of a platinotype copy of Dr. Jamaspji Minocheherji's MS. known as J9, which contains Zend texts in a character nowhere else found.

"*Printed Books.*—The year has been mainly remarkable for purchases of ancient Armenian literature, and of American books of the Colonial period. Among the single books which possess some special curiosity or interest may be mentioned the following:—

"*Clavdii Galeni Pergameni de motu mvsevlorum libri duo Nicolao Leonicensi interprete,* 'Londini in ædibus Pynsonianis,' 1522, sm. 4°.

"*Galeni Pergameni de pulsatufu Tho. Linacro Anglointerprete,* 'Londini in ædibus pinsonianis,' n.d., sm. 4°.

"*The Statutes or ordinaunces concernynge Artificers, Seruauntes, and Labourers, Journeymen and Prentises, drawn out of the common lawes of this realme, fith the tyme of Edwarde the fyrst, untill the thyrd and fourth yeare of ... Edwarde the .vi. ... Imprynted at London, by John Tyfdale ... 1562,* sm. 8°.

"*Matthiæ Lej Germani Regine Pecvniæ liber I.,* n. pl. 1623, sm. 8°. This contains both Latin and English verses relating to England and London, and is supposed to have been printed at London.

"*Observations to be followed, for the making of fit roomes, to keepe Silk-wormes in: As also, for the best manner of planting Mulberry trees, to feed them. Published by authority for the benefit of the Noble Plantation in Virginia. At London ... 1620,* sm. 4°.

"*Pallas armata, or Militarie Instructions for the Learned. . . . The first part. Containing the Exercise of Infanterie . . .* [by sir Thomas Kellie], Edinb., 1627, 4°.

"*The French tutor. . . . The second edition. . . . By Robert Sherwood, Lond., 1634,* 16°.

"*The manner of visiting the monasteries of discaled nuns,* n. pl., 1669, sm. 4°.

"*Guldene Aepffel in silbern Schalen,* Ephrata, 1745, sm. 8°. The first book printed at Ephrata, 'a settlement of a German sect called Tunkers,' in Pennsylvania.

"*Views in Orkney and on the North-Eastern coast of Scotland; taken in MDCCCV and etched MDCCCVII;* by the Marchioness of Stafford, n. pl. or d., fol. Privately printed etchings by 'the Countess-Duchess' of Sutherland.

"A volume containing 'The Brase Nose Garlande,' 1811; 'The Epigrammatique Garlande,' 1818; and 'Brasenose Ale,' 1880, 1881, and 1886. The first of these is unique in being printed on one side only of the paper, and only nineteen other copies were printed at all. Of the Epigrammatique Garlande only twelve copies were printed, and only seven preserved entire.

"*Testamenta Lambethana*, being a complete list of all the wills and testaments recorded in the archiepiscopal registers at Lambeth, from A.D. 1312 to A.D. 1636, extracted by Dr. Ducarel, F.R. and A.S. . . . Typis Medio-Montensis, 1854, fol. Fewer than twenty copies were printed.

"*Drawings and Prints.*—Under the special donation from a member of All Souls' the arrangement of the Montagu prints was undertaken, and the entire collection of portraits was got into a preliminary order by Mr. E. W. Johnson, and Mr. H. D. Hughes. A large number of Montagu prints illustrating La Fontaine and other French

authors were also arranged by the Librarian, and catalogued and bound under his direction.

"*The select Library at the Radcliffe Camera.*—It having been found necessary to take precautions for the greater security of the books in the reading-room of the Radcliffe Camera, the late Vice-Chancellor addressed a circular letter in January, 1894, to the authorities of the colleges and halls, expressing the Curators' hope that recommendations would not be given to students who could not confidently be trusted, or to whom admission was not really necessary for their studies. The Librarian, however, continued to report cases of loss and damage, and in May informed the Board that, failing any suggestion from them, he should feel it his duty to lock up the select cases as far as possible. The Curators at the same time appointed a committee to consider what steps were advisable, and the committee recommended that all books in the reading-room of the Camera be put as soon as possible under lock and key. Wherever it was possible, the cases have accordingly been locked; the rest of the collection will be transferred to closed cases as soon as an extension of the space available for storing books allows this to be done. The books, however, will remain within readers' view, and can be ordered on special slips which have been placed at each desk. Readers are also allowed to order on these slips all other books of which the shelfmark is known to them, instead of having to go to the catalogue-stand for the purpose.

Coins.—The Corporation of London presented medals struck by them to commemorate the visits paid to the City by the King of Denmark and the Duke and Duchess of York. Mme. Taine gave a medal struck in remembrance of her late husband. And Miss Emma Swann gave eighteen English medals of the reigns of George III. and George IV.

"In addition to the usual consignment of British and colonial coins from the mint, the chief purchases were a gold piece of an ancient British king, and silver pieces of Egberht, Aethelwulf (3), Aethelberht, Aethelred II., Harold Harefoot, and Harthacnut (2). The collection of war-medals was increased by the addition of the Hazara medal, out of the grant from the Common University Fund.

"Mr. Oman finished the draft of the catalogue of Anglo-Saxon coins, the printing of which was begun. Prof. Gardner most kindly gave his services for the identification of a considerable number of specially difficult Greek coins."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

ASSEL, L. Der gute Geschmack. Aesthetische Essays. Wien: Hartleben. 8 M.

CHARRAUX, C. C. La Cité chrétienne. Paris: Firmin-Didot. 7 fr.

COPPÉE, François. Mon franc parler. 5e Série. Paris: Lemerre. 3 fr. 60.

EXPERT, H. Les Maîtres musiciens de la Renaissance française. 1re Livr. Orlande de Lysens. 1re fasc. des Meslanges. Paris: Leduc. 12 fr.

HAVARD, H. La France artistique et monumentale. Paris: Lib. illustrée. 25 fr.

LEITENICH, F. Katalog der Handschriften der k. Bibliothek zu Bamberg. 1. Bd. 1. Abth. 1. Lfg. (Bibelhandschriften). Bamberg: Buchver. 4 M.

L'ESCAUFFLE: roman d'aventure, publié pour la première fois par H. Michelant et P. Meyer. Paris: Firmin-Didot. 15 fr.

NOTOVITCH, N. Livre d'or à la mémoire d'Alexandre III. Paris: Nisison. 5 fr.

THEOLOGY, ETC.

PAUL, L. Die Vorstellungen vom Messias u. vom Gottreich bei den Synoptikern. Bonn: Cohen. 2 M. 40.

HISTORY, ETC.

GIMBEL, K. Tafeln zur Entwicklungsgeschichte der Schutz- u. Trutzwaffen in Europa m. Ausschluss der Feuerwaffen vom VIII.—XVII. Jahrh. Baden-Baden: Spies. 30 M.

QUELLEN zur Geschichte der Stadt Wien. 1. Abth. Regesten aus n.-u. ausländ. Archiven m. Ausnahme des Archives der Stadt Wien. 1. Bd. Wien: Konegen. 20 M.

VIE de Planat de la Faye, officier d'ordonnance de Napoléon 1er. Paris: Ollendorff. 7 fr. 50.

PHILOLOGY, ETC.

AL-KHOWARIZMI. Liber Maâlith Al-Oûm, explicans vocabula technica scientiarum tam Arabum quam peregrinorum. Ed. G. van Vloten. Leiden: Brill. 9 M.

ESSEIVA, P. carminum libri IX. Freiburg (Schweiz): Universitätsbuchhandlung. 5 M.

CORRESPONDENCE.

"TROILUS AND CRESSIDA" IN PROF. SKEAT'S EDITION.

II.

Oxford.

We pass on to Prof. Skeat's text, and here there are fewer faults to find. He has doubtless done right in selecting the Campsall MS. as his chief guide, notwithstanding its frequent aberrations; and he may be right in estimating that the Corpus copy stands second, but he has hardly given his readers sufficient information to enable them to form a judgment of its merits. Probably he would say that any judgment formed by a person who had not had the MS. in his hands was likely to be of little value. The real criticism that must be made is, that he has hardly taken enough pains to acquaint himself and his readers with the value of some authorities for the text which have not been printed by the Chaucer Society and are not to be found at Cambridge. We shall not quarrel with him seriously for not making use of the Caxton edition of "Troilus," for, as it happens, it is printed from a MS. of no particular value, and it abounds in mistakes, transpositions of lines, and so forth; but, nevertheless, it might be considered to be part of an editor's duty to say something of the first printed edition. Prof. Skeat appears not to have examined it at all; for he says that the only early editions accessible to him have been Thynne's, "of which there is a copy in the Cambridge University Library," and two others which he possesses himself. And yet he knows that there are two copies of Caxton's edition in the British Museum, and one at St. John's College, Oxford; and a few hours' work at either of these libraries would have enabled him to tell his readers what was the character of the text. At present they are left uncertain whether it is an authority of high value, like Thynne's edition of "Troilus," and like Caxton's print of some of the Minor Poems, or whether it may safely be neglected. It has, as a matter of fact, some good readings, as "Nay, nay" in iv. 198, and it correctly marks the end of the third book and the Proem of the fourth; but on the whole it is of little value.

The same cannot be said of another copy, to which Prof. Skeat has given less attention than he ought. This is the Bodleian MS. Arch. Seld. B. 24, which we may denote by the letter A. It is a book with part of which Prof. Skeat is very well acquainted, for it is that which contains the unique copy of "The Kingis Quair," excellently edited by Prof. Skeat for the Scottish Text Society, and he has also collated the copy of the "Legend of Good Women" which it contains. The greater part of the book, however (ff. 1-118), is occupied by a copy of "Troilus and Criseyde," which Prof. Skeat has evidently not very closely examined, though he has perceived that it contains some good readings. The MS. is dated 1472, and written in a cursive hand. No doubt Prof. Skeat, having at his command several copies of a much earlier date, readily assumed that it would not be worth the labour of collation. But, as it happens, it is one of the very best existing copies, made by an intelligent and careful scribe from an excellent MS. If we admit the claims of the Campsall and Corpus MSS. to stand first, this will certainly rank next after them, in company with the Harleian MS. 2280, which it resembles in many of its readings. It was written in Scotland, and contains Scottish peculiarities of spelling; but, setting these aside, there are probably fewer corruptions of the text than in any existing MS. of "Troilus."

These assertions naturally demand some proof; and as no account of this copy has hitherto been published, I propose to give

particulars which will, to some extent at least, justify what has been said. The peculiarities of spelling above mentioned consist in the regular use of such forms as quhile, quhan, quhele, tham, thair, foolis, lastith, lytill, &c., and, of course, there are also many cases of the omission of final *e*. These points, then, will not be taken into account in comparing the text with that of other MSS.; but with the exception of such as these the following statement includes all the variations.

Taking, then, the first 600 lines of the fourth book as a test passage of sufficient length, we find that the text of the Campsall MS. (Cl.) differs from that of A. in about 131 instances. In no less than 63 of these the Campsall copy differs distinctly for the worse, while in 42 the reading of Cl. is the better of the two, and in the remaining 26 it may fairly be doubted which of the two is to be preferred. In the same passage the Harleian MS. 2280 (H.) differs from A. in about 113 cases, in 55 of which the reading of H. is the worse, in 44 it is the better, and 14 are doubtful. As to the other two texts which have been printed by the Chaucer Society, the Harleian 3943 (H. 2) differs for the worse from A. in at least 120 instances, and the Cambridge MS. (Cm.) in more than 150.

It cannot be denied that these are remarkable results; and making every allowance for the delusive character of statistics in a matter of this kind, we cannot fail to perceive that A. is a copy which deserves careful attention. It is not pretended that a trustworthy opinion as to the merits of the MS. can be formed from statements of this kind; but they may be useful as a summary method of tabulating results, and they certainly seem to establish the fact that the text of A. is singularly free from downright blunders. Before attempting, however, to depose the Campsall copy from its position of pre-eminence in favour of so late a MS. as A., we have to remind ourselves of two considerations: first, that in the matter of spelling and grammatical inflexions Cl., which was written within a few years of Chaucer's death, is incontestably the superior; and, secondly, that many of the mistakes which it contains are blunders of a tolerably obvious kind, which may be easily corrected. Of such mistakes as these A. has hardly any; but this is by no means its only claim to attention. It gives us also many excellent readings, which in some cases will be found to supply MS. authority for corrections made by Prof. Skeat, and in others will suggest or support good readings which he has not adopted. The following may be taken as specimens of its readings:

Bk. i.—145. A. (with Cl. alone) Troiane | 150. nolde.

161. Palladiones | 645. o lore.

Bk. ii.—555. me allone | 734 f. A. agrees with Cl. Cp. H., and so, it may be added, do two more Bodleian MSS., Digby 181 and Rawlinson Poet. 163. Why has Prof. Skeat here abandoned his main authorities without assigning any reason?

884. Prof. Skeat here conjectures "syte" as an emendation, but does not venture to put it into his text for want of MS. authority. It will interest him to know that the scribe of A. in revising his work underlined the word "sike" and set a note in the margin, "I trow it suld be red syte."

791. A. has the gloss, "Aciores in principio franguntur in fine."

Bk. iii.—49. A. has "gladnes," but this is not so rare a reading as Prof. Skeat supposes. It is found, for example, in Caxton's edition.

850. y-falle | 1033. pietee | 1342. nere | 1444. pietouse | 1573. smythith.

Thynne's edition has "smyteth," but all Prof. Skeat's MSS. give "smyten" or "smyte."

1675. eke | 1718. A. alone has "festeyngis" | 1767. cerclen | A. alone of the MSS. has "explicit liber tercius" in the proper place.

Bk. iv.—A. alone has "Incipit prohemium quarti libri," and after four stanzas, "Explicit prohemium quarti libri—Incipit liber quartus."

In l. 80., given by Prof. Skeat:

"Ye have er this wel herd it me devyse,"

A. has "me yow" for "it me," better sense and better rhythm.

103. A. with Cp. only, gives "amonges," which is necessary to the verse.

124. A. has "leamydoun," the other MSS. give "lameadoun" or "lameadon," Thynne's ed. "Lamedoun." Chaucer found "Laomedon" in his authorities—e.g., Benoît.

128. A. agrees with H. in giving "Humble in his speche," which is an improvement to the metre.

138. A., with Thynne's ed., has "Thoas," the form found in Benoît.

168. A. has "bother."

246. "His eyen two, for pitee of his herte," so Prof. Skeat, following Cl.; but H. and Cm. have "for pite (pete) of herte," and H. 2, "for piety of the herte." I have little doubt that A. rightly gives "for pitee of hert(e)," which is the translation of Boccaccio's "per pietà del cuore"—i.e., "for piteousness of heart."

264. A., with Thynne's ed. only, has the excellent reading "the" for "thus": "What have I the a-gilt?"

318. A., with Thynne's ed., has "thy." Prof. Skeat gives "the" in the text, following Cl., Cp., and H.; but corrects in the Errata to "my."

438. To traisse a wight | 459. wolde | 468. passiones |

498. A. with H. 2, has "Nay, nay."

599. A., again with H. 2, has "to."

708-714. A. has this stanza, and in a nearly correct form.

1021. necessaire | 1147. for-shright | 1399. blende

1490. Troianis | 1587. By patience.

Bk. v.—A. alone correctly marks the Proem of the fifth book.

"Incipit prohemium quinti libri,"

and after two stanzas:

"Incipit liber quintus."

This division is doubtless right, for the fifth book of the *Filistrato* begins with "Quel giorno istesso vi fu Diomede," &c., answering to the third stanza of Chaucer's fifth book.

9. A. has "shene." This reading is given by H. 2 and also by Rawlinson Poet. 163.

122. troianis | 329. worthen | 451. pietus

455. A. alone has "festeyng" | 550. lisse | 584. werreyed |

670. tho | 752. on | 784. For he that nought nassayeth nought nacheueth | 834. y-founde | 837-840. durring, durre | 970. and. . . and |

1006. O Troylus and troye toun: not a good reading, but given by Cl. and Thynne, while H. has "Troilus toun." One is tempted to suggest the omission of "gan to syke and." |

1036. rofte hir of | 1081. myght I | 1125. Twinnen |

1098. His | 1235. welk | 1386. commeve yow | 1598. pietee |

1769. Off his loving I have seide as I can.

These examples—gleaned from a single reading of the MS., in which, as will be seen, closer attention was given to the later books—will serve as specimens of its text. In some instances, as we have said, it confirms Prof. Skeat's text, and in others it may suggest amendments; but on the whole his text is so soundly constructed that it does not admit of any very important improvements.

III.

The notes are for the most part as excellent as might have been expected; but there are some places in which the ordinary reader would be grateful for more assistance than is given, and it is impossible not to take exception to some of the explanations. For example, ii. 1735, "in the vertue of corounes tweyne" is supposed by Prof. Skeat to be an allusion to the two garlands mentioned in the "Lyf of Saint Cecile," surely a most improbable explanation. With all his anachronisms, Chaucer does not forget that the folk of Troy were pagans. A better solution would be to suppose that the poet had in his mind the passage of the "Filostrato," occurring just before this point (bk. ii. st. 184), where Griseida says:

"Che la corona dell' onestà mia
Per partito niun non vo donarli";

and Pandaro answers:

"questa corona
Lodano i preti," &c.

Probably Chaucer is here putting into the mouth of Pandaro a similar metaphor, and means the two crowns of love and of mercy.

Again, in "Troilus," iv. 505:

"Wel wote I, whyl my lyf was in quiete,
Er thou me slowe, I wolde have yeven hyre";

it is next to impossible that the note should be right: "Troilus speaks as if dead already. 'Well wot I, whilst I lived in peace, before thou didst slay me, I would have given (thee) hire'; i.e., a bribe, not to attack me." The meaning really is, "Well wot I that when I lived in peace, before I was thus tormented by the trials of love, I would have given thee hire, before thou shouldst have slain me"—that is, to prevent thee from slaying me, "slove" being subjunctive.

In v. 1790 f., where Chaucer, addressing his book, bids it

"kis the steppes, wher-as thou seest pace
Virgile, Ovyde, Omer, Lucan, and Stace,"

it is evident that the list of poets has no importance as indicating the sources whence "Troilus and Criseyde" is derived. It is a list of the most famous poets of antiquity, to whom the book, as subject to all poesy, must do homage.

Finally, we may ask why Prof. Skeat supposes that the "philosophical Strode," to whom, with Gower, the poem is dedicated, is any other than that "N. Strode," who is mentioned as tutor to Chaucer's little son Lowys at Oxford, in the Explicit to the "Treatise of the Astrolabe." The expression used is "sub tutela illius nobilissimi philosophi Mag. N. Strode"; and surely we need go no further in search. Whether this is the same as the Ralph Strode of Merton, to whom Leland's notice refers, is another question.

G. C. MACAULAY.

THE ETYMOLOGY OF "CORMORANT."

Dorney Wood, Burnham, Bucks.

In the *New English Dictionary* the word "cormorant" is said to be derived from a supposed O.F. *corp-marin* = Lat. *corvus marinus* (which occurs in the Reichenau Glosses of the eighth century as the explanation of *mergulus*); and it is further stated that "the ending is identified by Hatzfeld and Thomas

[in their *Dictionnaire général de la Langue française*] with that in *faucon moran*, which they think to be a derivative of Breton *mor*, sea, and *so* = *marin*."

It may be as well to point out that M. Thomas now sees good reason to abandon this identification, inasmuch as he has discovered the word *moran* to be what he calls a "coquille lexicographique," or what Prof. Skeat would term a "ghost-word." It appears that "*faucon moran*" (or *moran*) which is registered by La Curne de Sainte-Palaye, and was copied from him by Godefroy, is due to a misreading of the MSS., the actual reading being "*faucon moien*," i.e., a falcon of middling size.

M. Thomas now holds (*Romania*, XXIV., 117-119) that *cormoran* is a recent alteration of *cormaran*, which stands for *cormarant*; this he refers back to Merovingian or Carolingian Latin *corvum maringum*, through the intermediate forms *corp marenc*, *corp maranc*.

The earliest English form of the word, according to the *N.E.D.*, is *cormerant* (circa 1320). Chaucer uses the form *cormeraunt*. The earliest recorded instance in English of the modern form (with *o*) is in 1388 (*cormoraunt*). In French, the earliest instance apparently occurs in the sixteenth century, the form *cormorant* being employed by R. Estienne. The word occurs three times in Wright's *Old English Vocabularies*, all three instances belonging to the fifteenth century. In one of these *Vocabularies* (No. XV. in Wülfker's edition) *cormeraunt* is given as the English equivalent both of *aspergo* and of *mergus*; in another (No. XX., ed. Wülfker) *cormeraunt* is given as the rendering of *aspergo*.

PAOET TOYNBEE.

APPOINTMENTS FOR NEXT WEEK.

FUNDAY, April 21, 7.30 p.m. Ethical: "George Meredith's Novels," by Mr. J. A. Hobson.

MONDAY, April 22, 6 p.m. Aristotelian: "Vellition and Attraction," by Mr. A. F. Shand.

8 p.m. Society of Arts: Cantor Lecture, "Recent American Methods and Appliances Employed in the Metallurgy of Copper, Lead, Gold, and Silver," I., by Mr. James Douglas.

TUESDAY, April 23, 2 p.m. Antiquaries: Anniversary Meeting.

8 p.m. Royal Institution: "Alternating and Interrupted Electric Currents," I., by Prof. G. Forbes.

5 p.m. Statistical: "Friendly Societies," by Mr. E. W. Brabrook and the Rev. J. Frome Wilkinson.

8 p.m. Society of Arts: "Art of Casting Bronze in Japan," by Mr. William Goward.

WEDNESDAY, April 24, 8 p.m. Geological: "The Shiggle Beds of Eastern East Anglia," by Sir H. H. Howorth; "An Experiment to Illustrate the Mode of Flow of a Viscous Fluid," by Prof. W. J. Sollas; "The Systematic Position of the Trilobites," by Mr. H. M. Bernard.

8 p.m. Irish Literary Society: "Irish Humour, Classical and Colloquial," by Mr. E. Ashe Kieg.

8 p.m. Society of Arts: "The Use of Electricity for Cooking and Heating," by Mr. R. E. Crompton.

THURSDAY, April 25, 8 p.m. Royal Institution: "The Liquefaction of Gases," I., by Prof. Dewar.

4.30 p.m. Society of Arts: "The Coming Railways of India, and Their Prospects," by Mr. J. W. Parry.

8 p.m. Chemical: "The Action of Nitrosyl Chloride on Amides," by Prof. Tilden and Dr. M. O. Forster;

"The Action of Nitrosyl Chloride on Asparagine and Aspartic Acid—Lævo-rotatory Chlorosuccinic Acid," by Prof. Tilden and Mr. H. J. Marshall; "A Property of the Non-Luminous Atmospheric Coal Gas Flame," by Mr. L. T. Wright; "A Constituent of Persian Berries," by Messrs. A. O. Perkin and J. Geldard; "Potassium Nitrosulphate," by Messrs. E. Divers and T. Haga;

"Dihydro-substituted Benzolic Acids," by Dr. J. J. Sudborough; "Hydrolysis of Aromatic Nitriles and Acidamides," and "Action of Sodium Ethylate on Dioxymethylene," by Dr. J. J. Sudborough.

8 p.m. Electrical Engineers: "A Magnetic Tester for Measuring Hysteresis in Sheet Iron," by Prof. J. A. Ewing.

FRIDAY, April 26, 5 p.m. Physical: "A Theory of the Synchronous Motor," by Mr. W. G. Rhodwell; "A Simple Graphic Interpretation of the Determinantal Relation of Dynamics," by Mr. O. H. Bryan.

8 p.m. Viking Club: Annual General Meeting.

8 p.m. Civil Engineers: Students' Meeting, "Brine Pumping," by Mr. Bernard Godfrey.

9 p.m. Royal Institution: "The Effects of Electric Currents in Iron on its Magnetisation," by Dr. John Hopkinson.

SATURDAY, April 27, 8 p.m. Royal Institution: "English Music and Musical Instruments of the Sixteenth, Seventeenth, and Eighteenth Centuries," I., by Mr. Arnold Dolmetsch.

8.45 p.m. Botanic: Fortnightly General Meeting.

SCIENCE.

The Pygmies. By A. De Quatrefages. Translated by Frederick Starr. (Macmillans.)

THIS translation of *Les Pygmées* will be welcomed by all English-speaking students of anthropology who have a natural preference for their mother-tongue. But, viewed as a translation, it has many faults. As this edition is primarily intended for American readers, perhaps one is not entitled to resent the rendering of French *laid* by "homely" (pp. 10 and 190), since, in the United States, the latter word bears the restricted meaning of "ugly," having thus lost a not unkindly application which it, happily, yet retains on this side of the Atlantic. Nor would a British writer have rendered "*Duradawan prétendait qu'on lui avait donné en mariage la mère et la fille*" by "*Duradawan claimed that mother and daughter had been given to him in marriage*" (p. 99). But the chief fault is a want of ease in translating and a too close adherence to the French idioms. In the opening pages, for example, and occasionally in other parts of the book, the French *on* is slavishly rendered into English "one," where a different form of expression would be more graceful and more correct. "On peut affirmer qu'il n'y a pas cru: voici comment il s'exprime" is not happily Englished by "One may say that he did not believe in it: behold how he expresses himself" (p. 2). And this crude "behold" occurs twice afterwards (pp. 169 and 186) as the equivalent of *voici*. Then, again, one finds *à* translated "at" where it ought to be "in"; thus, "at Borneo" (p. 48n.), "at Malacca" (p. 68). "*Le chamanisme grossier*" signifies "gross," not "coarse" (p. 140) Shamanism. The explanatory footnote (p. 204) beginning "Tribe of negro origin" ("*tribu d'origine nègre*") ought, of course, to begin "*A* tribe," &c. Conversely, there is an unnecessary "the" in "*The Father la Gironière*" (p. 157n.); which, indeed, might well have been left as "*Père la Gironière*." "As Max Müller, as Alfred Maury, he seeks," &c., is clearly, word for word, a translation of "*Comme M. M., comme A. M., il cherche*," &c.; but it is not English. That the titles of various works by De Quatrefages, referred to in footnotes (pp. 47, 85, 90, and 142) are neither italicised nor placed within quotation marks, indicates nothing worse than a want of precision on the part of the translator; and "*Les Polynesiens*," in one of these instances, is obviously a printer's error.

In the spelling of proper names there are also several errors. The Salt Range of the Upper Indus is hardly recognisable as "the Salées Mountains" (p. 55), a partial translation of "*les Montagnes-Salées*"; and "Soliman," on the same page, is not to be preferred to "Suliman." In an English translation, such names as *Batoua*, *Brahoui*, *Beloutchi*, and *Rajpoute* ought to give place to "Batwa," "Brahui," "Beluchi," and "Rajput"; but Mr. Starr adheres to the French form in the two first instances, and the others he sometimes compromises with *Belutchi* and *Rajput*, and sometimes spells in the English fashion. His "*Jakout*"

(pp. 139 and 143) is neither the "Yakoute" of De Quatrefages nor the English "Yakut"; but he is careful to reject "Papoua" for "Papua." At p. 66 the translator thrice repeats his author's "Macines" for the name of Major Macinnes.

Style and orthography are not, however, of vital importance in a work of this kind, whether it be translated or not; and Mr. Starr has done good service in making De Quatrefages' valuable book intelligible to every reader of English. He has also enriched his version with three appendices: one giving full references to the books mentioned in the text; another containing a list of works "relative to the little races" which have appeared since De Quatrefages wrote; and a third consisting of the details of measurement of the African pygmies encountered by Stanley. The supplementary bibliographical list is not so full as it might be. For example, De Quatrefages' omission of all reference to American dwarf races might be rectified by some mention of those reported to Father Cristoval de Acuña in 1639 as inhabiting the neighbourhood of the delta of the river Madeira, and of those said to live on the banks of the river Jurua, of whom a specimen was seen by Von Spix when he visited Para in 1820. The Arctic voyager Foxe also reports a race in North America, having a maximum height of four feet. But to do justice to this part of the question would require a new and enlarged edition of *Les Pygmées*; whereas Mr. Starr's work professes to be primarily a translation, and as such it serves its purpose very well.

DAVID MACRITCHIE.

SCIENCE NOTES.

MESSRS. PAWSON & BRAILSFORD, of Sheffield, propose to issue a new work on the eggs of British birds, containing coloured illustrations, with letter-press by Mr. Henry Seebohm, who has undertaken to give, in less than a page devoted to each bird, the following facts: extent of breeding range, date of nesting season, situation in which nest is placed, size and shape and materials of nest, number of eggs, variations of eggs in size and colour, way to distinguish them from eggs that resemble them most closely. The object of the work is to present, in one volume and at a comparatively moderate price, reproductions in the best style of modern chromo-lithography of the eggs—not only of the birds which breed within the British Isles—but of the 400 species which are recognised as British.

At the Royal Institution Prof. George Forbes will deliver, on Tuesday next, the first of a course of three lectures on "Alternating and Interrupted Electric Currents"; and Prof. Dewar, Fullerton professor of chemistry, will begin on Thursday a course of four lectures on "The Liquefaction of Gases." The Friday evening meetings will be resumed on April 26, when Dr. John Hopkinson will deliver a lecture on "The Effects of Electric Currents in Iron on its Magnetisation."

At the meeting of the Institution of Electrical Engineers, to be held on Thursday next in the rooms of the Society of Arts, Prof. J. A. Ewing, of Cambridge, will read a paper on "A Magnetic Tester for measuring Hysteresis in Sheet Iron." The two meetings in May of the society will also be held at the same place.

THE London Geological Field Class will begin their series of Saturday afternoon excursions, under the direction of Prof. H. G. Seeley, on April 27, when they will visit Oxford, and Eynesford in Kent. Particulars can be obtained from the hon. secretary, Mr. R. Herbert Bentley, 31, Adolphus-road, Brownswood Park, N.

DR. K. DE KROUSTCHOFF, of St. Petersburg, has been elected a foreign correspondent of the Geological Society.

IN connexion with the Goldsmiths' Company's grant for researches on the anti-toxin treatment, a committee of the Royal College of Surgeons have recommended a grant of £100 to Dr. Sidney Martin, for the purpose of working out the action of the anti-toxic serum, when used to counteract the effects of various poisons separated by him from the membrane, and from the spleen, in cases of diphtheria.

ACCORDING to a Reuter's telegram from Pittsburgh, Prof. Keeler, of the Alleghany Observatory, claims to have made an important discovery. He asserts that the rings round Saturn are composed of innumerable small bodies or satellites, which do not revolve at the same speed about the planet.

REPORTS OF SOCIETIES.

MANCHESTER GOETHE SOCIETY.—(Thursday, April 4.)

THE Rev. F. F. Cornish, president, in the chair.—On the motion of Dr. Ward, seconded by Mr. Preisinger, it was resolved, "That this meeting wishes to express its sense of the great loss which the society has sustained in the death of Dr. Hager, one of its founders, its first secretary and one of its vice-presidents; and that the secretary be requested to convey this resolution to Mrs. Hager with the deep sympathy of the society."—The president read a paper on "Dido," a tragedy by Frau von Stein, written about 1794, and first printed by Diintzer in 1867. He pointed out how Goethe, after his return from Italy—thanks to his ceaseless employment, his new interests, and the society of his artistic friends from Rome, Lips and Meyer, as well as his union with Christiane—no longer felt the want of Charlotte's society, while she had nothing to take the place of his. In the narrow Weimar world they were bound to meet; and it was only by degrees that the common interest in her son Fitz, and, later, the arrival of Schiller and his wife, brought them slowly together again. The tragedy dates from the days of her bitterness. Dido is the well-known Queen of Carthage, who has vowed eternal widowhood, but, like Iphigenia, is sought in marriage by Iarbes, King of Getulia. She has a confidential friend—Elissa—who is the Frau von Stein; and at her court are three savants—Ogon the poet; Dodus the philosopher; and Aratus the historian, who intrigue against her, and give the authoress the opportunity of satirising Knebel for his views on the French Revolution, and Goethe for his assumed moral weaknesses, his deterioration in character, and even his personal appearance. Albicerio, the high priest, supports Dido; but when, after vainly attempting to fly from Carthage, she sees no alternative but to marry Iarbes, she proclaims a sacrifice and plunges the knife into her own bosom. The play won high praise from Schiller, who could hardly have seen the satire it contained, as he proposed to get it printed by Colta. Mr. Cornish read a translation of some of the scenes. He then read part of a letter recently published from Knebel to Goethe, in which he expressed his indignation at the pressure which the Weimar ladies put upon him to marry Luise Rudor, the late singer to the court, and Goethe's very cautious reply. In time these differences were composed, and the most favourable account of Goethe's wife comes from Frau von Knebel, a translation of which was read.—Mr. S. E. Bally read a paper on a new metrical French translation of Goethe's "Faust, Part I.," by M. Georges Pradez (Lausanne: Benda). After referring to the difficulty of translating

certain passages owing to the differences in the genius of the French and German languages, the essayist gave a brief account of the most important of the twenty-two or twenty-three earlier French versions of Goethe's "Faust." He sketched the circumstances under which M. Pradez came to translate "Faust," and told how, finally, the translator was induced by his friends to publish his work thirty years after its completion. The merit of the new translation was indicated by masterly imitation of the German rhythms, and successful rendering of the lyrical passages, as well as by the absence of those amusing but unfortunate blunders which have marked several of the earlier French translations of the same poem.—Both papers were followed by a discussion.—A photographic reproduction was also exhibited of Herr Jordan's recent picture of Goethe's house at Weimar.

PHILOLOGICAL.—(Dictionary Evening, Friday, April 5.)

E. L. BRANDRETH, Esq., in the chair.—Dr. Murray made his yearly report on the progress of the society's New English Dictionary, which he and Mr. Bradley edit. 233 pages were finished last year, and 152 of D and 128 of F have been printed off beyond the parts already issued. 360 pages will be ready by July. Three and a half parts have been prepared this year by Dr. Murray and his staff, and two and a half parts by Mr. Bradley, whose staff is still incomplete. As regards sub-editing, only fragments of the letters I, N, O, P, W remain to be done, though very many new slips have to be worked into all the letters. Messrs. Anderson, Bartlett, Bousfield, Brandreth, Brown, Nesbitt, Smallpeice and Wilson, and Miss Brown have returned sub-edited work during the year, and are still going on. Four sub-editors have failed to return anything. 40,000 new quotations have come in during the year from Messrs. Mynn, Matthews (6250), Dörner (4700), Furnivall, Brushfield, Joicey, Grey, Beesley, Henderson, Talbot, Boyd, Bell, Paterson, Dixon, Duncan, Robinson Ellis, Fowler, Garrison, Hooper, Peacock, Wilson, and the Misses Thompson, Mrs. Grey, &c. There are 5,000,000 slips in the Scriptorium, about one-fourth of which have been or will be printed; yet for every word a systematic search for earlier instances has to be made by the Dictionary assistants. The early history of modern scientific words gives much trouble. The great need of the Dictionary now is a staff of special paid sub-editors in every branch of science, to save the general editors from having to give time to the definition and history of scientific words and getting quotations for them. The Century and other modern Dictionaries have all had such staffs, and the Oxford Dictionary cannot get on at a proper pace without one. Proofs have been read by Dr. Fitzedward Hall—whose services continue to be invaluable—Messrs. H. H. Gibbs, Johnstone, Fowler, Amours, Bunby, Sykes, and Dörner; and the Rev. C. B. Mount and Mrs. Walkley have greatly helped. The death of Mr. Mitchell in Wales last autumn, the leaving of Mr. Werrall, and the coming of new assistants have delayed progress; but more has been done than might have been expected. Most of the *De*-words are foreign, and not of much interest. The *gh* of *Delight* is wrongly taken from *light*; the earlier and better spelling is *delite*. *Demarcation* was the line laid down by the Pope dividing the New World between the Spanish and Portuguese. *Demean* was: 1. to behave; 2. (A.D. 1601) to bemean, lower, debase. *Demesne* is, like *domain*, from Lat. *dominium*, and meant: 1. possession, to hold in demesne; 2. the demesne of the Crown, its territory; then the private estates. *Demi-john* is Fr. *Dame Jeanne*, Lady Jane, a bottle with a protuberant body. *Denghy* fever is a Swahili word. *Detritus* was: 1. the action of wearing away, and was then used by geologists, innocent of Latin, for *detrition*, the result of *detritus*. *Dewee* is the lowest throw on the dice, and so anything worthless, an evil being. *Devil* occupies fourteen columns in the Dictionary; "printer's devil" occurs in 1683, and the devil was sometimes a woman. In "a 20-devil way," *a* is the preposition *on*. It was put into some *d* words to give them an Eastern look: *dhow* was *dow* till 1823; *dhurrie* is the Indian *duri*. *Dicker* was a set of ten hides, for tents, &c. The old Germans paid their tribute in skins, and also

sold them to the Romans, who adopted *dicker*. In America, "to dicker" is: 1. to trade in skins; 2. to trade generally. *Dick*, in "you're talking Dick," is Dictionary—at least to Dictionary men—"up to Dick," up to the proper standard, cute. Many bogus words occur in D. Johnson's *Depeceable*, tough, clammy, from Lat. *depectere*, to comb down, is a miscopying of Bacon's *deperable*. Johnson's quotations are often untrustworthy, and must have been made from memory. *Dearthspine*, attributed to Burton of the *Anatomy*, is his *Earthspine*. Johnson's *Delapsation* is *delassation*, weariness. Phillips's *David's staff* is Capt. Davis's staff; he has "Davis's quadrant" right.—Dr. Murray was warmly thanked for his report and his great services to the Dictionary.

ASIATIC.—(Tuesday, April 9.)

MR. GEORGE PHILLIPS, late of H.M. China Consular Service, read a paper on "Ma Huan's Account of Bengal (1410 A.D.)." Ma Huan was an interpreter who accompanied Chingho on an expedition to the kingdoms of India, Arabia, and Persia sent by the Chinese Emperor Yung to, and who wrote the story of his travels under the title of "Yung-ya-sheng-lan"—"A General Account of the Shores of the Ocean." Mr. Phillips prefaced his paper with a short account of the early navigation of the Eastern seas by the Persians, Indians, and Arabs; and also of early Chinese navigation in these regions, and of the ports in China from which the navigators sailed. Attention was directed to certain maps to be found in the "Wu-pei-chih," a Chinese work treating of war and military matters generally. The great value of these maps is, that they are said to have been drawn up by the mariners of the expedition above referred to, and consequently date from the very commencement of the fifteenth century. All the mediæval geographical names in Marco Polo are to be found on these charts, and possibly a chart of this description was in existence in Marco Polo's day. Mr. Phillips paid a just tribute to the late president of this society, Sir Henry Yule, who, in elucidating the travels of Batuta in Bengal by the small sketch map he had given in his *Cathay, and the Way Thither*, had, at the same time, illustrated the work of the Chinese traveller, Ma Huan, who went over the same ground sixty or seventy years later. In the account of Bengal some of the Chinese names given to the Muslims made there were happily identified. The productions of the country were fully described, as also many of its institutions, its system of government, and its army. The commander-in-chief was called by our Chinese traveller Pa-zu-la-nih, his rendering of the Indian word Sipahsalar. An account was also given of the Indian musicians and jugglers, and the feat of a man wrestling with a tiger in the streets was described. With an account of two similar embassies from Bengal to China an interesting paper was brought to a close.

FINE ART.

THE EGYPTIAN RESEARCH ACCOUNT.

THE work of this new enterprise, which is still on a humble scale, has resulted this season in filling the greatest blank in Egyptian history, and doing so in the most unexpected manner. To write of a new race in Egypt, and of towns and cemeteries in the heart of the country filled with objects entirely non-Egyptian, might have seemed absurd six months ago; yet that is the present result. Mr. Quibell's work for the Research Account has so closely interwoven in subject with my own work in the same district, that most of the results are common to both parties; but in the essential matter of dating, all the honours have fallen to him, and but for the Research work we should still be groping in the dark as to the age of this new people. I will now briefly summarise the joint results.

A new race has been found, which had not any object or manufacture like the Egyptians: their pottery, their statuettes, their beads, their mode of burial are all unlike any other in

Egypt; and not a single usual Egyptian scarab, or hieroglyph, or carving, or amulet, or bead, or vase has been found in the whole of the remains in question. That we are dealing with something entirely different from any age of Egyptian civilisation yet known, is therefore certain. That this was not a merely local variety is also certain, as these strange remains are found over more than a hundred miles of country, from Abydos to Gebelen: our own work was near the middle of this district, between Ballas and Negada. In this area, and indeed side by side with these strange remains, are Egyptian towns and tombs with pottery, beads, and scarabs of the IVth, XIIth, XVIIIth, and XIXth Dynasties, exactly like those found similarly dated in Northern Egypt. The strata of Egyptian civilisation were therefore uniform over the whole country, so far as we are concerned. No local differences can account for the novelties. The age of the new race is fixed by the juxtaposition of their burials with those of the IVth and the XIIth Dynasties, and of their towns with burials of the XIIth and XVIIIth Dynasties. These evidences prove that they belong to the age between the IVth and XIIth Dynasties; and the known history further limits the date to between the VIIth and IXth Dynasties, or about 3000 B.C.

The race was very tall and powerful, with strong features: a hooked nose, long-pointed beard, and brown, wavy hair are shown by their carvings and bodily remains. There was no trace of the negro type apparent, and in general they seem closely akin to the allied races of the Libyans and Amorites. Their burials are always with the body contracted, and not mummified, lying with head to south and face to west, just the reverse of the contracted bodies at Medum. Although most of the graves have been disturbed, yet sufficient examples remain untouched among the 2000 graves opened by us to show that the bodies were generally mutilated before burial. One large and important tomb showed four skulls placed between stone vases on the floor, a separate heap of loose bones of several bodies together, and around the sides human bones broken open at the ends and scooped out. Such treatment certainly points to ceremonial anthropophagy. Other graves are found with all the bones separated and sorted in classes. The type of the graves is like that of those in the circle at Mykenae: open square pits, roofed over with beams of wood. They are always by preference in shoals of watercourses; showing that the race came from a rocky country, where excavation could not be made except in alluvium. The great development of the legs points to their having come from hills, and not from a coast or valley. The frequency of forked hunting lances shows their habit of chasing the gazelle.

Metal and flint were both in use by these people. Copper adzes show that the wood was wrought, and finely carved bulls' legs to a couch illustrate the work. Copper harpoons were imitated from the form in bone. Copper needles indicate the use of sewn garments, and the multitude of spindle-wheels in the town proves how common weaving must have been. Flint was magnificently worked, far more elaborately than by the Egyptians of any age: the splendid examples in the Ashmolean and Pitt-Rivers Museums at Oxford are now seen to belong to this people. Both knives and forked lances are found. Stone vases of all material, from alabaster to granite, were favourite possessions: they are beautifully wrought, but entirely made by hand, without any turning or lathe work. A very puzzling class of objects long known in Egypt are the slate figures of birds and animals, rhombi, squares, &c. These now prove to be the toilet palettes for grinding malachite, probably for painting the eyes, as

among Egyptians of the IVth Dynasty. Beads were favourite ornaments, and were made of cornelian, lazuli, transparent serpentine, and glazed stone.

Pottery was the favourite art of these new people: the variety, the fineness, and the quantity of it is surprising. Few graves are without ten or a dozen vases, sometimes even as many as eighty. Most of these are of the coarser kinds, merely used for containing the ashes of the great funeral fire; for though the bodies were never burned, a great burning was made at each funeral, the ashes of which were carefully gathered and preserved, sometimes as many as twenty or thirty large jars full. (See the probably Amorite custom in 2 Chron. xvi. 14, xxi. 19; Jer. xxxiv. 5.) The varieties of pottery are the polished red haematite facing, the red with black tops (due to deoxidation in the ashes), and the light brown with wavy handles, like the Amorite pottery. A later stage of pottery was of coarser brown and of much altered forms, copying somewhat from Egyptian types of the Old Kingdom. The wavy-handle jars went through a series of changes, forming a continuous scale by which their relative ages can be seen. Animal-shaped vases and many curious sports are found in the red-faced pottery. Besides these forms, three kinds of pottery seem to have been imported: buff vases imitating stone, with red spirals and figures of animals and men; red polished vases with figures of animals and patterns in white; and black bowls with incised patterns, most like the earliest Italic pottery. Besides these designs, a great variety of marks are scratched on the local pottery; but not a single hieroglyph, or sign derived from Egyptian writing, has been found. Another fact showing the isolation of these people from the Egyptians is, that all of this fine pottery is hand-made: the wheel was unknown.

The source of this new race cannot be discussed until the hundreds of skulls and skeletons which we have obtained are brought over and studied. Though some objects point strongly to an Amorite connexion, others indicate a western source; and it must be remembered that probably the Amorites were a branch of the fair Libyan race. The geographical position is all in favour of the race having come into Egypt through the western and great Oases; for the VIIth and VIIIth Egyptian Dynasties were still living at Memphis, showing that no people had thrust themselves up the Nile Valley.

The other work of the season has been also of interest. A large number of tombs of the IVth Dynasty, with staircases, were found by Mr. Quibell. The Egyptian town of Nubt was found, from which Set was called Set-Nubti, and some fine sculptures of Set were unearthed. This name Nubt was doubtless transformed into Ombos, like the greater Nubt = Ombos up the river; and this explains Juvenal's account of the Tentyrites and Ombites being neighbours. On the top of the great plateau, 1400 feet over the Nile, I found the untouched home of palaeolithic man, strewn with wrought flints, some of which are the finest of such work yet known. A later style of flints were also found embedded in the gravel of the old high Nile, thus extending the discovery of General Pitt-Rivers in the Theban gravels.

An English school of archæology has been a working reality this season in Egypt. Besides Mr. Quibell on the Research Account, I have had Mr. Grenfell, Mr. Price, and Mr. Duncan actively engaged with me, in addition to others who have come for a shorter stay. But for such full help it would have been impossible to do so much in the time.

W. M. FLINDERS PETRIE.

CORRESPONDENCE.

THE TOMB OF SENMUT: HATSHEPSU'S ARCHITECT.

Drah Abū'l Negga, Upper Egypt: April 2, 1895.

It may interest readers of the ACADEMY to know that Prof. Steindorff and I discovered a few days ago the tomb of Senmut, the celebrated architect employed by Queen Hatshepsu to plan and superintend the building of her beautiful temple at Bēr el Bahari. The tomb is situated in the uppermost stratum of the Gebel Sheikh Abd el Gurneh, and consists of three chambers, all of which were elaborately painted.

Unfortunately, it is now in a very bad state of preservation, but I have just finished copying all that remains of the inscriptions and paintings. A full account of the tomb will be published in an early number of the *Zeitschrift für ägyptische Sprache und Alterthumskunde* by Prof. Steindorff and myself.

PERCY E. NEWBERRY.

DISCOVERY OF A ROMAN ALTAR AT SOUTH SHIELDS.

South Shields: April 10, 1895.

On Monday last (April 8) a Roman altar was discovered in this town at the corner of Baring and Trajan-streets, about 100 yards due south of the south-west angle of the Roman station. The ground was being prepared for building purposes. The stone is 2 ft. 10 in. high, 16 in. wide top and bottom, and 13 in. from back to front. On one side is a *praefriculum*, on the other a *patera*, while on the back is a bird; on the top are the focus and horns. On the face, in a moulded panel, is the inscription in five lines:

DEAE BR[1]
GANTIAE
SACRVM
CONGENN[1]C
CVS V S L M

The letters in the first line are 2 in. long, in the last line $1\frac{1}{2}$ in., in the others $1\frac{3}{4}$ in.

One corner of the altar has been knocked off, and the last letter of the first line has been broken away; with these exceptions the altar is perfect. The owner of the land on which the object was found has presented it to the museum of the Public Library at South Shields, where it can be seen.

The only other record in this island of the *Dea Brigantia* is on an altar discovered at Birrens, near Middleby, in Dumfriesshire, about a hundred years ago. This is now in the Antiquarian Museum at Edinburgh: it is No. 1062 of the *Corpus Insc. Lat.*, vol. vii.

ROBT. BLAIR.

NOTES ON ART AND ARCHAEOLOGY.

A QUITE exceptional number of exhibitions will open next week: (1) the summer exhibition of the Royal Society of Painters in Water-Colours, in Pall Mall East; (2) the loan collection of pictures at the Art Gallery, Guildhall—to be formally opened to-day (Saturday), at 2.30 p.m., by the Lord Mayor; (3) a collection of pictures in oil of the early British school, at the Dowdeswell Galleries; (4) sketches and drawings of birds, by Mr. H. Stacy Marks, at the Fine Art Society's—both in New Bond-street; (5) a collection of oil paintings by the late Charles Jones, R.C.A., at the Graves' Galleries, Pall Mall; and (6) a number of pictures and portraits by Mr. H. J. Thaddeus—including "Christ before Caiaphas" and a full-length portrait of Mr. Gladstone—at Messrs. Weedon's Gallery, in Old Bond-street.

AN arrangement has been come to between the trustees of the National Gallery and the authorities of the South Kensington Museum, by which certain pictures by the old masters of various schools which were imperfectly seen in the South Kensington Museum will be lent to the National Gallery, the National Gallery lending in return a collection of water-colour drawings by De Wint and Cattermole, and some sketches by Turner. The pictures lent from South Kensington include a large fresco by Pietro Perugino, and a head of St. Peter Martyr, by Giovanni Bellini.

THE anniversary meeting of the Society of Antiquaries will be held at Burlington House on Tuesday next, at 2 p.m.

THE "Pall Mall Pictures" for 1895 will, in consequence of an arrangement made with the proprietor of the *Pall Mall Gazette*, be published by Messrs. Virtus & Co. early in May.

WE quote the following Reuter's telegram from Athens:

"The excavations by the American School at the Heraion of Argos, under the direction of Prof. Waldstein, which were resumed this spring, have been very successful. Two hundred and fifty men have been employed on the work. Besides the two temples and five other buildings previously discovered, a large well-preserved colonnade forty-five metres long has now been found twenty-five feet below the surface, south of the second temple. The discoveries include parts of metopes, two marble heads of the best Greek period, a hundred objects in bronze and gold, gems, vases, and terra cotta of the Homeric period, as well as numerous scarabs, several Mycenaean tombs, with Argive inscriptions on bronze, probably of a religious character. The excavations, which are now in the fourth season, will be completed this year."

THE STAGE.

THE "ANTIGONE" AT EDINBURGH.

A PRODUCTION of the "Antigone" of Sophocles in the original Greek was given on April 5 and 6, in the hall of the Edinburgh Academy, by present and former pupils and masters. The performance was in aid of the completion of the purchase of a collection of portraits, engravings, &c., illustrations of classical times, which has been got together by the archaeological enthusiasm of Dr. Gardiner, one of the senior classical masters. The stage arrangements were as nearly as possible those of an ancient Greek theatre. The shallow proscenium or actor's stage, representing the front of Creon's palace, had the conventional three doors, and the exits towards country and town to right and left. The Chorus, which was composed of sixteen boys and masters, and a Coryphaeus, was accommodated upon an orchestra raised above the level of the floor, but about four feet lower than that of the stage. When the stage was empty, the Chorus rose, sang their music, and performed their evolutions round the Altar of Bacchus, which was decked with flowers and fruit; but when the action of the play was proceeding, they reclined in picturesque attitudes round the Altar and upon the steps which conducted from the orchestra to the right and left portions of the proscenium.

The performance was attended with the greatest interest by a number of scholars and lovers of art in Edinburgh. The part of Antigone was represented by Mr. R. B. Black, who was a couple of years ago a member of the school. His treatment of the part was masterly and interesting, although it has provoked a good deal of criticism. Differing from the common conception of the part, he represented Antigone not as a hard and defiant woman, a bit of a

shrew in fact, but as a saint and martyr of the heroic age. The line—

οἱ τοὶ συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν

may be taken as the key of his interpretation. In the famous farewell scenes he was at his very best, and left in the minds of the reflective spectator an impression of religious purity and beauty which cannot readily be forgotten. Mr. Laming, who played Creon, was, in conception, gesture, and bearing, admirable; but he somewhat lacked clearness of enunciation, except in the last scene. This, according to the version selected, ended with a most effective tableau, in which the heart-broken monarch was seen kneeling between the corpse of his son, which lay on a bier to the left of the stage, and the self-slain body of his wife, which was disclosed within the palace, lying at the steps of the domestic altar. The part of the Guard was played with great spirit by J. G. Jameson; but the comic element, which it is impossible entirely to ignore, was perhaps a little overdone. Mr. Malcolm, in his cuirass of fish-scales and leopard-skin mantle, looked the part of Prince Haemon to perfection, and the gradual transition from respectful pleading to furious indignation was admirably rendered. The Teiresias of Mr. Henry Johnstone, one of the masters, was dignified and powerful: while, from a declamatory point of view, Mr. A. S. Pringle's rendering of the famous speech of the First Messenger of evil tidings left little to be desired. The effect of the action was heightened by the gestures of horror or indignation made by the Chorus of Theban Elders at the various crises of the play; and there can be no doubt that the charm of the representation was greatly increased by the spirit and precision with which the beautiful, but exacting, music of Mendelssohn was rendered.

The principal dresses were designed by Mr. Laming, to whose exceptional theatrical knowledge and skill as translator, stage constructor, stage manager, trainer, and even scene painter, the success of the production was largely due. The light was most successfully managed, so that the Chorus showed mysteriously against the brilliant background of the proscenium.

Altogether, the performance can probably compare with anything else of the kind yet produced, and we hope that it is a prophecy of other successful revivals from the Greek drama in time to come.

MUSIC.

RECENT CONCERTS.

MR. AUGUST MANNS, whom we must congratulate on his recovery and return to active work, conducted, at the Palace Concert last Saturday, a Pianoforte Concerto in E (Op. 12) by Mr. Eugen d'Albert, who is now regarded, and justly, as one of the best pianists of Germany. He was trained in London; and already, in 1881, a Pianoforte Concerto of his was produced here at a Richter Concert, a work which excited great hopes. The young composer soon afterwards went to Germany, and there made the discovery that he had learnt nothing in his native country. That, however, was a point on which he was, probably, not the best judge. Since he left us he has certainly learnt much—much of Brahms, Dvorák, Grieg, Liszt, and also Wagner. All these composers have strongly influenced him, and especially Liszt, both in form and contents. All this is right enough: it shows an impressionable, artistic nature. But what one looks for in a composer is originality, and of that quality the traces in the Concerto are not strong. Mr. d'Albert is, however, a skilful writer, his orchestration excellent, and his style

of writing for the solo instrument brilliant: thus the work is interesting and effective. It was admirably interpreted by Miss Ethel Sharpe. The programme contained also Sterndale Bennett's graceful Symphony in G minor, and Liszt's symphonic poem, "Fest-Klänge."

Miss Adelina de Lara gave an interesting recital at the Steinway Hall last week. The programme included three concerted pieces: Brahms' Pianoforte Quartet in A, Dvorák's "Dumky" Trio, and Schumann's Andante and Variations for two pianofortes, two violoncellos, and horn. Schumann afterwards arranged this piece for only two pianofortes, and it is usually given in that form. It was, of course, interesting to hear the earlier version; but the change made by the composer was certainly for the better. The two pianists, who played well, were the concert-giver and Miss Sybil Palisser.

There was plenty of music on Good Friday. There were fine performances of the "Messiah" at the Albert Hall, and of the "Redemption" at Queen's Hall. At a miscellaneous evening concert in the latter hall, Mr. Bisham sang some of the Good Friday music from "Parsifal," with organ accompaniment. The effect with organ was not altogether good; but the selection was certainly not hackneyed, and the appearance of Wagner's name in a programme of sacred music was a novelty. Mascagni's name, though with far less right, was also introduced. Miss Beatrice Frost, a young vocalist whose *début* we noticed last year, sang at Mr. Austin's concert at St. James's Hall. She had a good voice, but the "From thy Love" from the "Redemption" scarcely suited her: she was heard to greater advantage in an air from Massenet's "St. Marie Magdeleine."

J. S. SHEDLOCK.

MUSIC NOTES.

ON Saturday next, at the Royal Institution, Mr. Arnold Dolmetsch will begin a course of three lectures upon "Music and Musical Instruments of the Sixteenth, Seventeenth, and Eighteenth Centuries," dealing respectively with England, France, and Italy. The lectures will be illustrated with pieces played on original instruments.

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THIS EVENING, at 9, FANNY; Messrs. John L. Shine, W. H. Day, Robt. Harwood, T. P. Haynes, Owen Harris, &c.; Misses May Whitty, Lydia Cowell, and Alma Stanley. Preceded, at 8, by BEFORE THE DAWN.

TRAFALGAR THEATRE.

At 8.30, BARON GOLOSH, Adapted from Messrs. Ordeneau and Andran's "L'Ouile Célestin." Mr. Frank Wyatt, Mr. Harry Fanlon, Mr. Scott Russell, Mr. Geo. Humphrey, Mr. E. J. Lonnien; Miss Violet Melnotte, Miss Alice Lethbridge, Miss Florence Perry, Miss M. A. Victor, Miss Sylvia Grey. At 7.50, A HAPPY THOUGHT.

TOOLE'S THEATRE.

THIS EVENING, at 8.45, THOROUGH-BRED; Messrs. John Billington, H. Westland, George Shelton, C. M. Lowne, E. A. Coventry, Fitzroy Morgan, F. Arlton; Mesdames Henrietta Watson, F. Fordyce, Cora Poole, Eliza Johnston. At 8.0, THE SECRET.

VAUDEVILLE THEATRE.

THIS EVENING, at 9, THE LADIES' IDOL; Mr. Weedon Grossmith, Messrs. J. Beauchamp, O. P. Little, S. Warden, F. Volpe, T. Kingston, K. Douglas, A. Helmore; Mesdames May Palfrey, Gladys Homfrey, Helen Ferrers, Esmé Beringer, A. Beet. Preceded, at 8.15, by HAL, THE HIGHWAYMAN.

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LITERATURE.

Sir Samuel Baker. A Memoir. By T. Douglas Murray and A. Silva White. (Macmillans.)

Nor one of the African worthies who have passed from the scene in recent years stood higher in the public esteem than the subject of this memoir. The discovery of Lake Albert Nyanza, his one brilliant achievement as a pioneer explorer, may not entitle him to rank on the same level as some of his great precursors and contemporaries, such as Livingstone, Barth, Speke, or Junker. But Sir Samuel Baker was not merely an explorer, but a man of many parts, whose commission to crush the slave trade in the Upper Nile basin, and to extend the Khedival domain from Khartum to the equatorial lake region, gave him the opportunity of proving himself an energetic administrator, and a ruler of men surpassed by none in our times. Apart, also, from such lesser claims to fame as mere travel and love of sport, he displayed literary talent of no mean order in a series of works of travel, sport, and even fiction, all of which have passed through several editions, and will, doubtless, long retain their popularity. But what specially endeared him to his fellow-countrymen was the possession of those sterling qualities of frankness, independence, and fearless patriotism, which are of the essence of the typical English gentleman, and which were unostentatiously manifested amid an almost general eclipse of the civic virtues. Such a man, wise in council, firm in action, was certainly entitled to some permanent record embodying for the instruction of future generations the more salient features of an exceptionally honourable and useful career.

How far can the present memoir claim to have fulfilled this function? In the regrettable absence of a preface, it is as difficult to say what the writers had mainly in view as it is to apportion to each their several shares in the preparation of the work. As might be expected from Mr. Silva White's extensive knowledge of African affairs, Baker's doings in the Nile Valley, both as an independent explorer and as a Khedival official, receive full and adequate treatment. The same remark applies to his preparatory work in Ceylon, where the English settlement founded by him on the southern uplands still flourishes, and generally to his public career and to his views and sentiments on current political topics. Thus, we have his opinions duly set forth on the Eastern Question, on the Egyptian im-

broglie, on the rival Mahdist and Senussi Mohammedan parties, on the relations of China and Japan, even on Irish Home Rule. Indeed, about half of the whole book is occupied with these matters, which are unquestionably useful in themselves and made specially interesting by the introduction of several original documents, for which the reader has doubtless to thank Mr. Douglas Murray, executor to Sir Samuel Baker. But for some inexplicable reason the strictly personal element, which is naturally looked for in a "memoir," and which in the case of strong individualities is usually so instructive, has been largely eliminated. There is a sufficiently full account of the Baker "family tree," of his childhood and early years down to his first marriage (with Miss Henrietta B. Martin, a daughter of the Rev. Charles Martin, rector of Maisemore), besides some pleasant glimpses of his private life at Sandford Orleigh, his picturesque Devonshire home by the Teign estuary. But with these exceptions, scarcely any attention is paid to personal incidents, regarding which much valuable information might doubtless have been gleaned from the family records placed at the disposal of the executor. No mention is even made of Sir Samuel's second marriage, with the heroic German lady, but for whose rare tact, pluck, and endurance the expedition to the equatorial regions would probably have ended in disaster. Lady Baker's "resourceful co-operation," however, throughout this perilous campaign, and especially during the famous retreat from Unyoro, receives full recognition. From a document written by Baker in reference to this event a passage is quoted, in which it is stated that

"for 130 miles she marched on foot. For seventy-eight miles, sometimes marching sixteen miles in one stretch through gigantic grasses and tangled forest, she was always close behind me, carrying ammunition in the midst of constant fighting, lances sometimes almost grazing her. . . . On arrival at Fatiko she was in a storm of bullets. . . . She has always been my prime minister, to give good counsel in moments of difficulty and danger."

In all other respects the authors have acquitted themselves of their task in a highly creditable and satisfactory manner. In the present transitional state of affairs in Egypt, the Eastern Sudan, and Uganda, real importance may be claimed for the copious extracts from Baker's private correspondence, in which his independent position enabled him to give his views on current topics in outspoken language, free from all diplomatic reservations. Nobody saw more clearly than he did the necessity for the masters of Egypt not only of keeping a firm hold of the lacustrine reservoirs of the Nile about the equator, but also of eventually re-occupying the intervening region of Eastern Sudan now held by the Mahdists. In a letter addressed so recently as May 1, 1893, to Mr. Moberly Bell, he points out that

"if we are in alliance with Uganda, we must extend our influence and 'treaties' to Unyoro; and we must re-occupy the Albert Nyanza, and all the country which I annexed to Egypt, even to Lado, now said to be in possession of the Belgian expedition (by what right I cannot conceive!) The whole of the Central African

Question should depend upon our policy in Egypt. If we settle down at the head waters of the Nile, we command Egypt; and a barrage at a narrow pass, where the Nile cuts through a rocky defile only eighty yards in width, below the exit from the Albert Nyanza, would raise the level of the great reservoir of the Nile by fifty feet, and entirely control the water supply of Egypt."

At the time Sir Samuel was unaware that the Belgian expedition was inspired by French chauvinism; nor did he live to see it followed by another expedition, equipped by the spoilers of Turkey in Tunis for the ostensible purpose of safeguarding Turkish interests in Central Africa, but in reality for the purpose of harrassing the English and preventing an imperial British policy from being carried out in that region. As the editors of this correspondence aptly remark:

"It would be folly to deny the fact that the Sudan cannot long remain a No-Man's Land. Sooner or later, in defiance of treaties or by reason of such documents, the Sudan, if left unoccupied by Egypt, will be annexed by one or other of the European Powers. What, then, would be the position of Egypt?"

Its position would be such as to satisfy the cravings of French ambition for universal dominion, and the yearnings of Little Englanders for the "dismemberment of the British empire," the eclipse of British power and influence throughout the world, and the reorganisation of Great Britain as a French *arrondissement*, or perhaps a *Regierungsbezirk* attached to some province of the German empire. The best cure for such yearnings is a serious study of Sir Samuel Baker's political correspondence, extending over a period of about thirty years, which has been most opportunely edited with a running commentary by the authors of this excellent Memoir. The work is furnished with a copious index, several useful maps, and two fine portraits of Sir Samuel.

A. H. KEANE.

FOUR IRISH BOOKS.

A Book of Irish Verse: Selected from Modern Writers. By W. B. Yeats. (Methuen.)

Dublin Verses. By Members of Trinity College. Edited by H. A. Hinkson. (Elkin Mathews.)

"NEW IRISH LIBRARY."—*The Irish Song-Book.* Edited by A. P. Graves. *The Story of Early Gaelic Literature.* By Douglas Hyde. (Fisher Unwin.)

"THIS book," says the editor of *A Book of Irish Verse: Selected from Modern Writers*, "is founded upon its editor's likes and dislikes, and everything it contains has given him pleasure." This is, at all events, frank, and it suggests a reflection on taste. The Mexicans as a nation have a liking for pulque; and an European who describes this beverage as "milky, sour, and evil-smelling, and strikingly recalling the flavour of rotten eggs," adds, "yet even Europeans soon find it agreeable and refreshing." Mr. Yeats has cultivated a taste for such versified pulque as the "Dirge of O'Sullivan Bear," and it may seem not impossible to some that what has come to please a palate

so dainty as is his may in time be found by others to be agreeable and refreshing. Two stanzas shall be cited from this dirge, which takes the form of a series of execrations. The first is curious from a pronominal point, the line "You had all could delight thee" being especially wonderful, while the second is remarkable on the ethical side:

"Scully, thou false one,
You basely betrayed him,
In his strong hour of need,
When thy right hand should aid him;
He fed thee, he clad thee—
You had all could delight thee:
You left him, you sold him—
May heaven requite thee!

Long may the curse
Of his people pursue them;
Scully that sold him,
The soldier that slew him!
One glimpse of heaven's light
May he see never;
May the hearth-stone of Hell
Be their best bed for ever!"

That a writer of poetry so subtle in feeling and so distinguished in expression as is that of Mr. Yeats should take "pleasure" in this nonsense culminating in a shriek will astonish many. This being said, let it be added at once that much in the book will give pleasure to all lovers of poetry, more especially lovers of poetry strongly marked by a national—and by national is here meant "racial"—character. The book is redolent of Ireland's soil, which is in this respect singular among British lands, that in it the arbutus takes root as kindly as in its native South—a fact which all rational persons would do well to follow out to its logical sequence.

How much variety amid much resemblance there is in the poems here gathered together by Mr. Yeats may perhaps best be shown by passing in review some of the most striking among them. Placed first in the book is Goldsmith's yearning, homesick, and very Irish outburst—"In all my wanderings round this world of care." Attention is next claimed by Reynold's tender lament for "Kathleen O'More." Of the two poems chosen from Thomas Moore one shows the editor at his best, and no one will disapprove of the place given by him to the strong and gentle elegy which makes the all of fame that belongs to Charles Wolfe. One swallow does not make a summer; but he is not to be reckoned with who, seeing only one swallow in air, denies that it shows fine power of flight. Lover's "Whistlin' Thief" is not omitted from this truly representative collection; Mangan's "Woman of Three Cows" is here, and also his "Siberia." Of these two poems the first is perhaps the most naïve of Irish utterances in poetry, and the second is assuredly the most terrible. Between them will be found an interesting translation entitled "Prince Alfred's Itinerary through Ireland." Passing on we come to some poems by Edward Walsh, who is as little to be forgiven for writing "has drank" in a serious poem—this being only one of his many tumbles sheer down Parnassus—as Mr. Yeats is to be forgiven for making his book of Irish verse include so much by Edward Walsh. It is delighting, having turned the page, to come upon

Lady Dufferin's "Lament for the Irish Emigrant"; and no one will grieve at the many pages given up to Ferguson's "Welshmen of Tirawley," though some dogs may bark when Mr. Yeats, in his character of Sir Oracle, thus speaks: "His [Ferguson's] 'Vengeance of the Welshmen of Tirawley' is the best Irish ballad." It isn't. "The Little Black Rose" some will think best among four good things that are given by Aubrey de Vere; and no one presumably will cavil at the selection made from the poems of Thomas Davis, who is here seen, by turns, as he was, in anger, in tender, and in witty vein. Mr. Yeats apologises for his spirited act in making this collection contain poems by Emily Brontë. His apology is characteristic, and shall be quoted:

"Thomas Davis had an Irish father and a Welsh mother, and Emily Brontë an Irish father and a Cornish mother, and there seems no reason for including the first and excluding the second. I find, perhaps fancifully, an Irish vehemence in 'Remembrance.' Several of the Irish poets have been of mixed Irish-Celtic and British-Celtic blood. William Blake has been recently claimed as of Irish descent, upon the evidence of Dr. Carter Blake; and if, in the course of years, that claim becomes generally accepted, he should be included also in Irish anthologies." Some of us will not be displeased if Mr. Yeats will take the initiative, and include William Blake in this anthology in its next edition.

The brave Irish question, "Who fears to speak of Ninety-Eight?" as put by T. K. Ingram, follows the poems of E. Brontë, and in turn is followed by a series of poems by William Allingham, among them the exquisite fairy-song, "Up the Airy Mountain," and the little thing, perfect in seven lines, called "Four Ducks on a Pond." The strength of John Todhunter is seen in "The Banshee" and "Aghadoe," and Mr. A. P. Graves's merry-voiced "Father O'Flynn" is not wanting. Mr. T. W. Rolleston will, one likes to think, yet do better work than "The Lament of Queen Maev" and "The Spell-Struck"; meanwhile he has done good work in these. It is not with the same pleasure that one reads the poems which follow next. They are metrically of high interest, and are so good in other respects that one asks somewhat testily, "Why was not their beauty perfected?" One of them, "I shall not die for thee," misses by but a little being a very notable production. Mrs. Tynan Hinkson is as a poet almost a bird; and her theme is never chosen so fitly as when it is other birds. Among the poems by her here given is her "St. Francis to the Birds," which is of the things exquisite that have been done by women. According to Mr. Yeats, "it is too soon to measure the height and depth of Mr. Johnson's impassioned eloquence"; and it will be well for these words to be borne in mind by readers of the four poems signed Lionel Johnson in this anthology, which closes characteristically with a poem of great promise by Dora Sigerson. In an appendix are given some ballads (anonymous), chosen with judgment. Marked less by judgment than by some other qualities is the editor's Introduction, which is very

good reading. His notes, it should be added, are helpful, though he is not always in the right. "Shan van vocht" does not mean "little old woman": it means "poor old woman."

Mr. Hinkson, sometime scholar of Trinity College, Dublin, edits the dainty book called *Dublin Verses*: by Members of Trinity College. A fine "Ode to the Daffodil," by Aubrey de Vere, is placed first in this book. Next one notices Prof. Edward Dowden's masterpiece, called "The Corn-crake (Heard at Night)." When the notable bird-poems in the English language are collected, a prominent place should be given to this ode. It is impossible to do justice to it in the space here at command; but as a sample of its direct truthfulness, combined with singular aptness of phrasing, may be cited this outburst, evoked by the corn-crake's cry:

"Harsh iteration! note untuneable!
Which sheers the breathing quiet with a blade
Of ragged edge. . . ."

"Nicey, Icy, and Splicey" is the rather foolish name of a rather foolish composition signed Edwin Hamilton, upon which follows the tender song, "The Snowy-Breasted Pearl," by Sir Stephen de Vere. Mr. Standish O'Grady contributes his grave and good "I give my heart to thee"; and after this poem is placed one of striking beauty, "The Memorial Garden," by Mr. Arthur Cecil Hillier. "Vae Victis," by Mr. W. Macneile Dixon, has the "mists of morning" about it, but one reads it twice and determines to read it again when time and the hour accord. With nothing at all of mist about it, being very clear and to the point, is Prof. J. K. Ingram's sonnet on the death of Sir George Colley at Majuba Hill. This is a hit out from the shoulder, and is very good as such, though perhaps not quite so good as poetry. When it is added that "A Greek Epitaph" is Englished in masterly wise by Mr. T. W. Rolleston, and that four lines in "The Cuckoo," by Mr. A. Smythe Palmer are good, almost all is said of this book that can be said in detail within the limits of a brief review. Bating some poems, not above touched on, by Edward Dowden, A. P. Graves, Douglas Hyde, T. W. Rolleston, John Todhunter, and Aubrey de Vere—most of which are well known, and all of which are worthy of the writers of them—the contents cannot be said to be of strikingly good quality; and one predicts mournfully that they will leave with readers of them the impression that the Muse upon occasions visits Trinity College in the form of the bird which Dowden heard sing at night, and which naturalists describe to us as gifted with very great running powers, but as rather heavy on the wing. It is, however, perhaps ungracious to speak of bad and indifferent where there is so much that is good.

Of the two new books of the "New Irish Library," the first, *The Irish Song-Book*, with Original Irish Airs, is a piece of work "masterly done," which Irish and English will alike welcome; while *The Story of Early Gaelic Literature* as told by Douglas Hyde should be potent—if anything could now

be this—to re-animate the Clann-na-n'Gael and make it gladden the world again with its "songs, ballads, poems, folk-lore, romances and literature." Why, those among us who are students of Gaelic will ask, is this book not furnished with a full, alphabetical index? It would then not be a book for one reading only, but a most valuable work of reference.

ELSA D'ESTERRE-KEELING.

GUNKEL ON PRIMITIVE MYTHS AND THEIR
APOCALYPTIC APPLICATION.

Schöpfung und Chaos in Urzeit und Endzeit.
Eine religionsgeschichtliche Untersuchung
über Gen. i. und Ap. Joh. xii. von Her-
mann Gunkel. Mit Beiträgen von Heinrich
Zimmern. (Göttingen: Vandenhoeck und
Ruprecht.)

THERE are many points in which I could wish this book other than it is. It is aggressive; it is not fully just to predecessors; and the author rides his hobby-horse too hard. But it is a brilliant and, on the whole, solid piece of work, and the author's want of geniality has some compensating advantages. For it must be owned that both theologians and Semitists in Germany have been somewhat slow in recognising the value to themselves of Assyriology, and that Old Testament critics have contented themselves with too external and fragmentary an acquaintance with the new learning; also that even so-called historical theologians have treated the religious ideas of the Israelites too much apart from those of other nations. Prof. Gunkel wishes to see all this altered; and if sometimes he hits too hard, remembering his own large indebtedness to the scholars whom he attacks, he, at any rate, ensures attention for his message. He must not, however, be supposed to sympathise with Prof. Sayce. His book is entirely free from "apologetic" colouring; though even he thinks it necessary to declare that he does not deny a "special" divine revelation in the Old Testament, and he recognises, though not emphatically enough, the services of the older literary criticism. Indeed, he could not well do otherwise than recognise them. For he first became widely known in 1893 by an essay on the first chapter of Nahum, which shows much ability for detecting late passages in comparatively early documents.

The first half of the work relates to the mythic or semi-mythic narrative of a primeval creation in Gen. i.; the second to the fundamentally mythic story of the future new creation which the author finds in Rev. xii. In the first portion, of course, the author has predecessors, who have indeed been less thoroughgoing than himself, but who have detected a good deal of the Hebrew mythology underlying narratives and allusions, and have had their own historical theories. Almost since the present writer began to be a critic he has made the mythical element in the Old Testament a special subject of investigation in a succession of works. When not only Riehm, but even Hommel, Zimmern, and G. A. Barton are recognised, he is justified in complaining

that the quantity and character of his own work is utterly ignored (a note on p. 58 is quite wrong). Whether all the points in which Prof. Gunkel differs from the theories offered previously by his reviewer are sound, may be questioned. That there are in the later Old Testament books abundant traces of a Hebrew myth of a supernatural dragon, the enemy of light and of the God of light, and of a primeval ocean, dangerous to organised life, and subdued by Yahwè, is admitted. But can any passage of undoubtedly early date be cited? The only one in Prof. Gunkel's long list is Amos ix. 3, where a supernatural sea-serpent, who has to do Yahwè's bidding, is mentioned. There is, indeed, no reason, since the Tell el-Amarna discoveries, to doubt that religious myths of Babylonian origin found their way into Canaan long before the entrance of the Israelites (*Nineteenth Century*, December 1891, p. 964), and were adopted by the Israelitish conquerors; but it may be reasonably held (1) that the creation-myth in that early age was less developed than that which lies at the root of Gen. i.; (2) that some of its elements had lost much of their life by the time of Amos; (3) that renewed intercourse with Assyria and Babylonia resulted in the revival of the old myth, perhaps with new elements; and (4) that religious teachers in Judah adopted and adapted this and other myths. The cosmogony in Gen. i. is, of course, in its present form, late, but it is based on older mythic narratives; as long ago as 1877 I ventured to point out what very archaic elements it contained. Prof. Gunkel, however, after collecting the numerous allusions (not all equally certain) to the chaos-dragon and the primeval ocean, concludes that they pre-suppose a long, continuous, and pretty complete mythic tradition, derived from Canaanitish-Babylonian sources. This seems to me to be put forward as proved much too confidently.

Incidentally the author proposes many linguistic and exegetical theories, which deserve attention apart from the main thesis. He thinks, for instance, that the writer of the great poem in Isaiah xiv. compares the king of Babylon to a mighty giant of mythology named Hèlal ben Shahar, who strove to reach the heaven of 'Elyon, but was hurled down to the under-world—a historicised version of a nature-myth of the morning star. That no such morning star myth can be pointed to in Babylonia is admitted; but if not of Babylonian, the Hèlal myth may, it is suggested, be of Phœnician origin. But why this new view? If Jesus Christ can be both the "root and offspring of David," and the "bright and morning star" (Rev. xxii. 16), why cannot the king of Babylon be similarly described? Would it not be more profitable to infer from Isaiah xiv. 12-14, compared with Ezek. xxviii. 13-17, that there were myths of the expulsion of semi-divine heroes from the paradise of the gods? The story of Adapa (pp. 420-422) suggests that such myths may have existed in Babylonia.

The second part of the work is at once more novel and, in my opinion, sounder. Prof. Percy Gardner has already expressed the opinion (*Contemporary Review*, March, 1895) with a suavity which Prof. Gunkel

might well copy, that historical theologians do not sufficiently consider the varied mythological influences to which early Christianity was exposed. The suggestion is one which applies in no slight degree to students of the Apocalypse and of the Apocalyptic allusions in 2 Thess. ii. 3-12. Prof. Gunkel treats these writings in connexion with the vision in Dan. vii., and takes occasion to attack the commentators on Daniel *en passant* (unaware of the mythologising suggestions of two English scholars, sympathetic on this one point alone, Robertson Smith and J. M. Fuller). The general result is that, to explain Apocalyptic writings, except to a limited extent, from contemporary history, is a mistake. They present the "codifications" and applications of an *uralt* tradition—the tradition which Prof. Gunkel thinks he has completely proved for the older period, and which, at any rate—as all students, in proportion to their acquaintance with the documents, must admit—is a certainty for the later ages. Very much in this part of the book is new, and a real contribution to knowledge. The author has not, it is true, been led to make a special study of Zoroastrianism. But his position is not far off from my own, and we both stand or fall by the same verdict. That Babylonian and Persian influences worked together he fully admits, though as yet he has only studied the Babylonian. He will, no doubt, come in time to see that the devil of the Apocalypse is not merely of Babylonian but also of Persian origin.

Here, too, I am painfully struck by the needlessly aggressive tone of the work. He is far too eager to dub his older colleagues "Literarkritiker," though he could, I am sure, be brought to admit that he has been led by controversy into great exaggeration. The remark (p. 209) that "the results of literary (?) criticism are in general only secure when placed in the framework of the history of religion," is a truism, and, if said at all, should be coupled with an expression of thanks to the man who, more than any one else, has made it a truism—Abraham Kuenen. For Prof. Gunkel will hardly venture to deny that Kuenen was acquainted with and practised the "religionsgeschichtliche Methode." It is pleasant, however, that Prof. Gunkel admits a few points of affinity between himself and Prof. Spitta, who recognises, though in a meagre way, traditional material at the root of the Apocalypse (*Offenbarung*, p. 434). It is true that, according to the latter, the tradition was handed on, not so much orally, as by writings, one writer borrowing from another (p. 301).

I wish that in the interests of progress Prof. Gunkel had minimised, instead of exaggerating, the differences between himself and other critics. It would have been both a kinder and a truer course. After all, it is partly accident that places Prof. Gunkel in the van of critics of the semi-mythological parts of the Bible. For the "other critics" the truest course is, no doubt, to accept with cordiality the new light now thrown upon the Apocalypse. Contemporary history must be applied to much less seldom for a key to difficulties, nor must one rest content with illustrations from other apoca-

lyptic works. Often a late apocalypse contains statements which are more archaic than those in an earlier writing. I am sure that Prof. Spitta will to a great extent recognise this. He will be gratified at Prof. Gunkel's vigorous argument against the theory that Rev. xii. is "of Christian origin"; and, though another section bears the emphatic heading, "Ap. Joh. xii. not of Jewish origin," this is not intended as a denial that Rev. xii. comes from a Jewish writer or arranger. The material may be for the most part ultimately of Babylonian mythic origin, but some of the details and the interpretation put upon the old myth are Jewish.

In this part, too, there are many incidental contributions to criticism and exegesis. But again, the author is not fully aware of the work of his predecessors. Prof. Toy's remark on Enoch liv. 8 well deserved attention (*Judaism and Christianity*, 1890, p. 162). Nor can I be debarred from alluding to the fact that a complete Assyriological and exegetical explanation of the Jonah story was offered by me in 1877 (cf. *Founders*, pp. 314-319), though on Esther I admit my indebtedness to Jensen and Zimmern, and now to Gunkel (pp. 309-314).

It would be a pleasure to me to mention other points in which the author of *Schöpfung und Chaos* has shown a striking capacity for criticism, and a willingness to incur the risk of making mistakes. Hearty thanks, also, to Prof. Zimmern for the valuable translations in the appendix; they inspire us with fresh confidence in Assyriology.

T. K. CHEYNE.

A History of England. By Charles Oman. (Edward Arnold.)

No one who possesses any knowledge of pass examinations will be disposed to quarrel with Mr. Oman's statement in his preface that, in spite of the many Histories of England already in existence, there was still room for "a single volume history of moderate compass, which neither cramps the earlier annals of our island into a few pages, nor expands the last two centuries into unmanageable bulk."

Although fully acquiescing in this view, and knowing Mr. Oman's competence for the task, we must confess to having opened this book with some misgivings. The efforts in this particular line of history-writing with which we are acquainted have been quite enough to demonstrate that very slight errors in judgment may make such a History almost useless for the particular purpose in view. If the author goes too far in one direction, he becomes a mere compiler of facts and dates; and if he oversteps the line ever so little in the other, then his book is apt to lack precision on those points which are so essential for pass examinations as at present constituted. The latter class of "short history" is preferable to the former, because it is better to excite the interest of the learner than to cram him with facts for a particular and temporary purpose; but the pursuit of the "picturesque" is apt to lead to the abandonment of accuracy. Mr. Oman has avoided both these pitfalls, and on putting down this

volume we find our forebodings agreeably dispelled.

This book will probably be largely used where its author tells us he intends it to be. It does not compete with Bright's "History of England" as a compilation of names, facts, and dates, most invaluable for its own purpose; nor with Green's "Short History," up to the present time unapproached as a brilliant and stimulating study of our national development. But, not omitting to take into account Mr. S. R. Gardiner's excellent little book, we think the work before us distinctly fills a void, in supplying an accurate sketch of our history recorded in an interesting way.

It is not quite easy to decide the question how far Mr. Oman was wise in carrying this History up to 1886; no examiner would be likely to set questions on political matters which may still be considered well within controversial range. In a work of this class the author is obliged to indulge in sweeping statements, he has not the space to weigh out pros and cons before the student; and exception might be taken to the estimate made by Mr. Oman of the aims and policy of some modern statesmen, though we are far from implying that misrepresentation in any form can be charged against him. Perhaps it may be better that the history of recent times should not be a blank to the pupil; but, although Mr. Oman tells us he will not "launch into the party politics of the day," it is not difficult, from one or two slight touches, to perceive his politics, though he walks delicately on that dangerous ground.

The style in which the book is written improves as it proceeds. We much prefer the way in which Mr. Oman writes of the Tudors, the Stuarts, and the Georges to that in which he narrates the exploits of Dunstan and William the Conqueror. We feared at first that we were doomed to the "picturesque," but the author soon showed that he can be simple in style as well as forcible and interesting. His account of the feudal system under the Normans seems to us remarkably clear, and a model of condensation, conveying an accurate impression where it is impossible, through want of space, to give a full and satisfactory account. On the whole, too, his sketch of the constitution of society in Saxon times is, for its purpose, well done. We note with relief the absence of "Eadward" and "Ælfred," but why "Æthelbert" and "Eadwine"?

It must be a matter of the greatest difficulty to preserve an even balance in such a book as this between the events that should be fully dealt with, and those which deserve but scant notice: indeed, in the attempt to avoid vagueness, and to include everything worthy of attention, it is almost impossible to help falling into disfavour with some critic, who will think a particular individual or question has escaped due heed of notice. Though fully cognisant of this impediment in the author's path, we think he should have told us more about the domestic policy and organisation of Henry II. The account given of him here will hardly leave a pupil with so powerful an impression of the greatness of that

monarch as he ought to receive. On the other hand, the sketch of Edward I. is admirable; so is that of Richard II. Mr. Oman has a very poor opinion of Henry VIII.; but his account of the breach with Rome is told at some length, and appears to us as clear and accurate as it is possible to make the sketch of a very complicated series of causes converging towards one end in a book intended as a compendium for elementary students. But is it quite accurate to say that Cranmer hesitated to go farther than he did from his "love of conservatism" (p. 309)? Cranmer would probably have gone much farther had he not been afraid of the conservatism of his compatriots. To notice another very small point in connexion with this period, it might be more accurate to speak of Alexander VI. (p. 289) as the "infamous" rather than the "celebrated" Rodrigo Borgia. The few remarks, too, which Mr. Oman devotes to Henri IV. (p. 340) will hardly leave in the mind of the elementary student a sympathetic impression of the greatest sovereign that ever ruled over France: we confess that we should gather from them that the author held him to be a mere time-serving cynic. There is only one other point in which we should feel at all disposed to quarrel with Mr. Oman, and that also is a very trifling one; but we much doubt if it is not misleading to say, as he does (on p. 441), that the charge against the Seven Bishops was "pressed in a half-hearted way." It is quite true that the Attorney and Solicitor-General of the day were overmatched by the forensic ability employed for the defendants; but only one judge out of four had the courage to state his true opinion of the nature of the prosecution, though public feeling sufficiently overawed the bench to prevent the display of partiality usual at the time. Every effort was made to secure a conviction by the Government: Blathwayt, a clerk of the Privy Council, proved the signatures, and Sunderland himself came down to prove the publication.

The blemishes we have noted are, after all, very slight ones, and do not detract from a work which is one of great merit. We would particularly notice the clear and interesting narrative of the events between 1815 and 1837. It would be hard to find any book containing a record of the time more full and accurate for the strict limits within which it is confined. Attention should also be called to the account of the Spanish Armada and of Villeneuve's tactics in 1805 as a model of brief and graphic narration, being at the same time correct, according to the most recent researches.

The maps and plans embodied in the text will be most useful to the student. Mr. Oman is right in leaving larger coloured maps to be supplied by the Atlas; in a work of this size they would add to the expense of publication without being large enough to be clear. An excellent Index is to be found at the end of the book.

Mr. Oman has carried out with success the task he set himself. Anyone acquainted with the difficulties of satisfying the requirements of education and examination alike will know that it is no easy one; but

we have no hesitation in saying that he has reconciled these demands so far as our present system will allow.

W. B. DUFFIELD.

The Demon of Lermontoff. Translated from the Russian by Francis Storr. (Rivington & Percival.)

"THE Demon" of Lermontoff is, in the original language, a charming poem, full of grace and melody. Its many beauties, including the rich Oriental colouring which pervades it, will keep it popular, even though it belongs to the Byronic school, which is no longer in vogue among us. Besides Byron, there is also something in it which reminds us of Moore, whose works became known in Russia partly through the translation of "Paradise and the Peri" by Zhukovski.

Let us see how the poem of Lermontoff fares in the hands of Mr. Storr. In the first place, during the greater part of his version he deserts the original metre, which is something like that of "Christabel," and substitutes for it the heroic, as employed by Pope. It is always to be regretted when the metre of an author is changed. Much of the character of his poem goes with it: it clings to it as ambition (to quote the simile of Bacon) does to the brave man; to deprive him of it is to take off his spurs. And thus, in the third section of the poem, where we have the famous description of Georgia, something seems to be lost. In the translation of "The Demon," which Sir A. Condie Stephen published in 1875, the metre was well preserved. The only fault of that version is that its extreme literalness gives it a stiff and awkward air.

With the exception, then, of this change of metre, we are willing to admit that Mr. Storr has produced a pleasing version. His language is graceful and poetical; on the other hand, he considerably expands his original, and sometimes while doing so allows himself to introduce ideas out of harmony with Georgian and Russian traditions. In l. 646 we have "an agate ring" introduced, about which there is nothing in Lermontoff, nor about (l. 647) "champak" odours either. The latter expression is, of course, taken from Shelley's exquisite lyric; but we had always thought it was a word which no one had satisfactorily made out, although various guesses have been tried. The following lines are certainly very musical; we only wish they were more faithful:

"In thy ears

Shall sound the music of the spheres.
I'll build thee many a lofty chamber
Of turkis, amethyst, and amber;
Rifle the unplumbed ocean's floor,
Beyond the empyrean soar,
Scour earth, air, sea, and heaven above;
All, all, for thee, if thou wilt love!"

With the phraseology a little more archaic, this might pass for an English seventeenth century lyric. Again, ll. 748-49 are not in the original, and do not convey an idea familiar to the Russian mind. Mr. Storr speaks of the murdered knight; but Slavonic tradition does not know of any knights, although some writers have tried to make the *drushina* of Vladimir into a

body of such heroes. The original has only "stories terrible to children." Moreover, Russians would never call the spider "a grey friar," because they are unfamiliar with such persons. The one order of monks among them is clothed in black. The original word is *otshelnik*, "hermit." Lastly, we do not see why Mr. Storr has used such an awkward word as *Grusien* (l. 38) when *Gruzia*, the Russian for Georgia, would have suited the metre just as well, and have been more accurate.

W. R. MORFILL.

The Evolution of Whist. By Dr. Pole, F.R.S. (Longmans.)

WITHOUT wishing to be severe, it is impossible to speak otherwise of this work than to describe it as an attempt to employ scientific jargon on a subject where it is quite out of place. In the course of nearly two centuries, during which Whist has been played, the practice of the game has naturally improved, though it is doubtful whether the most scientific players of the present day are superior to Hoyle or Matthews, or the Frenchman Deschapelles, all of whom flourished before what Dr. Pole calls "Philosophical Whist" was introduced. The real difference in the practice of the present day and of former times is caused solely by the change from Long to Short Whist, the result of a happy accident without which all the modern developments of which Dr. Pole makes so much would have been non-existent. Given the introduction of Short Whist, and every change followed naturally, while improved practice became easy under the teaching of the immortal James Clay, the numerous writings of Cavendish, and the practical criticisms of such writers as Dr. Hewby and General Drayson. These authors have made modern Whist; and what Dr. Pole calls American developments are all founded on the teaching of General Drayson, who was the first to lay down that in all long suits of five or more cards the proper card to lead was the fourth best of the suit, and this, according to our author, is an important link in the chain of Whist evolution.

Dr. Pole informs us that he is entitled to a leading place, as a founder of such evolution, only secondary to Cavendish, as the author of two works, *The Theory of Whist* and the *Philosophy of Whist*, which have apparently enjoyed a large sale both in America and England. For practical teaching both these works seem to me worthless, and also liable to lead the young player hopelessly astray. They are examples of the dangers of theory run wild; and any practitioner who blindly followed them would soon discover, at least in England, that scientific Whist was a very expensive amusement. The devoted follower of Dr. Pole who insisted on leading from his five-card suit headed by a seven would find that he had established the suit for the satisfaction of throwing it away to his opponents' winning cards, while the more rational followers of Dr. Hewby (Pembroke) and Gen. Drayson might sometimes save their partner from disappointment at the cost of a theoretical triumph.

The only interesting portion of Dr. Pole's present work is his account of American Whist, which he considers a development of his own "Philosophical Whist." Until quite recently card-players in America were devoted to Poker, which is one of the most gambling games ever invented. Strange to say, since the Americans have taken to Whist they cultivate it as a purely scientific game, and do not even play for stakes. They do not count Honours, and the game, which is seven up, is scored by tricks alone. Of course, this is a totally different game to English Short Whist, and one which is not likely to be taken up in English clubs. It gives too great an advantage to skill to induce ordinary persons to play it for a stake; and on such conditions it is possible that Dr. Pole's scientific Whist might be played to all eternity, with as many developments as it may please the ingenious votary to discover.

JAMES INNES MINCHIN.

NEW NOVELS.

Cancelled Bonds. By Henry Cresswell. In 3 vols. (Hurst & Blackett.)

The Mermaid. A Love Tale. By L. Dougall. (Bentley.)

Tryphena in Love. By Walter Raymond. (Dent.)

False Pretences. By Annie Thomas (Mrs. Pender Cudlip). (Digby, Long & Co.)

On the Cards; or, The Return of the Princess. By M. Allen. (Jarrold.)

The Secret of Wardale Court, and Other Stories. By Andrée Hope. (Wilson & Milne.)

Two in the Bush, and Others Elsewhere. By F. Frankfort Moore. (Innes.)

THERE are in *Cancelled Bonds* a few pages of effective melodrama, and a good many pages of narrative which is dramatic without the prefix that always carries with it some suggestion of disparagement. Indeed, what there is of melodrama inheres rather in the structure than in the treatment of the story; and, as is usual in Mr. Cresswell's books, it is characterised by considerable freshness of invention. Mr. Peyton, country gentleman, who naturally desires an heir, is childless for some years following his marriage, but on his return after six months' absence from England, he finds that during his stay abroad twin children, a boy and a girl, have been born to him. The appearance of the children and his wife's manner, both to them and to himself, gradually lead him to doubt his paternity; but he suspects his wife's fidelity and has no inkling of the real truth—that she has foisted upon him the posthumous offspring of the notorious Chevalier who has been executed for the murder of Peyton's neighbour, Mr. Forbes, whose son has become the intimate friend of the boy twin. Here is a good opening for complications, and Mr. Cresswell takes discreet advantage of it. The interest centres in the girl Rosamond, who has inherited her father's tendency to fits of murderous passion. Having stabbed her lover in a moment of unreasoning jealousy, she flies for protection to the woman who has once befriended her, but whom she does not

know to be her grandmother; and the most striking situation in the book is Rosamond's taking from the hand of Mrs. Chevalier what she believes to be a poisonous draught which will place her in a few hours beyond reach of pursuit. As one reads on, one sees that this crisis has been somewhat clumsily managed, for when the old lady so solemnly administers the harmless opiate she knows that Rosamond is safe; but the incident in itself is powerfully treated. Mr. Cresswell has been producing fiction for a long time. It must be fifteen years, or thereabouts, since the present writer read and reviewed—though not in these columns—his striking story *Incognita*; but to this day he remembers it well, and he has often wondered why its author's work is not better known. He is certainly among the strongest living novelists of the second rank, and his books only lack that final finish which confers distinction.

Miss Dougall's stories always leave an impression of originality, without that impression of strain which is its frequent concomitant. This impression is no doubt partially due to the fact that their mere substance consists of narrative material which has (at any rate for English readers) the freshness of unfamiliarity; but to familiar as well as to unfamiliar things Miss Dougall is able to give that attraction only conferred by marked individuality of vision and rendering. Indeed, in the pages of *The Mermaid* I think she is most successful when she stands on the common ground of character and emotion, and that her success is much less assured when she strays into a region of somewhat fantastic invention. The early chapters, in which Josephine Le Maitre, while masquerading in the disguise of a mermaid, wins the love of Caius Simpson, have much of the charm which belongs to the combination of grace, beauty, and strangeness; but they puzzle rather than convince, and the reappearance of the masquerading element in a later portion of the book is more bewildering than interesting. As a mere narrative, *The Mermaid* is certainly less successful than either *Beggars All* or *What Necessity Knows*; but in the impressive rendering of single scenes and situations it yields to neither of them. The fateful journey of Caius to the plague-stricken Cloud Island, at the summons of the mysterious Mme. Le Maitre, is a wonderfully vivid piece of descriptive work, and the story of the growing intimacy of relationship between the young doctor and the woman whose call he has obeyed is instinct with delicate truth and tenderness. Of *The Mermaid* it must be said that the parts are greater than the whole. The entire volume does not represent its author at her best, yet there are passages in it which touch her high-water mark.

Tryphena in Love, like all its predecessors, has both a poetical and a pictorial charm. It is at once a lovely idyll and a delightful series of perfect cabinet pictures, idyll and pictures alike being suffused with a tender sentiment that never becomes sentimental by losing touch of pleasant reality. Stories of country life have of late been for the most part such dismal and depressing affairs

that it is an unspeakable relief to come across a little rural study in which the sun is really shining, and through which the breezes blow fresh and sweet. True, every now and then a cloud drifts across the blue; but it only serves to give a pleasant April feeling, and does nothing to mar the general effect of brightness. The crippled boy who lies on his back all day in the panelled chamber where they hid the king, dreaming of Portia at Belmont, and Rosalind in Arden, and Miranda on her island, is a very graceful and pathetic figure; but the great triumph of the book is not he, but the much less obviously poetical Tryphena, who, because she cannot speak, is supposed not to be able to feel. The dumb rustic reticence which is her burden is rendered with sympathetic truthfulness; and though her story might easily have had a sorrowful ending, there is no imaginative injustice in the final happy page. How delightful to have still once and again a story that is as pleasant as it is artistic!

Even a network of mysteries which is found to enclose a couple of oddly mixed bigamies, and the presence of a feminine schemer whose benevolent business it is to make everybody in the story suspicious of everybody else, do not serve to make *False Pretences* anything but very dull, heavy reading. Mrs. Pender Cudlip, to do her justice, has never made any pretence, either true or false, to produce work which can be seriously appraised as literature; and so, if her stories do not entertain, it is difficult to find a reason for their existence. The critic who tries to find any reason for the existence of her latest novel has a hard task.

A gipsy says to the heroine of *On the Cards*, "Royalty itself shall sue at your feet." It is well known that the predictions of gipsies—at any rate in fiction—are always verified; and so Helen Harwood is followed to the draper's shop at which she is employed by an Egyptian prince, who calls next day and proposes marriage. Of course, as it is "on the cards," Helen cannot do anything but accept him, so they are married, and Helen lives very unhappily ever afterwards, at least until Prince Hafiz is considerate enough to die. The book has apparently been written for ends of edification; and it certainly is as edifying as it could be made by good intentions, crudity of manner, and absurdity of matter.

The stories contained in the volume entitled *The Secret of Wardale Court* are remarkable—if remarkable at all—for the very uncomfortable nature of their narrative material. In one of them we are introduced to a gentle and venerable lady, who is apparently a dear old creature, but really a homicidal maniac, whose weakness it is to strangle small children and throw them into a well. As one of her victims is a helpless little blind girl, the story can hardly be commended to lovers of cheerfulness, though it is not quite so sickening as another tale in which a Russian aristocrat amuses himself by burning to death an affectionate pet dog whose mistress has angered him, and is, at the end of the story, subjected to the *lex talionis* at the hands of his insurgent

serfs. "Lady Loraine," in which a widow gives up her lover to her daughter—the lover making a very ineffective protest against the transfer—is terribly unconvincing; but "Beneath the Dark Shadow," which deals with our old friends the Nihilists, is not wanting in interest, though one reader has found it somewhat unintelligible. On the whole, one can hardly class Andrée Hope among the successful producers of short stories.

Nor is Mr. Frankfort Moore quite so successful in the *contes* as in the three-volume novel. Perhaps, to quote a classical criticism, he would have done better had he taken more pains; for the covers of *Two in the Bush*, and *Others Elsewhere*, contain little but the easily produced pot-boilers of a clever and vivacious writer whose work is always readable, even when it is as thin as it is in most of these tales. The best thing in the book is the description of Paganini's violin-playing in the story, "A Colourable Imitation"; but the manner of its introduction will strike most readers as being very far-fetched. The fact is, that "Two in the Bush" and its companions are fair magazine stories, but little, if anything, more.

JAMES ASHCROFT NOBLE.

TWO BIOGRAPHIES.

John MacGregor ("Rob Roy"). By Edwin Hodder. (Hodder.) Mr. Hodder tells us in his preface that wherever possible he has left John MacGregor to speak for himself. In his diary for 1873 occurs the following entry: "Dinner to Tyndall and Hurst, Athenaeum; present also Spottiswoode, Busk, Rev. Pullen, Herbert Spencer, self, Huxley in the chair. This was a success, but one felt in *partibus infidelium*." But why in *partibus infidelium*? Surely the division of the sheep from the goats is to be made by no fallible judge, and, happily for us, the final word will not be spoken by a man. A certain degree of narrowness—we will not call it by the harsh name of sanctimoniousness—was the only defect in this manly character. We can scarcely wonder at it, when we remember that strength can no more be found without narrowness than substance without shadow. There is another even more unpleasant trait in some excellent philanthropists of which we can find no trace in "Rob Roy" MacGregor. We refer to their love of applause. Mr. Hodder quotes, apparently with commendation, a remark of Lord Shaftesbury—"Applause is the daily bread of the philanthropist." It is difficult to find anything to praise in this *obiter dictum* except its honesty. John MacGregor states the case for his favourite hobby in a note written after his first voyage in the Rob Roy canoe:

"It cannot be concealed that continuous physical enjoyment, such as this tour presented, is dangerous luxury, if it be not properly used. When I thought of the hospitals of London, of the herds of squalid poor in fetid alleys, of the pale-faced ragged boys, and the vice, sadness, pain, and poverty we are sent to do battle with, if we be true Christian soldiers, I could not help asking, 'Am I right in thus enjoying such comfort, such scenery, and such health?' Certainly not right, unless to get vigour of thought and hand, and renewed energy of mind, and larger thankfulness, and wider love, and so, with all the powers recruited, to enter the field more eager, and able to be useful."

We will only quote one other extract from "Rob Roy's" diary. In April, 1866, he was asked

to meet Mr. Gladstone at dinner, and made the following entry:

"Had most intensely interesting confab with Chancellor of Exchequer on following subjects among others — shoeblacks; crossing-sweepers; Refuge Field Lane; translation of Bible; Syria and Palestine Fund; return of the Jews: iron, brass, and stone age; copper ore, Canada; bridges in streets; arching over whole Thames; ventilation of London; *Ecco Homo*; Gladstone's letter to author and his reply in clerk's hand to keep unknown; speculation as to his being a young man who wrote it; language of sound at Society of Arts; Dr. Wolff's travels; Vambéry and his travels; poster with Reform resolutions at Norwich; use of the word 'unscrupulously'; marginal notes on Scripture. Took leave deeply impressed with the talent, courtesy, and boundless suppleness of Gladstone's intellect, and of his deep reverence for God and the Bible and firm hold of Christ."

A note like this makes us regret that John MacGregor had nothing of a Boswell about him. If there was nothing of Boswell in "Rob Roy," there was much of Dr. Johnson. Like that sturdy moralist, John MacGregor had learnt the difficult art of standing alone. Thousands of instances of his moral courage could be given. We must content ourselves with one:

"We were a number of officers assembled together. Mr. MacGregor joined us. Some of the men were indulging in very loose conversation. At once Mr. MacGregor said—'Gentlemen, we are met here to serve our Queen: let us not dishonour our King of Kings.' He then left the group. An officer asked afterwards, 'Who is he?' and the reply given by some one was: 'John MacGregor, one of the finest men that treads God's earth!' Captain W. then added: 'I can tell you that no one dared after that to indulge in loose language in his presence. The cry went forth, 'Here's John MacGregor,' and all unseemly language immediately ceased.'"

It says something for our human nature, weak at the best, that so stern a *censor morum* as John MacGregor should have enjoyed such widespread popularity. The founder of the Lawyers' Prayer Union and of the Volunteers' Prayer Union was not only a friend of Lord Shaftesbury and of the present Bishop of Exeter, but of Prof. Tyndall and Laurence Oliphant. Both intellectually as well as physically he was a splendid all-round man. It was impossible not to like him, whatever might be your personal views on religion. As Mr. Holyoake wrote to Mr. Hodder: "I thought Mr. MacGregor the pleasantest-minded Christian controversialist," and what is even more complimentary from one who is himself so skilful a controversialist: "he was at once inquirer and advocate—in my experience a rare combination." John MacGregor was not only a controversialist of singular pertinacity and skill; he was also an organiser of the first order. He was the founder and first chairman of the Shoeblack Brigade, one of the most useful and successful movements of this century. If to be in earnest is to be extreme, the first honorary secretary of the Protestant Alliance was an extremist; but even in his controversy with Roman Catholics his contentions lay with their system, not with individuals. His views on this question, expressed forty years ago, did not differ much from those which you can hear now from thoughtful members of the Republican party in the United States, who regard the Roman Catholic Church as the growing shadow in their land. The chasm that separates thousands on both sides of the Atlantic from Rome is not merely one of dogma. John MacGregor was fortunate in his parents, his wife and his friends; he has also been fortunate in his biographer. Mr. Hodder is to be congratulated on having done his work well and thoroughly. In this book

we have a picture of a many-sided man who loyally used all his powers—and they were neither few nor slight—for the advancement of his poorer and less fortunate fellow-men.

Prince Bismarck. By Charles Lowe. (W. H. Allen.) Prince Bismarck is one of those striking figures whose features are equally well defined whether cut in the granite or in the cherry-stone. In this little book they are cut in the cherry-stone, and well cut. Mr. Lowe is an enthusiast for German unity, and therefore an enthusiast for her maker. German Radicals before the Austro-Prussian War set greater store by liberty than by unity, as if liberty were possible in a divided Germany; but the overwhelming majority by which the Indemnity Bill was passed in 1866 by the Prussian Lower House was a proof that all things were forgiven to one who had made out of chaos a united Germany. In the English press you find the question whether German unity was won by means that Goethe would have sanctioned. This perfectly idle question is not often asked in German papers; for all Germans know that the unity and the freedom which could spring only from a united Germany had to be won and maintained on the battlefield by needle guns, and not in the closest by students. Besides, Germans know what most Englishmen have forgotten, if they ever knew, that when Germany was being throttled by France at Jena, Goethe was burying himself in Chinese literature. Even a Goethe cannot escape from the influence of his environment, and a small German court has never been the fostering home of German patriotism. If Bismarck had died immediately after Sadowa, his life's task would have been but half done; but the half of his task was such as few men in this world's history have ever done. With the solitary exception of Joseph II., the House of Hapsburg have been a stumbling-block to all who wished to leave Germany, politically, religiously, or socially, a little better than they found her. To cast forth Austria and to exclude her for ever from all part or lot in Germany, was the initial step to a better state of things. Prince Bismarck took that step; and for that grand measure of progress, if for no other, Germany will rank him with Luther as one of her greatest sons. The war with Denmark is often cast in Bismarck's teeth. It would be ludicrous even to attempt to discuss that intricate question in a brief notice. Suffice it to say that Bismarck has never apologised for his share in that campaign. "When I was made a Prince," said Bismarck, "the king insisted on putting Alsace-Lorraine into my coat of arms. But I would much rather have had Schleswig-Holstein, for that is the campaign, politically speaking, of which I am proudest." This concise biography can be recommended, especially to those who are unable to enjoy Bismarck's letters in their nervous German.

NOTES AND NEWS.

MESSRS. LONGMANS & Co. have nearly ready for publication a new book by Mr. Frederic Seeborn, of Hitchin, author of "The English Village Community." It will be entitled *The Tribal System in Wales*, being part of an inquiry into the structure and methods of tribal society.

MESSRS. SMITH, ELDER & Co. have in preparation for early issue a new series of short novels by well-known writers, to be issued each in a single volume, at a popular price.

THREE new volumes of "The Badminton Library," to be published in the course of this summer, will be: *Dancing*, by Mrs. Lilly Grove, one of the few ladies who were elected

the other day into the Royal Geographical Society; *Billiards*, by Major W. Broadfoot, the biographer of his kinsman, George Broadfoot, one of the heroes of the first Afghan War; and *Modern Sea Fishing*, by John Bickerdyke, with contributions on foreign fish by W. Senior, Sir H. Gore Booth, and A. C. Harnsworth. All will be abundantly illustrated, the last from drawings by C. Napier Hemy and R. T. Pritchett.

MR. JOHN MURRAY will shortly publish the *Life and Correspondence of Thomas Valpy French*, scholar and missionary, first bishop of Lahore, by the Rev. Herbert Birks. It will be in two volumes, with a portrait and other illustrations.

MESSRS. G. P. PUTNAM'S SONS will publish next week Miss Alice Gardner's contribution to the "Heroes of the Nations" series, entitled *Julian, Philosopher and Emperor*: and the *Last Struggle of Paganism against Christianity*. The volume is profusely illustrated, depicting the surroundings in which Julian and his contemporaries lived, their appearance and dress, the most striking places where they dwelt, and the scenes in which they habitually moved.

The Ruskin Reader, which Mr. George Allen will have ready for publication at the beginning of May, has been chiefly compiled from *Modern Painters*, *The Seven Lamps of Architecture*, and *The Stones of Venice*; and in the arrangement of the extracts some attempt has been made at giving the main lines of Mr. Ruskin's teaching and the chief characteristics of his style.

THE third edition of Mr. Sala's *Autobiography*, to be issued by Messrs. Cassell & Co. next week, will contain a new preface by the author, in which he relates some remarkable experiences respecting his recent illness in Rome.

MR. WALTER HEADLAM, of King's College, Cambridge, has in hand a prose version of the plays of Aeschylus, in six small volumes, for Bell's series of "Classical Translations."

MESSRS. CHAPMAN & HALL announce for early publication *Angling Travels in Norway*, by Mr. Fraser Sandeman, with numerous illustrations from drawings and photographs by the author, and coloured plates of salmon flies.

MR. HEINEMANN will shortly publish a new work by Mr. Frank Vincent, furnishing a survey of the entire continent of Africa, which the author circumnavigated, in addition to making numerous journeys into the interior. The book will contain one hundred full-page illustrations.

MR. T. FISHER UNWIN will publish immediately two books of travel—*A Yachting Cruise to Norway*, by the Parson and the Lawyer, with frontispiece; and *Algerian Memories*: a Bicycle Tour through Algeria, by Fanny and William Workman, with twenty-three illustrations.

MR. STEWART CULIN, director of the museum of archaeology in the university of Pennsylvania, proposes to issue a work on *Korean Games*, with notes on the corresponding games of China and Japan, by Mr. Frank Hamilton Cushing, of the bureau of ethnology at Washington. It will be illustrated with twenty-two full-page coloured plates from Korean paintings.

MESSRS. DIOBY, LONG, & Co will publish shortly a new novel by Miss Arabella Kenealy, entitled *The Honourable Mrs. Spoor*, which deals with a new phase of woman's life. Miss Kenealy—who is, we believe, a duly qualified medical practitioner—intends to devote herself henceforth entirely to literature.

MR. T. FISHER UNWIN will publish immediately a novel by Mr. Daniel Woodroffe, entitled *Her Celestial Husband*. The story deals

with the marriage of an English lady with a Chinaman, and is, to a certain extent, founded on fact.

MESSRS. WILLIAM BLACKWOOD & SONS announce *Kathleen Clare: Her Book, 1637-1641*, edited by Dora Greenwell M'Chesney, with a frontispiece.

MR. T. WILKIE, of the parliamentary press galleries, has compiled an important work on *The Representation of Scotland*. Its main object is to exhibit all the elections that have taken place since 1832, in the alphabetical order of constituencies, giving all the relevant statistics. It will also contain a statement of Scotland's share of representation in the House of Commons at different periods, from the Union downwards; a summary of the political results of each general election; and a list of members who have sat for, or contested, more than one constituency. The book is to be issued to subscribers through Mr. Andrew Wilkie, of Paisley.

MR. ALFRED KINGSTON, author of *Hertfordshire during the Great Civil War and the Long Parliament*, is now engaged upon a larger work, which will tell the story of the Fenmen during the Civil War, of the rising of the Ironsides under Cromwell, in Cambridgeshire, Huntingdonshire, and the famous Eastern Counties Association. The author will be grateful for any communications (addressed to him at Royston, Herts) respecting personal or local incidents and associations which are not likely to have found a place in general histories of this period.

MR. ELLIOT STOCK announces *The Rise and Growth of the English Nation, with special reference to Epochs and Crises*, by Dr. W. H. S. Aubrey. The work will be completed in three volumes, the first to appear early in May and the rest at short intervals.

THE new volume in Messrs. Wells Gardner, Darton & Co.'s "National Churches" series will be *The History of the Church in America*, by Dr. Leighton Coleman, Bishop of Delaware. It will be published simultaneously in England and America in the course of the next fortnight.

MR. H. R. ALLENSON will publish immediately a new edition of *Sunday Mornings at Norwood*, by the Rev. S. A. Tipple, augmented by two new sermons.

MESSRS. HUTCHINSON & Co. announce that they have been obliged to delay the publication of *The Zeit-Geist* by Miss Dougall, which will be the first volume in the "Zeit-Geist Library," until the second edition can be got ready, the first edition having been largely over-subscribed.

THE proprietors of the "Waterloo" series and other educational works, hitherto published by Messrs. W. H. Allen & Co., have decided to open their own publishing office at 4, Adam-street, Strand, where they will carry on business under the name of Abbott, Jones & Co., Limited.

THE general meeting of the Camden Society will be held on Thursday next at 4.30 p.m.

At a meeting of the Archaeological Institute, to be held at 20, Hanover-square, on Wednesday, Mr. Chancellor Ferguson will read a paper on "A Collection of Chap-books in Tullie House, Carlisle."

At the meeting of the Elizabethan Literary Society, to be held at Toynbee Hall on Wednesday next, Mr. G. Turner will read a paper on "The Spirit of Elizabethan Legislation."

THE meeting of the Irish Literary Society, announced in the ACADEMY of last week for Wednesday, has been postponed until to-day (April 27), when Mr. Ashe King will read his paper on "Irish Humour through English

Glasses" in the rooms of the Society of Arts, Adelphi.

ON Monday and Tuesday of next week, Messrs. Sotheby will be selling a portion of the library of Sir George Webb Dasset, which, as might be expected, contains a good number of learned rarities. We notice Captain John Smith's "Virginia" and "True Travels," bound in one volume, with the arms of Charles I. on the sides, but unfortunately in bad condition; a quarto volume containing fifteen original issues of the poems of Hans Sachs, the Shoemaker of Nuremberg; the first Icelandic Bible, printed by Bishop Thorlaksson at his private press at Holar in 1584; Ben Jonson's copy of Terentianus Maurus, the Latin grammarian; and several historical MSS. On Wednesday will follow the sale of the library of the late Robert Pinkney, of Piccadilly, which is rich in Bewicks, Cruikshanks, first editions of the moderns, large paper copies, limited issues, and extra-illustrated books.

FROM the annual report of the Birmingham Free Public Library, we learn that the Shakspeare collection now consists of nearly ten thousand volumes. Classified according to languages, there are 5934 volumes in English (those printed in America not being distinguished), 2262 in German, 557 in French, 176 in Italian, 102 in Dutch, 66 in Russian, 56 in Swedish, 47 in Hungarian, 36 in Danish, 33 in Spanish, 24 in Polish, 22 in Bohemian, and 17 in Greek. Of more recondite languages, there are separate plays in Bengali, Croatian, Finnish, Flemish, Frisian, Hebrew, Icelandic, Latin, Norwegian, Portuguese, Roumanian, Serbian, Wallachian, and Welsh.

MR. EDWARD STANFORD has just issued—to illustrate the Chitral expedition—a new edition of his sketch map of the North-West Frontier of India, from Peshawar to the Pamirs. It differs from the former edition, in that the mountains are indicated by colour, which renders it far more intelligible to the ordinary person. The political boundaries are also coloured, though in this case the gain is less conspicuous; for, as a matter of fact, the political boundaries through a great part of this region are still undefined. For example, no attempt has been made to mark the boundary between independent Pathan tribes and British jurisdiction in the Punjab, though the line is clearly recognised in practice. For all that, the map has evidently been most carefully compiled from official materials, and is excellently printed.

THE FORTHCOMING MAGAZINES.

YET a fourth new magazine is announced to appear next month, to be devoted, like *Chapman's*, entirely to fiction. The title chosen is the *Looking-Glass Magazine of Fiction*, the publisher Mr. Henry J. Drane, and the price threepence. The first number will contain a complete story by Miss Annie Thomas, called "Blue Eyes," filling ninety-six pages of readable type. Apart from other illustrations, the cover of each number will bear the portrait, in colours, of some celebrity.

MR. MARIOTT WATSON opens the May number of *The New Review* with a short story, "The Lady's Chamber," a further episode in the life of Dick Ryder, highwayman. Mr. Pasfield Oliver's article on "The French in Madagascar," suggests the question: Will there be a disaster? In "A Poet's Corner," Mr. Vernon Blackburn discusses the pretensions of Richard Le Gallienne, John Davidson, Arthur Symonds, Norman Gale, and William Watson, to be ranked with the Immortals. Miss Tynan and Mr. W. S. Senior contribute poems, Mr. Hannay continues his articles on the Fleet, and

Mr. W. S. Lilly writes upon the coming general election, under the title "The New Divine Right."

IN addition to the opening chapters of Mrs. Humphry Ward's short serial story—which depicts life among farm-labourers—the May number of *Scribner's Magazine* will contain a paper on the French Impressionists, by M. Raffaelli, who ranks as one of the founders of the school; an article on art-posters in France, with illustrations of the work of Chéret, Willette, and others; and an account of golf in America, illustrated by Mr. A. B. Frost, who is himself an enthusiastic player of the game.

THE May number of the *Minster* will contain a special account, with numerous illustrations, of the home life of the young Queen of the Netherlands.

THE next number of the *Humanitarian* will contain a symposium, in which the following will discuss the question: Should social problems be fully dealt with in the drama?—Robert Buchanan, Sydney Grundy, Dorothy Leighton (hon. director of the Independent Theatre), Louis N. Parker, G. Bernard Shaw, Arthur Shirley, Charles E. W. Ward, and Malcolm Watson.

THE *Paris Mode and Woman's Household Journal*, published by Messrs. Cassell & Co., will be enlarged with the number issued on May 1.

UNIVERSITY JOTTINGS.

FULL term has now begun at both the universities: at Cambridge (as usual), at the very beginning of the week; at Oxford, at the very end.

PROF. F. YORK POWELL will deliver his inaugural lecture, as regius professor of modern history at Oxford, on Wednesday next; and will also give two courses of lectures during the term. Lord Acton has not yet signified his intention of lecturing at Cambridge.

WE regret to hear that Prof. Skeat will be unable to lecture at Cambridge this term, on account of illness. He has been unable to shake off the complications following on a severe attack of influenza.

WE also hear that Canon Heurtley, the venerable Margaret professor of divinity at Oxford, remains in a very infirm state. He is, we believe, the oldest resident in the university, having taken his degree as long ago as 1827, four years before Mr. Gladstone.

SIR RAYMOND WEST, formerly judge of the High Court at Bombay, and one of the highest authorities on Hindu jurisprudence, has accepted the appointment of lecturer on Indian law to the board of Indian civil service studies at Cambridge.

PROF. SWETE, regius professor of divinity at Cambridge and the editor of the Septuagint, announces a course of five lectures this term on "The History of the Greek Versions of the Old Testament."

PROF. EDWARD DOWDEN, of Dublin, proposes to deliver a course of six lectures on "Elizabethan Literature" at Cambridge during the present term as Clark lecturer at Trinity College. The subjects of the several lectures will be: dramatic originals of plays by Shakspeare, some pseudo-Shaksperian plays, Richard Hooker, Elizabethan criticism of literature, the moral and imaginative work of Bacon, and Elizabethan lyrics.

At a meeting of the Cambridge Philosophical Society on Monday next, Prof. Macalister will read a paper on "Crania of Native Tribes of the Punjab."

WE have to record the death, from complications following influenza," of Prof. H. C. Goodhart, who was appointed to the chair of Latin at Edinburgh only four years ago, in succession to Sellar. He had been a King's scholar at Eton, and a fellow of Trinity College, Cambridge.

A COURSE of twelve lectures on Dante's *Paradiso* will be delivered in Italian by Prof. A. Farinelli at University College, Gower-street, on Tuesdays and Fridays, at 8.30 p.m., for six consecutive weeks, beginning on May 3.

MISS LILLIAN M. FAITHFULL, vice-principal of the Ladies' Department of King's College, in Kensington-square, will deliver during this term a special course of eight lectures on "The Treatment of Nature in English Poetry."

WE may mention here that the Rev. Andrew Clark contributes to the new number of the *English Historical Review* a severe criticism of some statements in "Notes on the Heraldry of the Oxford Colleges," which appeared a little while ago in *Archæologia Oxoniensis*, and were noticed in the ACADEMY at the time. In particular—with reference to the claim of the University to exemption from the Herald's jurisdiction—he draws attention to documents, existing both at Oxford and in the College of Arms, which attest a visitation by Richard Lee, Portcullis Pursuivant, in 1574. From these documents he also argues that the arms of Archbishop Rotherham, impaled on the shield of Lincoln College, were probably "vert, three stags trippant or," and not "vert, three stags trippant argent, attirant or"; and he further contests the assertion that Jesus College annexed this coat from Lincoln about 1590, "without authority."

ORIGINAL VERSE.

REST.

Rest to the toilworn brain,
Rest to the hands and feet,
Rest from life's struggle and strain,
Rest from its fever and heat.
Rest in some quiet country lane,
Far from the loud city street,
With its wretchedness, squalor and pain;
There with calm Nature to meet,
From her lips, fresh with dew or with rain,
Alone in her sacred retreat,
The secret of rest thus to gain.
Such rest—ah! how sweet!

After labour comes rest,
After the day cometh night.
Peace to the troubled breast,
Joy to the sad and opprest,
And to the darkened sight,
Out of the distant west,
At eventide, cometh light.
So when the weary fight
Of life has been fought and won,
To the captive soul cometh flight
To regions beyond the sun.

C. M. A.

Brodick: Easter Sunday.

MAGAZINES AND REVIEWS.

THE *Boletín* of the Real Academia de la Historia for March opens with a highly favourable review, by Fr. Codera, of Dr. van Vloten's "Recherches sur la Domination Arabe, le Chiisme, et les Croyances Messianiques sous le Khalifat des Omayyades." Next we have a report, by Simon y Nieto, on the fifteenth century archives of the municipality of Palencia: they present a sharp struggle between the bishop and the king for influence in the council. Mention is made of payment of deputies to Cortes, of a Hermandad formed with twenty-five other towns in favour of the king, and of a *nublero* to conjure away storms in summer.

Manuel Danvilla prints a sensible letter of Carlos III. to his son on his palace intrigues; Gomez de Arce analyses Rabió y Luch's interesting work, "Los Navarros en Grecia y el Ducado Catalán de Atenas en la época de su Invasión," one of the most curious episodes of the mediæval Latin domination in the East; Pedro de Madrazo strongly advises that the monastery of Santa Maria la Real de Najera should be handed over to Franciscan monks for its preservation; and Padre Fita prints, with critical commentary, the text and Spanish translation of the singular testamentary deed of gift by Garcia of Navarre and his Queen in 1052, and defends the king from the aspersions of the Chroniclers; he also gives us an undated Bull of Clement II. of 1057, confirming the independence of the Monastery of Oña from all Spanish bishops and its dependence on the Pope alone.

WE have received the first number (March) of the *Revista Crítica de Historia y Literatura Españolas*. It proposes to give a monthly account of the whole field of Spanish literature and history, and of all that is written upon it at home and abroad. If it performs this promise, the review will be an immense boon to all students of Spanish. It opens with a favourable notice, by Dr. E. Hübner, of Joaquín Costa's "Estudios Iberos," which are little known out of Spain. The editors have got together an excellent staff, and we congratulate them heartily on their first number.

DR. MARTINEAU'S NINETIETH BIRTHDAY.

WE quote the following from the *Times*:

"Yesterday [Tuesday] afternoon a deputation from Manchester College, Oxford, attended Dr. Martineau at his residence, 35, Gordon-square, and presented him with an address, in which they congratulated him upon the ninetyeth anniversary of his birth. With regard to his connexion with the college, the address said: 'We recognise the dignity and honour conferred on the college by your connexion with it as professor, principal, and president, associating its name with your high service to religious philosophy. And to the spirit infused into the life of the college by your steadfastness always to the free teaching and the free learning of theology, it largely owes its constant fidelity to this fundamental principle.'

"The presentation was made by Mr. George Holt, of Liverpool, president of the college; and the secretary, the Rev. H. Enfield Dowson, who read the address, said that among others Prof. Max Müller, visitor to the college, had expressed regret at inability to attend. Mr. Harry Rawson, the Rev. S. A. Steinthal, and Prof. J. E. Odgers also addressed Dr. Martineau on behalf of various sections of his admirers and co-workers.

"Dr. Martineau, in reply, said that he found himself unable to express at all adequately his sense of the kind and generous words that had been said to him. He found himself, in looking back over the many years of his connexion with the college, chiefly dwelling upon one or two facts associated with his work as a teacher of philosophy. Other branches of study he had, indeed, been necessarily interested in, but this had chiefly engrossed his attention. He had to confess—and whether he must be regarded as too inconsistent must be decided after considering the inevitable growth of a mind—that his system of philosophy had not been the same from the first. He had been brought up in the 'associational' school of Hartley and the materialism and necessitarianism of Priestley, and at first his lectures were based upon their principles. But two things had had great influence upon his mind. One was the literature which had come to this country from the United States, chiefly from the pen of Dr. Channing. He remembered when Dr. Channing's teachings were regarded by some of the older men with disfavour amounting even to bitterness; but he himself, in common with many of the younger

men in his day, had been greatly touched by the deep spiritual humility and search after personal holiness which characterised that great man's preaching. Another influence was that of the Evangelical literature associated with the name of Wilberforce, of which he became aware only by accident. Hannah More's work on *Practical Piety* and a book of devotional extracts by Shepherd of Frome seemed to open up a new field of thought and feeling within him. He began to realise new meanings in personality. The old necessarian doctrine made, it became clear, no sufficient provision for the immense differences between holiness and guilt, and to explain the sense associated with these terms a new explanation of the operation of the Divine Spirit and of the freedom of the human spirit was needed. So his earlier courses of lectures, when they came up for revision, had to be entirely rewritten; and the new view of the world thus arrived at it had been his aim ever since to make clearer. He could not too much insist on the necessity for keeping the teachers of religion in touch with the highest thought of their time, and for giving them an insight into the rival systems which too often take hold of the public mind through an inability on the part of people generally to compare one method with another. He had always insisted upon a course of logic as necessary before entering upon the discussion of religious philosophy; and he was pleased to note that one of his former students, now professor at Calcutta, Mr. Prosanna Roy, had written an elementary book on logic, which was not only used in the Hindu schools, but had gone into four editions in this country already. He felt that the importance of religious philosophy would be recognised more and more, as it was seen how inevitably the basis of Christian teaching would have to be sought less and less in the letter of Scripture. The Bible and New Testament would have to be regarded as literature, and the mind must be trained so as to fasten securely upon the abiding elements among its varied constituents, while the religious sense must be cultivated if we would hope to rescue the imperishable from what was sure to go, and to find the way clear to the one central Divine personality of Jesus. As to the many kind words that had been said to him, he could make no reply to their touching personal allusions; but his friends would believe that they sank deeply into his heart, and they would brighten and cheer the declining years of his life."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BÖHM, F. M. Volksthümliche Lieder der Deutschen im 18. u. 19. Jahrh. 1. Lfg. Leipzig: Breitkopf. 1 M.
CONTE, E. Espagne et Provence. Paris: Calmann Lévy. 8 fr. 50.
DAUDET, E. Un Amour de Barras. Paris: Ollendorff. 3 fr. 50.
DUMAZET, A. L'Armée et la Flotte en 1894. Paris: Berger-Levrault. 5 fr.
FAMIN, Le Commandant P. Au Tonkin et sur la frontière du Kwang-Si. Paris: Challamel. 7 fr. 50.
GATET, AL. L'Art persan. Paris: May & Motteroz. 8 fr. 50.
JAHRBUCH des kaiserl. deutschen archæologischen Instituts. Ergänzungsh. III. Berlin: Reimer. 20 M.
MAZZINI, Joseph, Lettres intimes de, p. D. Melegari. Paris: Didier. 8 fr. 50.
SPYDEL, M. Arthur Schopenhauers Metaphysik der Musik. Leipzig: Breitkopf. 2 M. 50.
SOLETTI, A. Vita di Torquato Tasso. Torino: Loescher. 85 fr.
ZWEYER, E. Luthers Stellung zur humanistischen Schule u. Wissenschaft. Leipzig: Fock. 1 M. 20.

HISTORY, LAW, ETC.

- BEER, A. Die Staatschulden u. die Ordnung d. Staatshaushalts unter Maria Theresia. I. Leipzig: Freytag. 8 M.
BRIEFTE U. ACTEN zur Geschichte d. 30jährigen Krieges. 6. Bd. Vom Reichstag 1688 bis zur Gründung der Liga. Bearb. v. F. Steve. München: Rieger. 20 M.
HOFFER, O. H. Kaiser Maximilian II. u. der Kompromiss-katholizismus. München: Rieger. 12 M.
MENAGIER, J. Deutsche Münzen. 8. Bd. Berlin: Weyl. 8 M.
PROBATA episcoporum Constantiensium. 1. Bd. 517-1293. 5. Lfg. Bearb. v. P. Ladewig u. Th. Müller. Innsbruck: Wagner. 4 M.
ROUSSET, Le Commandant. Histoire générale de la Guerre franco-allemande (1870-1871). T. 1. L'Armée impériale. I. Paris: Lib. Illustrée. 7 fr. 50.
SCHMIDT, O. Rechtsgeschichte Liv-, Est- u. Curlands. Dorpat: Karow. 5 M.

STRANGLER, R. Haldreich Zwingli. Sein Leben u. Wirken, nach den Quellen dargestellt. 2. Halbd. Basel: Schwabe. 4 M. 83.

PHYSICAL SCIENCE AND PHILOSOPHY.

BIRSVLIET, J. J. van. *Éléments de psychologie humaine.* Paris: Alcan. 8 fr.
 GANOLDAUER, L. Die Häfer v. Mitteleuropa. 2. Bd. Wien: Gerold's Sohn. 25 M.
 RADOMKY, W. Die aeolischen Station v. Bntmir bei Sarajewo in Bosnien. Ausgrabungen im J. 1893. Wien: Holzhausen. 50 M.
 WARDENBAUM, G. Ueb. Nervencentren an den Gehörorganen der Vögel, Reptilien u. Amphibien. Dorpat: Karow. 2 M. 30.

PHILOLOGY.

AVRETA, hrg. v. K. P. Geldner. 8. Lfg. Stuttgart: Kohlhammer. 12 M.
 GORLITZ, K. De carmine, quod legitur in Aeschylī Choeiph. v. 152-164 (Dindorf), commentatio critica et exegetica. Gross-Strehlitz: Wilsper. 1 M.
 HOLZEMANN, A. Das Maṭṭhāra u. seine Thelle. 4. Bd. Kiel: Haeseler. 13 M. 80.
 LUNOWS, H. Die Vyāsa-Śukāṭā, besonders in ihrem Verhältnis zum Taitthiya-Prātiśāhya. Kiel: Haeseler. 5 M. 80.
 MAYRE, G. Neugriechische Studien. III. Die lateinischen Lehnworte im Neugriechischen. Leipzig: Freytag. 1 M. 70.
 PARIS, Gaston. La Poésie du Moyen Age: leçons et lectures. 2e Série. Paris: Hachette. 3 fr. 50.
 SHUMWAY, D. B. Das ablantende Verbum bei Hans Sachs. Göttingen: Vandenhoeck. 3 M. 80.

CORRESPONDENCE.

"ARSENIC."

Sydenham-hill: April 20, 1895.

The Greek form of Arsenic is Ἀρσενικόν; and as this apparently comes from Ἀρσην = "male," it has been taken to mean "male" also = Ἀρρηνικόν (from Ἀρρην = Ἀρσην), which really is found = "male," and is also given in the sense of "arsenic" (Liddell and Scott), though apparently but little used in this meaning. In the N. E. D. no explanation is given of this strange term "male"; but in the *Encyclopaedia Britannica* (ninth edition) we are told that "the name Ἀρσενικόν was applied by Dioscorides to the yellow sulphide of arsenic, orpiment, on account of its very potent properties." Prof. Skeat, however, prefers to attribute the name "to the extraordinary alchemical fancy that some metals were of different sexes": gold, for instance, being masculine, and silver feminine. May be: but these metals have, notwithstanding, preserved their own real names, and lost their fancy titles, while we are asked to believe that arsenic preserved its fancy title "male" and lost its own real name; for, unless it was discovered by Dioscorides (which is not likely), it must before his time have been known by some other name. I have my doubts, therefore, about this word Ἀρσενικόν, and am inclined to think that Dioscorides (if he was the first to use it) found in some Eastern language a word meaning *arsenic* (or rather *orpiment*), with some sort of resemblance to Ἀρσενικόν, and transmuted the word into this thoroughly Greek form.

I was led to this opinion by meeting with the post-Biblical Hebrew word זָרְנִיק (zarnik*), which will be found in Levy's *Neuhebr. u. Chald. Wörterbuch*. He compares the Syr. and "the Pers. zarniq," and gives as the meaning, "Arsenik, wahrsch. der gelbe Arsenik, auripigmentum." He might have added the Arabic form, which Richardson points zarnik* and Golius zirnīk.* Richardson has also the forms zarnah and zarni. But these are really, all of them, Persian words, and not Arabic; for in every Arabic dictionary I have consulted it is stated that the word is Persian, and in Palmer's *Persian Dictionary* the word is also marked P. = Persian.

Now, that there is some connexion between this word zarnik and Ἀρσενικόν is pretty evident. It occurred to me directly I saw the former word and knew its meaning; and Richardson

certainly had the same opinion when, after translating his forms, zarnik, &c., "arsenicum," he added "consonans illi nomen." But it may be urged that zarnik has been borrowed from Ἀρσενικόν, and not this from that. Well: if zarnik had first appeared in Arabic and subsequently in Persian, &c., I might have subscribed to this view, for, as "the arsenic" in Arabic would be azzarnik, an Arab might well have regarded the a of Ἀρσενικόν as the article, and have made up his zarnik out of the rest of the word by transposing the σ and the ρ. But, if zarnik is Persian, it could not well have been borrowed from Ἀρσενικόν, because there is no definite article in Persian, and so there would have been no reason, or, at any rate, not this reason, for dropping the initial a. I incline, therefore, to the belief that Ἀρσενικόν was made up out of one of the forms of zarnik, possibly out of the Arab. azzarnik (which is sufficiently like it), by transposing the z and the r. History, in this case, supplies no clue. I know nothing about the date of the Persian, Syriac, and Arabic forms. Ἀρσενικόν seems to belong to the first century after Christ, for that was when Dioscorides lived, while the Neo-Hebrew zarnik may be older, of the same age, or younger, for it is found in the Babylonian Talmud (Tr. Chullin); and though this Talmud was not completed till, perhaps, about A.D. 500, the materials for it had been floating about for centuries.

Another argument in favour of Ἀρσενικόν being a borrowed word may be found in the consideration of the Gr. σαρδαπκή. This word, properly speaking, denotes the "red sulphuret of arsenic, realgar" (Liddell and Scott), while Ἀρσενικόν (as I have already said) is "the yellow sulphuret or orpiment." But, as in English the one word *arsenic* has been used of both these sulphurets (see N. E. D.), so this difference of meaning can scarcely be said to exclude the idea of an etymological connexion between σαρδαπκή and Ἀρσενικόν—an idea which probably I am the first to entertain. Σαρδαπκή is much the older word, for Aristotle (fourth century B.C.) uses it, and Herodotus (fifth century B.C.) makes use of the adj. σαρδαπκίως, and this word probably presupposes the existence of σαρδαπκή.

At first sight the resemblance between σαρδαπκή and Ἀρσενικόν can scarcely be said to be strong; but if we remove the δ from the former, and consider the consonants only, we have s-n-r-k, which are the consonants also of Ἀρσενικόν; viz., r-s-n-k, only in different order. But why suppress the δ of σαρδαπκή, it may be asked! Well, in Greek, as in many other languages, the concurrence of n and r, when the n precedes the r, is avoided. Compare ἀνέρος and ἀνδρός (the latter much more common), in which the δ appears to have been introduced for the reason I have named (see Matthiae's *Greek Grammar*, 1835, § 40). In French, an intrusive d of this sort is very common (compare *cendre, tendre*, &c.). In German, compare *Fühnrich* and *Fühndrich*. My notion is, therefore, that σαρδαπκή, which has by no means the appearance of a Greek word, was borrowed from a foreign original, of which the consonants may have been either s-n-r-k or s-r-n-k, in which latter case the Greeks would have transposed the n and the r. But if

† It will be noticed that there is σ in Greek and z in the other languages quoted; but the Greeks sometimes transliterated the z of another language by σ: at any rate, they have sometimes done this in transliterating Hebrew. Thus, in the Septuagint זָרְנִיק is transliterated ζαβέδ (1 Chron. ii. 36), but זאבדר in xi. 41; and זָרְנִיק is ζωδρα in Esth. v. 14, &c. But it is fair to say that the ζ is usually transliterated ζ in the Septuagint, while Ζ, which is commonly z in the A. V., is nearly always σ in the Septuagint (see "Dictionary of the Bible," under Ζ).

s-r-n-k represents the word, why, with the unimportant change of z into s, about which I have already spoken in note †, these are the very consonants of the Persian, Arabic, Syriac, and N. Hebrew zarnik, viz., z-r-n-k!

To sum up, then, my view is about as follows. The Greeks, as early as the fifth century before Christ, borrowed, perhaps from Persian, a word to which they gave the form of σαρδαπκή, and used it of the red sulphuret of arsenic or realgar. In the first century after Christ, Dioscorides—wishing, perhaps, to find another word for the yellow sulphuret of arsenic or orpiment (which had, possibly, up to that time been included in the term σαρδαπκή), and finding in some other language, perhaps Arabic, a word with this meaning, viz., zarnik (or azzarnik), in which he discovered some resemblance to Ἀρσενικόν = "male" (as a form of Ἀρρηνικόν)—boldly adopted this latter word, and gave it a new meaning.

The curious part of the matter is that, if this view is correct, σαρδαπκή and Ἀρσενικόν would both have been taken from the same Oriental word, modified, it may be, somewhat both in form and in signification in the course of centuries, and in its passage from one Eastern language to another. F. CHANCE.

SAINT DOMINIC AND NAPOLEON.

Bagnères-de-Bigorre (Hautes-Pyrénées):
April 18, 1895.

The early history of the name Napoleon and of the Napoleon family is, of course, an interesting subject. I venture to offer a description of a rare book which will, I trust, not be overlooked in the Catalan Bibliography which M. Pierre Vidal, Bibliothécaire de Perpignan, is preparing for publication, and to quote therefrom a reference to a miracle performed by St. Dominic in favour of a Napoleon, perhaps a member of the famous family, in the thirteenth century.

The volume is entitled

"LIBRE PRIMER | DELS MIRACLES QUE | LO SENYOR HA OBRATS PER | medi de la sanctissima Reliquia | del glorios sanct Ioā | Baptista. | Compost per lo Pare Presentat Fra Michel Lloí del | orde de S. Domingo, Doctor y Cathedratich de | Theologia en la Vniuersitat de | Perpinya. Dirigit als Illustres y fidelissims Consells, de la | mateixa fidelissima vila. [A woodcut representing St. John the Baptist standing by a tree—the rebus of Arbus—holding a pole in his right hand, and pointing with the other to the Agnus Dei. Above and below the woodcut are the words 'Ecce Agnus Dei,' and on either side 'Ecce qui tollit peccata mundi.'] En Perpinya en casa de Sampsó Arbus. |"

The book consists of two parts: the first containing viii. and 264 pages,* and the second 203 and a page of *Errades*. It is evident from the *Taula* that both parts were published together, and from the various prefaces and imprimaturs that the whole book was printed in 1590, after the month of April. The title-page of the second part differs from the other only by bearing the word "Segon" instead of "Primer," and having below the last line the words "Estamper Any 158 [sic]." My copy is complete, all but part of the first title-page, which has been worn away, and some one has mended it so as to make it difficult to read what remains of the commendatory letter in Latin on the back, which is signed "Frater Ioannes Loazes Prior | provincialis."

The historical allusions in the volume are interesting. On p. 132 (part 1), one is told that under the high altar of the Dominican church in Perpignan lie buried a Duke and Duchess of Clarence.

"Primo lo molt alt mosenyer el infant en

* As a matter of fact, there are 274 pages, those from 110 onwards being wrongly numbered. The last bears an engraving of the Madonna.

* In the Heb., Syr., and Pers. or Arab. word the final letter is aspirate, and so might more correctly be transliterated kh; but I have preferred to use k, so as to compare better with the k in the Gr. Ἀρσενικόν and the hard c in the Eng. *arsenic*.

Ferrando Duch de Clarena, fill del molt alt princep en Xanxo Ray de Mallorca, e pare del molt alt Rey en Jaume de Mallorca lo darrer Roy. Item hi iau Madona Constansa Duquesa de Clarena, muller del dit en Ferrando e mare del molt alt Rey en Jaume, darrer Rey de Mallorca."

On p. 154 (part 2) we learn that, while St. Vincent Ferrer was converting the Jews of Perpignan by his sermons in 1415, the Emperor Sigismund and King Ferdinand of Aragon, with many distinguished personages who had been at the Council of Constanza, assembled there; among others, "los embaixadors del Rey de Inglaterra lo Bisbe de Vncestre, y dos doctors famosos." Was the Bishop of Winton with two famous doctors at Perpignan in 1415?

The reader is informed (part 1, p. 99) that the Baptist was imprisoned at Macaruntha; that, after beheading, his tongue was transfixed with a needle by Herodias (pp. 100, 102)—a marginal note gives "Jansenius in Concordiam Evangelicam, c. 56," as the authority for this statement, which is repeated in a *novena* in the Saint's honour published in Basque at Tolosa in 1892, though there the instrument is called a hair-pin or comb; that Herod was banished to Lyon, and "mori de pura tristesa a mala mort" (p. 123); that the daughter of Herodias fell into a frozen river, and remained a prisoner in the solid ice, with her head only above it, till she died (p. 124).

On p. 135, St. Dominic and St. Francis are said to have passed through Perpignan together in 1219, on their way to Spain.

On p. 67 of the first part begins the story about Napoleon. I hope the following translation will be found faithful enough:

"To the same purport I could mention innumerable examples, by way of confirmation of the present truth; but that will suffice which the Lord did for the honour and glory of the Patriarch and glorious father, Saint Domingo, founder of the most illustrious and most holy religious order of Preachers in Rome, in the monastery of Saint Sixtus, in the year 1219, on the 28th of February. In the which being assembled Hugolino de Hostia Cardinal, and the Cardinal Nicholas, Bishop of Tusculano, and the Cardinal Stephen of Fossanova, and the glorious father S. Domingo, to whom the Sovran Pontiff had committed the business of the reformation of the nuns of the monastery of S. Sixtus, it happened that the Cardinals, with the company of the glorious saint, being occupied within the monastery in doing that which was necessary for the said reformation, a youth named Napoleon, nephew of Cardinal Stephen of Fossanova, running a horse on the road before the monastery, fell in such a manner that, breaking his head in many parts, his arms and other parts, he died incontinent. For the which death great mourning was made, not only on the part of the Cardinal uncle of the young man defunct, but also by many other private persons, by reason of the particular affection and goodwill that they had towards the Cardinal, with whose trouble and affliction they consoled. Moved with compassion, the glorious Patriarch S. Domingo ordered his companion, named Trancedo, to apparel the altar, in the church of the aforesaid monastery, because he had to say Mass and pray to the Lord for a remedy for the accident which had just before happened in the person of Napoleon. The which the glorious saint did celebrate in the presence of the Cardinals, and much other folk, with so great devotion and feeling that he moved all those standing around to the greatest astonishment. By cause, in the lifting up of the consecrated Host, the saint was visibly elevated two palms above the ground. And, the Mass ended, St. Domingo went in company of the Cardinals, and the rest of the people, to the place where the dead man lay, and putting in order (*concertados*) the hands, the arms, and the head, and the other parts broken, in the body of the deceased, he fell into a most profound orison, the glorious Patriarch, so full of most lively faith and hope in the Lord, as was necessary in being about to do a work so extra-

ordinary in its nature (or *for nature*). While all those present were standing in great silence and attention, watching what he was about to perform, S. Domingo set himself where the head of the dead lay, and, making the signal of the Cross over the dead, said with a loud voice, 'Napoleon, in the name and virtue of the Lord Jesu Christ raise thyself at once.' And incontinent the young man arose and spoke; having been dead since the morning, until three o'clock in the afternoon." (p. 71).

One wonders whether the chasuble worn by the saint on this occasion was that still preserved in the crypt of the Basilica of St. Sernin at Toulouse, which is said to have been his. All over it are embroidered peacocks with outspread tails, and the symbol of charity known to archaeologists as "the pelican in her piety": that is, standing over a brood of young ones and pecking her breast till the blood flows over them. The peacocks are each accompanied by the Italian word PAVONE, written backwards. The pelicans are honoured by an inscription which I was told in 1891, by the Italian priest who was then the keeper of the crypt, that no one could read. I then suggested that, read in the common way, it might be *Dedi et da*; which would well describe the Charity of Christ, proposed for the imitation of the Christian. The first two letters in *dedi* are amalgamated, as is often the case in the inscriptions of Portugal and Spain. The *et* is the well-known medieval and Renaissance contraction, an L turned backwards. The *d* in *da* is barred like the first in *dedi*. This may however be a blunder on the part of the sempstress, though repeated all over the vestment. The Abbé Sabatier, now in charge of the crypt, thinks that, read backwards, one can make *Phenice* out of it, taking my *A* to be a *P* blended with *H*. This interpretation does not seem to me possible.

E. S. DODGSON.

P.S.—In my letter on "Basque Books Old and New," printed in the ACADEMY of April 13, for "agueri," appears "read" "agueri," "appear"; and for "disectan" read "deseetan."

E. S. D.

A SHAKSPEARE ALLUSION, 1653.

Baroda, India.

In the *Letters of Dorothy Osborne* (ed. Parry, 1888, p. 113), the following undoubted allusion to Shakspeare's "Richard III.," act v., sc. 3., occurs. Dorothy's brother has been urging her, as usual, to marry. She writes to Temple about it:

"The Emperor [Sir Justinian Isham] and his proposals began it; I talked merrily on't till I saw my brother put on his sober face, and could hardly then believe he was in earnest. It seems he was, for when I had spoke freely my meaning, it wrought so with him as to fetch up all that lay on his stomach. All the people that I had ever in my life refused were brought again upon the stage, like Richard III.'s ghosts, to reproach me withal," &c. (1653).

The *Centurie of Prayse* (second ed., 1879) naturally has not got this passage in it. I may add a note upon p. 435 of the *Centurie*, that the passage "attributed to Shakspeare, but not identified," from *England's Parnassus*, p. 109—"Like as the gentle heart itself bewraies"—is from the *Faerie Queene* (VI., vii. 1).

H. LITTLEDALE.

THE SYRIAC GOSPELS.

St. Petersburg: April 17, 1895.

Mrs. Lewis, in the ACADEMY of April 13, among other interesting readings of the Sinai palimpsest, quotes Matt. xviii. 19: "Again, verily, I say unto you, if ye shall agree upon earth about everything, ye shall have what ye ask from my Father which is in heaven."

It is, to say the least, interesting to notice that Count Tolstoi, in his work on the Gospels, translates the same verse as follows: "Again, ye know well (*ἀμήν*), that if two or three of you shall agree on earth in all things, when they shall ask, their prayer shall be fulfilled to them before my Father in heaven."

C. E. TURNER.

"EVERY DAY'S NEWS."

London: April 23, 1895.

Permit me to correct a slight error in the wording of a note about a forthcoming "Pseudonym" which appeared in the last number of the ACADEMY. The indication of the plot there given was correct as applied to a "Pseudonym" volume which is not yet ready, but it did not apply to *Every Day's News*. This is a story of literary people closely connected, yet placed in an antagonistic relation with one another, by their art. It contains nothing about a "past unreasonably reasserting itself." That is another story.

T. FISHER UNWIN.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, April 23, 7.30 p.m. "Stoicism," by Mr. J. H. Muirhead.

MONDAY, April 29, 8 p.m. Society of Arts: Cantor Lecture, "Recent American Methods and Appliances employed in the Metallurgy of Copper, Lead, Gold, and Silver," II., by Mr. James Douglas.

TUESDAY, April 30, 8 p.m. Royal Institution: "Alternating and Interrupted Electric Currents," II., by Prof. G. Forbes.

8 p.m. Colonial Institute: "New Zealand in 1895," by Mr. J. G. Ward.

WEDNESDAY, May 1, 4 p.m. Archaeological Institute: "The Structure of the Castle at Lincoln," by Mr. T. J. Willson; "A Collection of Chappbooks in Tullie House, Carlisle," by Chancellor Ferguson.

8 p.m. Society of Arts: "Deviations of the Compass," by Prof. A. W. Reinold.

8 p.m. Elizabethan: "The Spirit of Elizabethan Legislation," by Mr. G. Turner.

THURSDAY, May 2, 3 p.m. Royal Institution: "The Liquefaction of Gases," II., by Prof. Dewar.

4.30 p.m. Camden Society: General Meeting.

8 p.m. Linnean: "The Distribution of Plants on the Southern Side of the Alps," by the late John Ball, with an Introduction by Mr. W. T. Thistleton Dyer.

8 p.m. Civil Engineers: James Forrest Lecture, "The Development of the Experimental Study of Heat-Motors," by Prof. W. C. Unwin.

8.30 p.m. Antiquaries.

FRIDAY, May 3, 8 p.m. Philological: Anniversary Meeting, "The Verbal System of the *Saltair na Rann*," by Prof. Strachan.

9 p.m. Royal Institution: "The Structure and Function of the Horse's Foot," by Vet. Captain F. Smith.

SATURDAY, May 4, 8 p.m. Royal Institution: "French Music and Musical Instruments of the Sixteenth, Seventeenth, and Eighteenth Centuries," II., by Mr. Arnold Dolmetsch.

SCIENCE.

Birds, Beasts, and Fishes of the Norfolk Broadland. By P. H. Emerson. (David Nutt.)

ALTHOUGH East Anglia is deficient in the romantic beauty of hanging woods, deep lanes, and varied prospects, it possesses an austere and melancholy attraction of its own. This has been glorified by Tennyson in poetry and by the brush of De Wint, and largely consists of farspread views, lit up by wastes of water and canopied with wide encircling skies. The Broad, with their low scheme of colour from reed and sedge and wild flower in late autumn, boast a peculiar loveliness and find many admirers. It is this watery district of Eastern England which Mr. Emerson delights to celebrate; and from men and nature in former books he turns now to the birds and animals which, in a naturalist's eyes, give it a distinctive colouring. He looks at Nature and the creatures which it cherishes largely

from a decorative point of view, and over and over again sighs for the pencil of a Hokusai to delineate their singular charms. A spray of willow arching against the sunset sends him into raptures. April, "borne on mild yellowish wings," entrances him. Thus he appears to owe something of a grudge to birds, whose brightness or merry character seem out of harmony with the landscape, and particularly dislikes the goldfinch. It "is dear to the Philistine who loves variegated colours"; "in a cage you find him ill-shapen, restless, bad-tempered," and much more. Again, the rook is "vulgar, greedy, and commonplace: a thief from little birds, a coward before fighters." Even the harmless chaffinch comes in for Mr. Emerson's disapproval. But, after he has painted a background of typical Norfolk scenery (which he generally does at the beginning of every chapter), a bird which suits it is welcomed. Thus "the irises are high in the dykes when the flycatchers come over the seas to build their mossy nests in the thick ivy climbing round the old elm trees surrounding the fenman's garden." Then the flycatcher is "serious-looking and sober"; sings "a sweet wren-like song"; his "speckled little bosom flits about the elm branches," and the like. This style of writing may suit the aestheticism of the day, but it is scarcely science.

Yet Mr. Emerson ruthlessly disposes of a good many scientific naturalists. Gilbert White, forsooth, is "overrated"; "poor Richard Jeffries" (*sic*) "did not know summer from spring"; the son of the marshes is "superficial"; even Mr. Stevenson is flouted. He is hard, too, on Yarrell and Saunders's illustrations of birds; nay, "there is not a trustworthy and well-drawn set of birds to be found in any publication issued in this country." It might be thought that Lord Lilford's exquisite plates would satisfy Mr. Emerson. His own illustrations evidently are largely drawn from stuffed birds, and some of them, such as the short-eared owl and the sand-martins, are not commendable. On the other hand, the vignettes are frequently excellent. Ungrudging praise may be given to Mr. Cotton's "sunset on Salhouse Broad," and to several views of fishing huts and the like. For a pleasant chatty book on the birds of Norfolk within certain limits the author's volume can be praised. It can in no sense be regarded as an authoritative account of birds which are some of them very rare while others are fast dying out. Mr. Emerson describes, but does not state if he has ever seen, an avocet. Many would like to have known further particulars about the breeding of the ruff and reeve. The author states that young ones were seen in 1892, and eggs taken in 1890. "In Norfolk," says Mr. H. Saunders, "it is possible that a pair or two may still nest."

To a dweller outside the Fens the use of the local names for birds, with no scientific Latin terms, is at times most puzzling. What, for instance, are "dow fulfers," "herring spinks," "goolers," or "cadders"? Most readers will turn to the account of one of the most interesting of Norfolk birds, the bearded tit, *Calamophilus biarmicus*. Neither of these names appears, but under

"reed pheasant" particulars are given of a bird which is presumably *C. biarmicus*. Nothing is so pleasant in a book of this kind as local colour; but who save a fenman knows what "gladen," "loke," "rond," "chate," are? It seems they are vegetation of some kind, but the ordinary reader is quite at sea. What is a "rock-staff"? Probably a proverb. When the wagtail is said to utter its plaintive notes, "if disturbed by meak or crome that drags forth the lamb's tail," the irritated and baffled peruser is tempted to fling the book down in despair.

And yet this would be a great mistake, for Mr. Emerson has gathered together a good many facts. Would that he had added a glossary, to enable much of the book to be interpreted! He has a keen appreciation of the subtle beauties of Fenland, and loves it at nightfall, or when the soft yellow shades of coming autumn dapple the reed-beds. His book affords, too, a fair summary of the bird-life to be found in the Broads, although recourse must be had to more scientific works for particulars about their distribution and abundance. No more delightful book could be chosen with which to dally among the reed-beds in the coming summer, and Mr. Emerson paints many a bewitching picture to lead his readers thither:

"The landscape is like unto a delicate pastel when the cuckoo appears in the Broadlands—soft masses of blue atmosphere, delicate patches of bursting leaves, long sweeps of tender green grass, a pale blue sky overhead, and the music of the warm breezes sighing over the face of the land."

Or, once more:

"On May-day, when the shallows are covered with leaves, and fresh green islets of covert rise from the grassy seas, an unmated male marsh-harrier with cream-coloured head may appear and be seen beating to leeward over the soft marshes, rich with soft rushes, sedge, and scattered reed."

An ornithologist will quarrel with him for making song-thrushes in spring delight in fighting until they may be seen rolling over and over by the roadside. Nor has a field-fare's nest with eggs ever been seen in England. The illustrations of many of the birds deserve a word of commendation, especially that of the curlews; but the scenery in which the birds are set is not always that of the Broads. Although we have criticised freely, we must thank Mr. Emerson, on the whole, for a characteristic book.

M. G. WATKINS.

CORRESPONDENCE.

THE ASOKA PILLAR IN THE TERAI.

Vienna: April 16, 1895.

At last Dr. A. Führer, to whom Indian epigraphists are indebted for many valuable documents, has been able to look up the Asoka Pillar in the Terai, the discovery of which was announced some years ago. He found it near the tank of the Nepalese village of Nigliva, about thirty-seven miles north-west of Uska Station, on the North Bengal Railway. It is broken into two pieces. The lower one, which is still fixed *in situ*, bears the inscriptions. Unfortunately a portion of the letters are inaccessible for the present, as the shaft has sunk

into the ground, and the local Nepalese official refused permission for a special excavation without authority from Katmandu. So Dr. Führer was compelled to content himself with taking an impression of the lines visible above ground. These are four in number, and contain an entirely new Edict, possessing considerable interest. According to the impression which Dr. A. Führer has kindly forwarded to me, the slightly mutilated text runs as follows:

1. *Devānam piyena Piyadasina lājina codasavasābhi-*
[sitena]
2. *Budhasa Konākamanasa thube dutiyam vadhite*
3. . . . *sābhisitena ca atana āgāca mahiyite*
4. *pāpīte[.].*

TRANSLATION.

"When the god-beloved king Piyadasi had been anointed fourteen years, he increased the Stūpa of Buddha Konākamana for the second time; and when he had been anointed . . . years, he himself came and worshipped it, (and) he caused it to obtain . . ."

The chief point of interest which the inscription offers is the mention of the Buddha Konākamana, who, of course, is the same as the Konāgamana of the Ceylonese Buddhists, the twenty-third mythical predecessor of the historical founder of Buddhism. The Edict proves that Prof. Kern was right when he declared (*Der Buddhismus*, vol. i., p. 411), on the strength of the evidence of the reliefs at Bharahut, that the portion of the Buddhist mythology referring to the previous Buddhas was settled in the third century B.C. Perhaps it teaches even a little more. First, the statement of Asoka that "he increased" the Stūpa "for the second time" probably means that he twice restored it, adding to its size. Hence the monument must have been older than his time, and it must have possessed considerable fame and sanctity, as is also apparent from the fact that Asoka personally visited and worshipped it. Secondly, according to the *Buddhavamśa*, xxiii. 29, Konāgamana reached Nirvāna in the Pabbatārāma, the Mountain Garden or Monastery. The discovery of this Pillar, near which, according to Dr. Führer, the ruins of the Stūpa are still traceable, in the hills of the Terai suggests the conjecture that we have to look here for the supposed place of Konāgamana's Nirvāna.

Such results are by no means without value for the student of Buddhism. As the Buddhists worshipped S'akyamuni's mythical predecessors in the beginning of the third century B.C., or even earlier, and erected Stūpas in memory of their Nirvāna, the time when their religion was founded must fall much earlier. Thus, the date 477 B.C. for the Nirvāna gains greater probability, and the attempts to reduce the distance between Buddha's death and the accession of Asoka, against the Ceylonese tradition, become more difficult. In addition, the new inscription gives us an historical fact for the fifteenth year of Asoka's reign, which date is not mentioned in the other Edicts; and it shows that Asoka's rule extended in the north-east as far as the hill frontier of Nepal. Perhaps the Nepalese tradition is right when it asserts that the valley, too, belonged to the Maurya empire. The letters of the new Edict are exactly like those of the eastern Pillars of Mathia, Radhia, and Rāmpūrva. The language is the Māgadhi of the third century. The new form *āgāca* in the phrase *atana āgāca* corresponds to the Pali *āgacca*, and the two words are equivalent to Sanskrit *ātmanā āgatya*.

In the letter accompanying the impression, Dr. Führer states that the Nepalese Government has been applied to for permission to conduct excavations round the Pillar. Perhaps he will be able soon to make a further addition to our knowledge of Asoka's history.

G. BÜHLER.

SCIENCE NOTES.

THE Bakerian Lecture will be delivered before the Royal Society on Thursday, May 9. The research upon which the lecture is to be based has been conducted by Messrs. A. Vernon Harcourt and William Esson; and the title is announced as "The Laws of Connexion between the Conditions of a Chemical Change and its Amount."

THE third James Forrest Lecture at the Institution of Civil Engineers will be delivered on May 2, at the United Service Institution, Whitehall, by Prof. W. C. Unwin, who proposes to take for his subject "The Development of the Experimental Study of Heat-Motors."

At the meeting of the Linnean Society, to be held at Burlington House on Thursday next, a paper will be read from the late John Ball on the "Distribution of Plants on the Southern Side of the Alps," with an introduction by Mr. W. T. Thiselton Dyer.

At the meeting of the Society of Arts on Wednesday next, Prof. A. W. Reinold, of the Royal College of Science, will read a paper on "Deviations of the Compass."

THE evening discourse at the Royal Institution next Friday will be delivered by Vet. Captain F. Smith, on "The Structure and Function of the Horse's Foot."

DR. G. S. BUCHANAN has been appointed to the office of medical inspector at the Local Government Board.

THE Provincial Legislative Assembly of Ontario has authorised a grant of 7500 dollars (£1500) towards defraying the expenses of a meeting of the British Association at Toronto in 1897, should the Association decide to accept the invitation that has already been received from Toronto.

PHILOLOGY NOTES.

THE anniversary meeting of the Philological Society is to be held at University College, Gower-street, on Friday next, when Prof. Strachan, of Liverpool, has promised to read a paper on "The Verbal System of the *Saltair na Rann*."

THE appeal issued last year for help in collecting and arranging the materials for the English Dialect Dictionary has been so far successful that it is now proposed to begin printing immediately, provided that a sufficient number of subscribers come forward. The mode of publication decided upon is in half-yearly parts, of at least 144 quarto pages each, two of which will be given in return for an annual subscription of one guinea. It is hoped that part 1 may be ready in July 1896; but the work will be abandoned altogether if the number of subscribers does not reach one thousand. Persons interested should, therefore, address themselves at once either to the editor, Prof. Joseph Wright, 6, Norham-road, Oxford, or to the treasurer, Prof. Skeat, 2, Salisbury-villas, Cambridge. These two names are a guarantee that the work will be conducted on strictly scientific principles; and we believe that the printing will be done by the Clarendon Press. It is also good news that the American Dialect Society has appointed a committee to co-operate in the undertaking. In recognition of their assistance, it has been resolved to include in the Dictionary all American dialect words which are still in use in Great Britain or Ireland, or which are to be found in early printed dialect books and glossaries. We may further add that it is proposed to issue with part 1 a bibliography and a list of workers.

WE quote the following from the *Journal of the Royal Asiatic Society* for April:

"Mr. N. Don Martino de Zilva Wickremasinghe, assistant librarian of the Museum at Colombo, after studying Indian philology and archaeology at the Universities of Erlangen, Munich, and Berlin for two years, has recently come to England for a short time, and is now working in the British Museum. He has been awarded Dr. Muir's prize at Berlin University for diligence and progress in Oriental studies, and he hopes to return to Germany to finish his course and to compete for the degree of Ph.D. For two years before leaving Ceylon, at the request of the Archaeological Commissioner, and on account of his special knowledge of Sinhalese literature and history, and of his skill in deciphering ancient inscriptions, he was seconded to serve on the Archaeological Survey at Amuradhapura. He is the editor of the *Nikāya Sangraha*, a history of the Buddhist Church in Ceylon, which was published at the Ceylon Government Press in 1890. Mr. Wickremasinghe is the first Sinhalese scholar who has ever come to Europe to perfect himself as an Orientalist."

REPORTS OF SOCIETIES.

VIKING CLUB. — (Friday, April 5.)

SURGEON-COLONEL ROBERTS in the chair.—Dr. Phené read a paper on "A Ramble in Iceland." After an account of the preliminaries which led to his visiting that country, and of events on the voyage thither, he described how he left Reykjavik, with one companion and two months' provisions for himself and attendants, in an eight-oared open boat on a coasting journey which lasted upwards of three days and nights, suffering much discomfort from damp, and the impossibility of lying down, till he reached the farmhouse of Huitarvöllum. This house was built near to one said to stand on the site of an old Norwegian Viking's summer residence. The owner had found relics in bronze which he had sent to the Museum at Reykjavik. A number of depressions indicated fire pits, being filled entirely with charcoal. These, the reader suggested, might be the sites of fires which had been made to take possession of the land by the old ceremony of hallowing it with fire. There was a large mound near the farmhouse, traditionally said to have been a rock cut into the form of a ship. Tradition also asserted that a female Viking had once lived on this spot, and that she secreted her treasures in this mound. The owner wishing to preserve the mound, Dr. Phené, by probing it with an iron rod, in carefully measured distances, found that it consisted of rock, covered with a thin layer of earth, thus ascertaining that the covered rock was in the form of, and agreed with, the external earth which was symmetrically like an inverted boat in shape. There were remains of a long serpentine construction east of the mound, and many traces of old dwellings which enclosed the mound and serpentine form in the centre of a primitive village. Such serpentine construction was not improbably an emblem of the Midgard Serpent, as the Vikings called their ships serpents; and an invocation to it would be an effectual protection to the lady Viking's secreted treasure, the libation in the dedication to which might still be traced in the modern custom of christening a vessel. From the owner of the farm he got ponies and a guide, though, as they might part company, he allowed his companion the first choice of these, and had to be content with a lad who had never left home before. After many excursions, he proceeded to Reykholt and some time after to Lundr. Here he excavated two more mounds which stood exactly south-east and south-west of an old Hof, or temple, which had been erected in heathen times. He found them to contain the burnt and charred bones of sheep and oxen, lying in repeated and regular layers, but separated by varying thicknesses of soil. From many indications described, these seemed to be the remains of Baalistic sacrifices in heathen times; and, judging from the irregular intervals at which they appeared, from the differing thicknesses of earth between them, had probably been made to celebrate the successive deaths or accessions of a priest to the temple. Sir Richard Burton considered that these Baalistic

sacrifices had not yet entirely died out in Orkney, and a recent instance in a remote glen in the Highlands of Scotland was referred to. The office of priest was at this time generally in the hands of the chief of a district, who built, or succeeded to, the temple. On parting with his companion, Dr. Phené travelled for several weeks in the little known parts north and east of Lang Jökull and Hof Jökull, principally by his compass and maps, as the young guide could only inquire each day for a place of rest. He described the scenery and geological features of the interior. In his route he opened several other tumuli, and examined some kitchen middens. In the course of his journey southwards Dr. Phené ascended Hekla, and visited the Geysirs, Thingvellir, the sulphur-pits at Kriauvick, and many of the waterfalls, or fosses. He stopped generally at the houses of the priests, and spoke warmly of the kindness and attention he had received from them and their wives. His experience entirely contradicted the charges of intemperance which many travellers have brought against Icelandic priests. These charges Dr. Phené believed to be most exaggerated, if not altogether unfounded. He had been able to acquire many valuable specimens of the old gold and silver ornaments which were heirlooms in their families, in return for personal remembrances and packets of English tea which he gave the ladies on parting, tea being, at the time he spoke of, an almost unknown luxury in the island. On his return he stayed some time at Reykjavik, studying Old Norse at the University.—Prof. T. Rupert Jones said that, never having visited Iceland, he might talk on the subject with great freedom, as he would only have to draw on his imagination and the recollection of what he had learned from books and travellers. He could well realise the lecturer's description of the grand and weird aspect of the scarred and riven lava-rocks. Dr. Phené had had some exciting escapes from morasses and other difficulties in crossing the country. The speaker remembered an adventure which had befallen two students, one of whom he knew (now an eminent scientist), who were travelling there. Making their way across country on foot they came to a wide and deep fissure or crevasse in the lava. There seemed to be no way of crossing. It was impossible for them to retrace their steps, as they were a long way from their base and without provisions. One of them, first throwing his knapsack across, boldly sprang after it and just cleared the gulf. Then, lying down on the brink, as his comrade leaped and just fell short, he caught his hands and pulled him up safely. The speaker had greatly enjoyed Dr. Phené's account of his voyage and travels. It must add greatly to his enjoyment when travelling abroad that, being observant of the works of nature and art, as well as of men and manners, he always found something to investigate wherever he was, whether the elephant-mounds of America, the serpent-mounds of Scotland, the dragon-mounds of Italy, the ship-mounds of Scandinavia, or others. He could not sit down without expressing his high sense of the great services Dr. Phené had rendered to archaeology by his investigations into the origin of these mounds, and their probable relationship to sun-worship, serpent-worship, and possibly to other cults; and, though all do not yet understand the points and bearings of his observations, the speaker trusted that in time they would, and that Dr. Phené's long life would be happily extended with the satisfaction of his conclusions being received at last.—Mr. R. Wright Taylor said that he remembered his visit to Iceland well, and it had struck him as a country of unique interest. He had been most impressed by the spectacle there presented of a brave and kind-hearted people engaged in an impotent struggle with the forces of Nature. Cultivation and population alike seemed to be fast disappearing before the floods of lava and the volcanic powers at work. The primitive character of the people had also been another striking feature. There were only two policemen in the island, and they acted also as Custom House officers. A prison had been built at Reykjavik, but for want of occupants it had then been turned into a public library. There was no carriage in the island and he believed no garden; and he thought he was correct in stating that the woods had disappeared, till there

was now only one tree remaining in the whole country. He had visited the Fiskivötn, or Fish Lakes, abounding in fish, but remarkable for gnats. He had found his usual quarters in a tent; but had also been lodged in the churches, which were comfortable wooden structures with benches apparently intended for the accommodation of travellers.—Miss O. A. Bridgman inquired in what sense the lecturer had used the term "Baalistic."—Mr. Annesley Owen asked for some further explanation of the illustrations of animal-shaped mounds, which the lecturer gave.—Mr. A. F. Major, hon. sec., in reply to a request from Dr. Phené for any historical light on subjects mentioned in his paper, said that the custom of taking possession of unoccupied land by the ceremony of fire-hallowing occurred in several Sagas. A very interesting instance would be found in "The Story of Herr Thorir," translated in vol. i. of the Saga Library, where Blundketill, an Icelandic chieftain, was attacked and burnt to death in his house. His son sought help from a neighbour named Odd; but when Odd reached the scene, he took a blazing rafter from the house, and ran round the house with it, saying that he took the land for himself, as he saw no house inhabited there. So he snatched the dead man's landed property from his heirs. The introduction to the volume quotes other instances and details of the custom in varying forms.—Dr. Phené, in reply, offered his best thanks to Prof. J. nes, whose words were valued by all who knew him, for the sympathy he had expressed with his studies. He had been cheered by many marks of sympathy from unexpected quarters in his labours in elucidating early mythology. He was obliged also to Mr. Taylor for his remarks about the country. There were evidences that it had previously been much more wooded than at present. In reply to the question asked by Miss Bridgman, he, of course, only used the word "Baalistic" in a symbolical sense, as a way of indicating sun-worship that would be generally understood. Burton uses "Baalistic" in the same way in connexion with Orkney. Dr. Phené then exhibited some specimens of Icelandic native costume, calling special attention to the gold embroidery used in its adornment. He also showed some of the ornaments mentioned in his lecture, and an Arabic talisman made of jet which he had discovered in Iceland.

FINE ART.

THE BRONZE AGE IN UPPER BAVARIA.

Die Bronzezeit in Oberbayern. By Dr. Julius Naue. (Munich, 1894.)

THE high plateaux that lie between the Warmsee, the Ammersee, and the smaller Staffelsee in Upper Bavaria were from very early times the abode of an industrious agricultural population, whose remains throw a welcome light on the prehistoric culture of that European region. The undulating slopes of these uplands are zoned at regular intervals by the narrow terraces formed in remote ages by the action of the plough; and, sometimes set on these elongated plots, sometimes on the neighbouring knolls, are still to be seen the gravemounds of the race that brought these high-levels into cultivation in the clearings of what was then, no doubt, for the most part primaeval forest.

In a previous volume Dr. Naue has given us an exhaustive study of the later prehistoric remains of this district belonging to the "Hallstatt" Period. His present important work deals with the result of his prolonged diggings in the earlier barrows of the same hill-country, and supplies for the first time, and with a singular wealth of comparative illustration, a comprehensive view of the "Bronze Age" as it existed in Upper Bavaria during the second, and the

early part of the first, millennium before our era. The work is accompanied by an atlas, of not too unwieldy a size, containing fifty plates of excellent drawings from Dr. Naue's own hand, illustrating all the principal finds and types.

The general characteristics of the Bronze Age remains of the region thus revealed to us answer, as might be expected, to the geographical conditions of this part of Upper Bavaria. On the one hand, we are reminded of the proximity of the great trunk-line of intercourse between Central Europe and Italy over the Brenner Pass, and by the valleys of the Inn and Adige; on the other hand, we are not allowed to forget that we are still within the tributary system of the Upper Danube. In the later Bronze Age graves, at any rate, some articles of Italian importation, such as certain forms of daggers and palstaves, undoubtedly occur, though the parallelism between the bronze pins and some earlier daggers, and those of the Italian *terremare*, may possibly be accounted for by a common radiation from the South-East. The prototype of the characteristic race of bronze pins which play such an important part in the sepulchral inventory of these graves seems in fact, as Dr. Naue himself observes, to go back to an early Cypriote form.

In some of its leading features the Bronze Age culture of Upper Bavaria is common to Baden, Elsass, and Franche Comté; but its most primitive elements point rather to Hungary and the Lower Danube, though the absence of the *terremare* types of fibula, such as are found in Hungary as well as North Italy, indicates early detachment from the parent stem. But fresh waves of influence were continually coming from this side, and it is from this source that the adoption of the spiral motive as a feature of the indigenous bronze decoration is undoubtedly due. The best specimens of this ornamentation are found in some bronze belts from women's graves, and especially in a female breast-plate, the design on which shows some points of resemblance to that on one of the roundels from the first Akropolis grave at Mycenæ. Dr. Naue has in this connexion instituted a careful comparison with the spiraliform motives as used in the Bronze Age decoration of Hungary and Northern Europe on the one side, and of the Mycenæans on the other, and appositely refers to the parallel decoration of Egyptian scarabs from the IVth Dynasty onwards, examples of which had been supplied him by Prof. Petrie.

In some respects, however, I find myself unable to agree with Dr. Naue's conclusions on this head; and as the diffusion of the spiral motive is of first-rate importance in the history and chronology of the primitive European culture, a few remarks may not be out of place. Dr. Naue suggests that foreign merchants may have introduced this decorative motive into the Upper Bavarian region from the South—that is, over sea from Egypt—laying stress on the occurrence of a single glass bead in one of the graves; and he seems to imply that these foreigners may have been Phoenicians. He considers that the Northern traders from the mouth

of the Elbe, to whom was due the amber so plentiful in these Bavarian graves, may have here exchanged their native product for Mediterranean wares, and that in this way the spiral ornament found its way to North Germany and Scandinavia. But the answer to this is, that the Bronze Age culture and ornament of this northern province stands in a much more intimate relation with that of Hungary, and that the arrival of the spiral ornament over the Brenner Pass would involve its early occurrence in Northern Italy, where it is as non-existent in Bronze Age remains as in Gaul and Britain.

Further, Dr. Naue brings down the first introduction of the spiral motive in Greece to the fifteenth century B.C., "probably through Phœnician agency." But the truth is, that this motive, as it first appears in Mycenaean art, is the direct outgrowth of a simpler spiral system that was already implanted in the Aegean lands, perhaps a thousand years before that date. We have evidence of this on the stone seals and caskets of what may be called the "Amorgian period" of Aegean culture: and my own recent researches in Crete have now enabled me to supply "the missing link," which fits on this early Aegean system to that of XIIIth Dynasty Egypt. In Cretan deposits of pre-Mycenaean date there are found—in fact, side by side with XIIIth Dynasty scarabs, on which this motive attained its greatest development—native imitations of Egyptian spiraliform designs going back to the middle of the third millennium before our era. These early Aegean spirals—like their Egyptian prototypes, always executed on stone, and only later transferred to metal—may well have begun to leave their mark on the Thracian lands of the Lower Danube before the days of Mycenaean influence. There are certain clay stamps found in Hungary, and certain early pots with spiraliform bosses, which seem to betray their origin from the steatite prototypes of the Aegean shores. So, too, the primitive Aegean "idols" extend as far afield as Transylvania. Later came the more fully developed Mycenaean contact, the evidences of which, from Belgrade to the Black Sea shores and even beyond the Carpathians, have been supplied by a series of recent discoveries. Whether through the earlier or the later agency, there seems, then, every reason for believing that the spiral motive was introduced into the Danubian basin from the Aegean side, and replenished from the same quarter.

An important feature of Dr. Naue's book is his development series of bronze pins and armlets, showing, by a succession of types, the gradual development of ornament in high relief from what were originally mere engraved lines. The study of Italian fibulae belonging to the Bronze and Early Iron Age shows some interesting parallels to this evolution of profile. In the case of the characteristic perforated pins, the author might have availed himself of the chronological evidence afforded by a parallel form, approaching type of Dr. Naue's series and possibly of Cypriote origin, found by Prof. Petrie at Gurob in deposits

dating from about 1400 to 1200 B.C. The gradual evolution of relief observable on these Bavarian pins and armlets shows, as Dr. Naue justly observes, that the native Bronze Age must have covered a period of many centuries' duration. The approximate chronology suggested by him is 1400 to 1150 B.C. for the Earlier Bronze Age of Upper Bavaria—which he divides, like the Later, into two periods—and 1150 to 900 or 950 B.C. for the Later Bronze Age. This, perhaps, calls for two observations. There seems to be good warrant for believing that the central point of Mycenaean culture belongs to the fourteenth or fifteenth century B.C. But it is upon the fabrics of the Later Bronze Age of this Bavarian region that the characteristic spiral decoration of Mycenae first appears; and it might naturally be supposed that this influence made itself felt at a date nearer to the fourteenth than the twelfth century before our era. On the other hand, there are indications that the Later Bronze Age here came down somewhat later than the date that he suggests. The combination of the *pince-nez*-like double spiral bronze ornament and the wheel, as found in a Later Bronze Age grave at Riegsee, recurs in the case of the Hungarian bronze hoard of Rima-Szombat, in company with a shield ornament of the Greek "Dipylon" form. More than this, the engraved ornament on the bracelet from a barrow at Huglfing (pl. xxxiii. 5) reproduces, in a different technique, but almost line for line, the characteristic engraving on a bracelet from a Boeotian tomb (*Εφημερίς ἀρχαιολογική*, 1893, pl. 11. 4) belonging to the same geometrical period of Greek art. This latter parallel, at any rate, is too close to allow of any great chronological discrepancy between the Greek and Bavarian examples, and tends to bring down the close of the Bronze Age in Upper Bavaria to at least as late as 800 B.C.

ARTHUR J. EVANS.

NOTES ON ART AND ARCHAEOLOGY.

THE exhibitions to open next week include the following: the collection of a well-known connoisseur, at the Goupil Gallery, Regent-street—consisting of paintings and drawings by Sir E. Burne Jones, Mr. G. F. Watts, Mr. J. McN. Whistler, M. Alphonse Legros, D. G. Rossetti, and Albert Moore, besides Tanagra figures, Japanese bronzes, Greek vases, and Persian ware; the ninth exhibition of pictures by members of the Ridley Art Club, at the Conduit-street Galleries—to remain on view for one week only; and a collection of pictures by Mr. Dendy Sadler, including his new coaching picture of "London to York," at Mr. Lefevre's Gallery, King-street, St. James's.

THE issue of "Royal Academy Pictures, 1895," part 1, of which will be published by Messrs. Cassell & Co. on May 7, will mark a fresh advance in the art of reproduction. Experiments have been successfully carried out in the preparation of the negatives from which the blocks are produced, with the result that the clearness of definition and the correct rendering of the tones of the paintings will be greatly enhanced. The frontispiece to part 1 will be Mr. Alma Tadema's "Spring," which Messrs. Cassell & Co. have secured the exclusive right to publish. Other representative pictures of the year will appear in this work only.

SIR E. BURNES JONES has been appointed a member of the Dresden Academy of Fine Arts.

DURING the winter months, when excavation becomes difficult or impossible at Jerusalem, Dr. Bliss received the sanction of the committee of the Palestine Exploration Fund to undertake a journey to the Land of Moab, including the examination of Medeba, Kerak, and other places of historical interest beyond the Dead Sea. Dr. Bliss had the special advantage of a letter of recommendation from Hamdy Bey, director of the Museum of Constantinople. He was received most cordially by the governor of Kerak, and was afforded the fullest permission to measure and make plans of buildings, to copy inscriptions, &c. Among other things, he discovered a previously unknown Roman fort, and a walled town with towers and gates like the interesting town of M'Shita. After a journey of very great interest he got back to Jerusalem on April 2, and at once resumed the work of excavation. The committee have appointed Mr. Archibald Campbell Dickie, a trained architect, to assist Dr. Bliss in this work, especially in drawing plans, sections, &c. He has already arrived in Jerusalem.

WE quote the following from the *New York Nation*:

"The Boston Museum of Fine Arts has recently acquired what is beyond comparison the most important collection of Greek vases ever brought to this country. It comprises fifty-three specimens; and those who are familiar with Greek ceramics will appreciate their value from the fact that they include signed examples of such masters as Euphronios, Hieron, Hermogenea, Kachrylion, Duris, Brygos, Pamphaios, Nikosthenes, and Xenokles. A number of them contain interesting inscriptions besides the makers' names; but the most remarkable feature of the collection is its intrinsic beauty. Every specimen is a masterpiece of the type to which it belongs, both in shape and in the quality of the drawing upon it, and will appeal to the artist no less than to the archaeologist. . . . It is pleasant to learn that the museum was able to make this purchase out of its own funds, it having received several important bequests lately for the purchase of works of art of various periods."

WE regret to record the death of Sir George Scharf, whose name will always be associated with the formation of the National Portrait Gallery. On its first institution in 1857, he was appointed secretary to the trustees, and afterward director—a post which he was compelled to vacate, owing to the infirmities of old age, a few weeks ago. He has not lived to see the collection of pictures, which were all acquired under his supervision and long banished to Bethnal-green, opened to the public in the handsome buildings that have been provided by private munificence near the National Gallery. Scharf also deserves to be remembered for his spirited illustrations to Macaulay's *Lays of Ancient Rome* (1847), and his drawings of classical masterpieces in Milman's *Horace* (1849), now a scarce and valuable book. He was in his seventy-fifth year.

MUSIC.

MUSICAL PUBLICATIONS.

Hints on Singing. By Manuel Garcia. (Ascherberg.) The author of this concise volume is so well known that vocalists, at any rate, are certain to study it without any recommendation; and they will find that study pleasant as well as profitable. Manuel Garcia published his *L'Art du Chant* at Paris fifty-five years ago; and in the following year (1841) Jenny Lind placed herself under him as the teacher of singing of the highest reputation. More than half a century's "additional experience" has

dissipated pre-existing doubts, and suggested fresh ideas. Hence this new work on an old subject. The convenient form of question and answer is adopted. The vocal apparatus and the various kinds of voices are briefly described, and "finished drawings from my rough sketches," by Dr. S. G. Shattock, are added. Useful exercises are also given, interspersed with many sound and practical hints. This work has been translated from the French by Beata Garcia. The author, it may be mentioned, still hale and hearty, is now in his ninety-first year.

Souvenir de Dresde. Six Morceaux de Piano. Par Rubinstein. (Novello.) The Russian composer in these six pieces gave his last remembrance of the fair city on the Elbe; for pianists, however, they will stand as a last remembrance of Rubinstein himself. The music is full of charming melody and clever workmanship. In long works Rubinstein was apt to become diffuse, but in short pieces such as these he was spared that danger. The pianoforte writing, though far from easy, is within the range of ordinary players. The technical difficulties must be conquered before the interpreter can form a proper opinion of the music; so long as they exist, the virtuosos element, a natural one in Rubinstein's case, assumes undue importance. No. 1, "Simplicitas," has a graceful, yet plaintive theme; No. 2, "Appassionata," is of bold character, and interest throughout is well sustained; No. 3, "Novellette," displays both skill and charm; No. 4, "Caprice," of light structure, is showy; No. 5, "Nocturne," the easiest of the set to play, answers well to its title; No. 6, "Polonaise"—dedicated, by the way, to his clever pupil, Josef Hoffmann—is the last, but not the strongest of the series.

MUSIC NOTES.

MME. ALBANI gave a concert at the Queen's Hall on Saturday, April 20. In the first part of the programme she sang two songs of widely different character: "Elizabeth's Greeting," from "Tannhäuser," and the "Souvenirs," with violin obbligato, from the "Pré aux Clercs." She was more successful with the second; for her reading of the first was not quite Wagnerian, and the pianoforte accompaniment was far from good. Miss Butt was successful in Saint-Saëns' graceful "Printemps qui commence." Mr. E. Lloyd was in splendid voice, and sang Gounod's "Lend me your aid" with unusual fervour. Miss Davies and Miss B. Langley gave a ladylike reading of Grieg's Sonata for pianoforte and violin in F (Op. 8). Miss Davies played in a neat, expressive manner some solos by Schumann; of these the best was the Romance in F sharp.

DR. OTTO NEITZEL commenced a series of pianoforte recitals at the Steinway Hall last Monday afternoon. The pianist, a man of considerable culture and the author of a "Guide to the Opera," in three volumes, is well known and highly esteemed in Germany. At his first recital he played Bach's Toccata and Fugue in D minor, arranged (*sic*) by Tausig, with breadth and vigour. He also gave two of Beethoven's pianoforte Sonatas, one in E minor (Op. 90) and the other in C minor (Op. 111). The reading of the first, if not altogether satisfactory, was often interesting; in the second, there was too much passion and too little poetry. His playing of Schumann's Romance in F sharp was simple and pleasing, but Chopin's Impromptu in the same key was given in a rough manner. Dr. Neitzel will perform during the series works of various schools; his *répertoire* is wide and eclectic.

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LITERATURE.

Memories and Thoughts of a Life. By William O'Connor Morris. (George Allen.)

SPEAKING of biography in one of his *Idler* papers, Dr. Johnson remarks that "those relations are commonly of most value in which the writer tells his own story." Judge O'Connor Morris has told his own story in "relations" of unquestionable value and many excellences. But, much as there is to praise in this goodly and attractive volume, honesty compels a recognition of its banal side as viewed from the literary standpoint. This lies in an aggressive warmth of political tone and colouring, a recurring insistence of political views and theories in reference to certain present-day questions, which impresses the reader with a sense of disproportion, a lack of just perspective in the record of a life that stretches back through seventy years. Thus, no sooner have we commenced the story of the author's childhood and schooldays on p. 25, than we are referred to the example of Charles I., in the matter of Home Rule, as "the true prototype of Mr. Gladstone," the difference between the two being that "the King lost his head for his conduct, while the Minister has only wrecked his party." For some readers such strenuousness of partisanship will of course impart an added flavour to an otherwise agreeable dish. And it may be granted that the writer's motives are transparently patriotic. He has spent the greater part of his life in his native country, and has there mingled largely in both Catholic and Protestant society; as a resident Irish landlord he has had unusual facilities for familiarity with Irish troubles, and has made a careful study at first hand of the land question, upon which he writes with a knowledge and suggestiveness well worthy of attention. All this has undoubtedly its value, apart from the author's political deductions. But the limits of this review hardly provide for the assessment of that value or for the criticism of such deductions. Of the chapters, therefore, which deal with the Irish Church, the Land League, the National League, the questions of the Union, of Irish land, and of Local Government, I shall say nothing beyond observing that—as Abraham Lincoln once remarked of a book which he could not praise, and did not wish to condemn—for those who care for this sort of thing nothing could be better adapted.

Born in 1824, in the city of Kilkenny, Judge Morris's reminiscences "go back to the Brighton of William IV., to the great world of London of the first days of Victoria, to the Oxford of the Tractarian movement,

to the England of coaches and the old poor-law." To the experiences of an Irish landlord, lawyer, and judge, he adds those of a successful man of letters; and he is, therefore, able to relate, in a style of easy grace and dignity, much that is fresh and interesting. From the garrison town of Kilkenny, where the prevailing military garb and accoutrement provided him with "something like a dream of enchantment," he made as a boy two journeys to Brighton, to visit his aunt, Lady Desart. Among the Brighton experiences was the following:

"A notable incident occurred one day. A royal carriage stopped as we were on the Parade, and two ladies—I rather think they were the late Princess Augusta and Mrs. Fitzherbert, the last held in honour by William IV.—asked who my cousin and myself were. A card came in due course commanding our presence at one of the children's parties which Queen Adelaide liked to get together at the Pavilion, and we set off arrayed in our best. I well remember the appearance of the Sailor King—a kind old gentleman, wearing the star of the Garter, and dressed in a blue coat and nankeen trousers, who went fussing about and patting our young heads; but the Queen stood aloof on a kind of dais, a figure arrayed in white, and with a head of hair to be seen only on German ladies."

The writer goes on to assert that the conceit engendered by this "white day" in his youthful calendar was taken out of him years afterwards on reading in the *Greville Memoirs* "how the King and Queen had a kind of craze to assemble 'the children of the raffraff of Brighton' to gatherings at the Pavilion at night."

One of the merits of these *Memories* is that spirit of frankness which constitutes the salt of autobiographical writing. Take, for example, the following engaging revelation of the author's early schooldays at Epsom:

"A young ladies' school was not far from our own, and some of us had our Rosalinds and Violas. 'Boy, disdain not sweet love,' says philosophic Horace, that prince of men of the world poets. My choice was of a different type. I dropped a rosebud one Sunday into the pew of a very pretty girl, a butcher's daughter, and, spite of the terror of the father's cleaver, we became acquainted, and often took walks together. But 'Honi soit qui mal y pense'; it was an innocent and skin-deep flirtation. Many years afterwards I was glad to find the fancy of my teens a great blowsy matron, plying the maternal trade amidst a troop of children."

Judge Morris went to Oxford in 1843, and left five years later. His college was Oriel, and he speaks gratefully of Provost Hawkins, from whom he received much kindness. It is a pity that the record at this juncture is not fuller; for what is told is excellently told, and those were the great days of the Tractarians. The Common Room of Oriel contained "men who have had a profound influence on the highest thought of the last sixty years, and have even affected the course of English history." Newman was immersing himself in his Littlemore retreat, but "his authority at Oriel remained immense, especially over the younger Fellows." Then there were Charles Marriott, Arthur Hugh Clough, R. W. Church, Chase, Buckle, and Fraser,

afterwards Bishop of Manchester. The author tells how he "was much struck by the modest bearing and absolute simple-mindedness of these learned men." We are particularly glad to get some glimpses of Fraser, who became perhaps the most popular Church dignitary the North of England has ever seen, but who "was then a quiet and retiring young man," whose "exquisite scholarship was admired by all." At Oxford Judge Morris wrote a good deal, "little essays modelled on the *Spectator*," and continued that study of war which was to form his chief bent as an author, and eventually raise him to the rank of an acknowledged specialist on military subjects. Fraser was his college-tutor, and occasionally sent his pupil's essays to be read before the Provost and Fellows in Hall—"a college distinction worth recording, for the 'Oriental style' of English had been long famous." Fraser once told him that he would "be just fit to write for the *Edinburgh Review* and the *Times*," and would "never understand what pure English is." "I do not know," adds Judge Morris, "if the last remark is correct; the first, certainly, has been amply verified." The intellectual conflicts of the time are briefly referred to; but the writer confesses that he has in truth "never weighed the confusing dust of systems and creeds," and that in theology he has never got beyond Pope. Though lightly done, the Oxford chapter is vivid and interesting.

Some pithy sketches are given of the Young Ireland movement and its leaders. Of Smith O'Brien, whose acquaintance the author came to make, he writes that "his foible was weak and palpable vanity." Another celebrity, of a different sort, who is likewise credited with "intense vanity," is Archbishop Whately, whose manner is described as "abrupt and rough," and his conversation as "clever but not striking, that of an able, but not a great man; of a chop-logic, not of a sage." The Judge's reminiscences of his legal career, and his connexion with the Irish Bench and Bar, are among the most readable in the book. He declares of O'Connell that "there never was a more consummate advocate, if the winning of verdicts is to be a test of merit, and his power as a cross-examiner has perhaps never been equalled." Estimates are given of such legal luminaries as Ball, Lefroy, and Monahan, and some good stories are told of the last-mentioned, who seems to have particularly impressed the author. On one occasion a certain baronet was foolish enough to send a haunch of venison, which his keeper had shot and his cook prepared, to the judge who was to hear a suit in which he was personally interested.

"The judge, conscientious almost to a fault, sent the *bonne bouche* back, with an indignant message. . . . The story was afterwards discussed on circuit; the comments of Monahan were characteristic. 'My dear fellow,' the Chief Justice said, 'you should have taken the damned scoundrel's haunch, eaten it, and sent him to jail for contempt of court.'"

Judge Morris's literary career is modestly and attractively related. To the famous *Oxford Essays* of 1856 he contributed one

on "The Land System of Ireland," and his acquaintance with the editor of the *Edinburgh Review* led to a connexion with that organ, which has lasted for nearly forty years. During this period he has published some forty essays in its pages "on subjects within a wide range—historical, legal, social, political." He has contributed also to the *Encyclopædia Britannica*, to the *Quarterly*, *Historical*, *North British*, *Contemporary*, *Fortnightly*, and *Saturday* reviews, as well as to the present journal and many others. Once only was he treated with editorial rudeness, by a "personage" on whom he here takes revenge in the remark that his object "seems to be to obtain the names of 'people of quality' for his review, and some of these contributions are despicable stuff." The author speaks with special enthusiasm of his connexion with the *Times*, for which he wrote largely during some twenty-two years. Delane he regards as being "perhaps the greatest editor who ever lived." Not all the Judge's literary work has been anonymous. His *Great Commanders of Modern Times*, his *Study on Moltke*, and his *Napoleon*, in the "Heroes of the Nations" series, are all more or less well known. It is fortunately no part of my task to appraise Judge Morris's military views, or to discuss with him the relative merits of Wellington and Napoleon, of Moltke and Chanzy. Readers of the ACADEMY need no reminding of the doughty skill with which he can treat of subjects which, like these, come within his own familiar purview. Perhaps fuller recollections of such men as Francis Newman and J. A. Froude, of whom at one time the author saw a good deal, would have been welcome. The essential qualities of the book as a whole, however, are certainly more deserving of friendly recognition than critical censure: it exhibits in a marked degree the Carlylean virtues of insight and veracity.

HIRAM TATTERSALL.

SOME BOOKS OF THEOLOGY.

The Four Gospels as Historical Records. (Williams & Norgate.)

Morality and Religion. By Rev. James Kidd, B.D. (Edinburgh: T. & T. Clark.)

A Confession of Faith. By An Unorthodox Believer. (Macmillans.)

Thoughts on Religion. By the late G. J. Romanes, F.R.S. Edited by Charles Gore. (Longmans.)

The Sacred Heart, and Other Sermons. By the Rev. Alfred Fawkes. (Burns & Oates.)

The Four Gospels as Historical Records is an anonymous work, based partly on *Supernatural Religion*, his obligations to which the author freely acknowledges, and to a much greater extent on Strauss's first *Life of Jesus*, which, so far as I have noticed, he does not even name. Perhaps the present generation needs reminding that Strauss made good some points beyond the possibility of refutation. He showed that the Synoptics are irreconcilable with the Fourth Gospel, that the narratives of

the Infancy in the first and third Synoptics are hopelessly at variance with one another, that the discrepancies between some other narratives of the same alleged occurrences are such as gravely to discredit them all. Since his time it has also been shown that various narratives in the Acts are contradicted by the authentic Epistles of St. Paul. These results are quite independent of our acceptance or rejection of the supernatural as an abstract possibility; and, as the present author frequently points out, they are also quite independent of the mythical theory. Like Strauss in his first *Life*, he also maintains that the eternal substance of Christianity remains unaffected by the demolition of its historical basis; only the interpretation he gives to Catholic dogma is, in accordance with English taste, moral rather than metaphysical. In claiming for English clergymen liberty to disbelieve the whole Gospel history, he seems to confound the limits of legal with those of moral obligation. Matthew Arnold admitted that for a young man holding the views set forth in *Literature and Dogma* to take orders would be rather strong. It would be equally strong for a clergyman who felt himself convinced by the anonymous critic of the Gospels to continue to read them out as if he believed them, or to continue officiating in a parish where his disbelief in them was known. The rector in *Trilby* throws off the mask as soon as he can afford it. As Plato says, a man should begin to practise virtue when he becomes rich, and perhaps even a little before.

Mr. James Kidd's Kerr Lectures on *Morality and Religion* are a very thorough piece of work, and may be expected to win for their author a high place among Scottish theologians. But the book is adapted rather for the Scottish than for the English taste, for theological rather than for literary readers. The analysis, distinction, and connexion of ideas occupies a space excessive as compared with that given to facts and illustrations; and the threads of abstract reasoning are spun out to a tenuity that fatigues, and to a length that exhausts the attention. Mr. Kidd is a U.P. minister, and, as might be expected, holds that morality implies religion, while religion issues in morality. So an absolutist statesman might maintain that civil order implies loyalty to a monarch or to a dynasty, and that loyalty issues in law-abiding conduct and patriotic devotion.

An "Unorthodox Believer," starting with the naturalism that Mr. Arthur Balfour denounces, somehow satisfies himself that he can evolve from it a creed not differing very greatly from Mr. Balfour's own. He "believes that Nature is all in all, and that there is nothing above it or beyond it" (p. 3). But Nature has a "spiritual pole," whatever that may mean, and this pole is personal, because the believer is a person, and he has a faith in his own immortality based on certain "deep-seated instincts and prejudices" (p. 167).

"It is possible that we shall some day know that the soul outlives the body . . . and the only thing that can be certainly known about the next world is that, if it exist at all, it is

shrouded in impenetrable mystery," although "it would be folly to ignore the evidence that is gradually being accumulated and sifted by the votaries of psychical research" (pp. 168 and 170). "The man who tells me that the happiness of others is his first concern is either deceiving himself or trying to deceive me" (p. 155), and "Love, as the triumph of self-sacrifice, is the supreme end of existence" (p. 183).

A few more exercises in this style will probably enable the "Believer" to write himself down orthodox, and join audibly in the Athanasian Creed.

With the late George Romanes the evolution from agnosticism to Anglican orthodoxy was complete. When a young man that eminent naturalist and charming writer published anonymously what he called "A Candid Examination of Theism," in which the ordinary arguments for the existence of a God were analysed and rejected from a purely sceptical point of view. As a Darwinian Romanes occupied himself chiefly with the old teleological proof, the weakness of which, in the light of modern science, he fully exposed. Subsequently he felt his way towards the higher teleology advocated by Baden Powell, which sees in the order of nature itself evidence of a creative or immanent Mind. But he thought that such a Mind was too remote for intelligibility, much more for worship and love. Religion as he conceived it, at any rate religion under the form of Christianity, could only rest on intuition. Conscious of possessing no such intuition himself, he fancied that no charge of partiality towards it could be brought against him. The very reverse was true. Not possessing the religious intuition, he immensely overestimated its value and diffusion. He did not consider that the multitudes of men, and still more of women, whom he credited with it were really guided by authority or suggestion; and that the few genuine mystics have arrived at such discordant results that their teaching is valueless as a revelation of objective truth. In metaphysical reasoning he very soon got out of his depth; and his notions about the historical basis of Christianity may be judged by the statement that "the dates of the Gospels have been fixed within the first century," and that "there is no longer any question as to historical facts save the miraculous." Mr. Gore has done well to print the notes for "A Candid Examination of Religion," on which his friend was engaged during the last months of his life, and which represent part at least of the process that resulted in his complete conversion shortly before death. But their only value is to furnish an object lesson in the real effect of the "wish to believe."

According to Prof. Mivart "the consistent evolutionist ought to go to Mass." The duty would be easier to fulfil were the ceremony more often followed by a sermon like those of Father Fawkes, bright, scholarly, thoughtful, and redolent of the modern spirit. The preacher seems to address himself over the heads of his immediate congregation to two very different classes—to the reactionists within the Church of Rome, and to the progressives outside it.

He warns the former that "we are weary of the incessant harking back to dead centuries; the cry of the living fills our ears" (p. 84). He reminds the latter, or rather he reminds both, that the Church, speaking through her Head, has expressed the fullest sympathy with the course of social reform, and that there is nothing new about this concession to the spirit of the age, the Renaissance and the Aufklärung found representatives in the papal chair. But it may be doubted whether an influx of rather unreasoning religious passion will help us much towards a solution of the social question. The habit of making bold assumptions and sweeping statements is a dangerous preparation for the study of political economy. "Is it not true," asks Father Fawkes, that "the advance of industry means that the few are richer, and the poor proportionately poorer, because more successfully exploited, than of old?" (p. 22). I thought Mr. Giffen had proved the contrary. Again, "the political Liberalism of the first half of our century" with which the Church, it is admitted, had "scant sympathy," is charged with having given us,

"after a hundred years of power [*sic*], an industrial society based on capitalism: a society so intolerable that its destruction seems the one remedy for its evils, and yet so rotten that it seems crumbling to pieces before our eyes" (p. 90).

I think a careful study of Arnold Toynbee's *Industrial Revolution* would lead Father Fawkes to moderate this rather violent language, and to set a juster value on that political Liberalism which was the indispensable preparation for his own social Liberalism, and may yet prove its corrective.

ALFRED W. BENN.

Dante Vignettes. By Norley Chester. (Elliot Stock.)

A BOOK appeared of late, the subject whereof was Poets on Poets. That was not the name of the book, the precise title of which, amid the mass of new publications, we are criminal enough to have forgotten; nor can a busy man read everything. But we will vouch for it, this was the idea, and a very good idea it was. Our "literature," as Dr. Johnson has it, is limited; but we will venture, by way of illustration, to draw up a list for ourselves. 'Tis a random lot: Horace on Valgius, Juvenal on Tully ("At si sic omnia," &c.), Spenser on Chaucer, Ben Jonson on Shakspeare, Keats on Homer, and Byron on James Blackett.

A name for such effusions seems a *desideratum*; let us call them poems of appreciation. But a poet may be appreciated in whole or in part: in other words, expressions of admiration may be called forth by the broad characteristics of his work, or by the force and appeal of certain passages. A good instance of the latter is Coleridge's apostrophe to Schiller, extorted by the dungeon-scene in "The Robbers"; and similar in kind, but never so vehement, are Norley Chester's *Dante Vignettes*.

Norley Chester is known to us as a lady who has already done good service in popularising Dante. Apart from this con-

sideration, we hold it ungracious and well-nigh unpardonable, in an older writer, to deal with a first volume of verse in a severe, censorious, and forbidding temper, unless, indeed, the verse be of such quality as to preclude all hope of ultimate success. We have read this little book with care, and have come to the conclusion that its contents do not call for a harsh verdict. Quite otherwise; there is so much that is good, and more that is promising, in her work that we are sorry, for Norley Chester's sake, she did not, before taking the final plunge, submit her proofs to some competent adviser, who might have anticipated the aid of this friendly criticism.

Speaking of the work as a whole, the subjects are well chosen; the phrasing is expressive and artistic; the rhymes are generally perfect; and of every, or nearly every, piece it may be said, that it possesses the charm of sweet and satisfying melody. The thought, though never very deep, is adequate; and in relation to the great visionary and his divine imaginings, the writer exhibits sympathy and a true spirit of discipleship. That the work should open with an address to Dante is therefore the acme of propriety. With reference to this much-tried son of song, it is said he "culled from thorns the roses of his rhyme"—a very pretty and maidenly conceit.

Among the more obvious topics of the *Commedia* we naturally place the episode of Francesca, concerning which Carlyle, spite of cynicism, discourses so pathetically. As might be expected, Norley Chester has been attracted to this fascinating theme; and though this particular sonnet is not perhaps the best of the batch, the fact of the story being the common property of educated people forms a good reason why it should be picked out as a specimen:

"Borne by the breath of passion to their doom,
In that dark realm unlit by ray of sun
Dante beheld two lovers, clasped as one,
Come hastening to him through the murky gloom;
And Hell for once gives tender pity room,
And tears in streams from eyes of sternness run
At hearing how on earth they were undone,
How cruel fate had nipped their life's young bloom.

"For, ah! that fatal kiss, all stained with sin,
Life's fairest noonday tinged with Hell's mid-night,
Which let the flood of fiercest passion in,
And brought at once their torment and delight!
Is there no hope? May one tear Heaven win,
And must one kiss so hard a doom requite?"

'Tis easy to point to the blemish in these lines—the lax use of the relative in the sextain; but this fault is more than atoned for by the happy juxtaposing of those emblems of human emotion, tears and kisses, or, more particularly, the tear, *lagrimetta*, "little tear" of Dante's comrade-in-arms and the tremulous salute of Messer Polo Malatesta. Upon the substance of the question (by the way, a wide problem) Dante was ruthless, but Norley Chester, with Tennyson, evidently leans to the side of mercy.

One of the sonnets has for title "Piccarda's Contentment," and for motto the word's "ogni dove in cielo è Paradiso." Very good; the lesson is one we may all

take to heart. We desire, however, a word with Norley Chester on an idiomatic error, which, if not corrected, might easily become a mannerism. The second quatrain runs:

"Dost never crave of Heaven more blessed boon?
Art still content in lower sphere to stay
Than where the full-voiced choir their praises pay?
Hast never longed for Heaven's full-glorious noon?"

These are imaginary questions addressed by Dante (by the mouth of Norley Chester) to Piccarda, for whom, though not of the first order of saints, yet as a saint, the poet must be conceived to have entertained some measure of reverence. In omitting the pronoun Norley Chester doubtless supposes she follows Elizabethan precedent—and she is right. In Shakspeare, not to go too far afield, the usage is extremely common, but, when invoked, conveys the notion of familiarity or contempt. Take, for example, "King Lear," ii. 1, 91, "How dost, my lord?" and iv. 1, 31, "Fellow, where goest?" or again, "Hamlet," i. 5, 161, "Well said, old mole! canst work i' the earth so fast?" These instances show, if nothing more, the tendency of the locution. On the other hand, it is but fair to point out, as a matter not of archæology but of art, that this brevity and compression is in keeping with the nature of the sonnet as a literary mode. The point may be safely left for Norley Chester's consideration. Personally, we confess, our taste is not much offended by this mote; but it may offend others more. We pass to a far graver fault.

In the sonnet "Beatrice's Farewell" occurs the line:

"The glories of Empyrean appear."

This is, in a double sense, impossible. The accentuation is wrong; and "empyrean" is not a proper noun, but an adjective. In Dante it always appears in company with "cielo." For instance, *Inferno* ii. 21:

"Nell'empireo ciel per padre eletto,"

where the scansion might have instructed our author in the true pronunciation. Milton has "the empyrean";* and this, we suspect, is the genesis of the mistake, though, of course, it furnishes no sort of justification for it. It is, indeed, a sad blot. The blunder, however, is such as any young writer might commit in an unguarded moment, and does not affect our general estimate.

Let Norley Chester take heart. She has made vocal and coherent ideas which occur to Dante-lovers in their journey, pilgrim-wise, through the *Commedia*; and to those who are not Dante-lovers this dainty little book may well serve as a lure. For the rest, the peak of Parnassus is seldom won at a bound.

F. J. SNELL.

* So also Tennyson, in his experimental *Alcaics* on Milton:

"Whose titan angels, Gabriel, Abdiel,
Starred from Jehovah's gorgeous armouries,
Tower, till the deep-dom'd empyrean
Rings to the roar of an angel onset."

We quote from memory.—ED. ACADEMY.

Secret Memoirs of the Court of Louis XIV. and of the Regency: Extracted from the German Correspondence of the Duchess of Orleans, Mother of the Regent, preceded by a Notice of this Princess, and accompanied with Notes. (Nichols.)

THE Duchess of Orleans, mother of the Regent, was no flatterer. In the first place, she did not flatter herself:

"I am, unquestionably, very ugly," she says; "my eyes are small, my nose is short and thick, my lips long and flat. . . . I have great, hanging cheeks, and a large face; my stature is short and stout; my body and my thighs are too short; and, upon the whole, I am truly a very ugly little object. . . . Hands more ugly than mine are not perhaps to be found in the whole world."

And, having thus painted her own portrait, she feels no scruple in charging her palette with sombre colours when painting the portraits of her contemporaries—including her own kith and kin.

In truth they were a strange set, and she herself by no means the least original. Born at Heidelberg, in 1652, she carried to her French home, to the courtly circle of Versailles, her German virtues of frankness and loyalty, but also, it must be said, her German coarseness. Saint-Simon—whom she had snubbed on a notable occasion, but who was drawn to her doubtless by their common hatred for Louis XIV.'s legitimated offspring—while doing justice to her good qualities, does not disguise the bad. She was, he declares, "frank, straightforward, good, helpful, noble, and great in all her ways," and "capable of tender and unalterable friendship"; but, on the other hand, "more like a man than a woman," with "the figure and the boorishness of a porter," "ungracious," "hard, harsh, and easily moved to aversion," and "always shut up at her writing."

She wrote interminably. Though she had come to France to marry Monsieur, the king's brother, at the age of nineteen, her heart turned always back to her German home, to her German kin and friends.

"I never had anything like French manners," she says, "and I never could assume them, because I always considered it an honour to be born a German, and always cherished the maxims of my own country, which are seldom in favour here."

And, again, "I am German in all my habits"—even to the forswearing of chocolate, coffee, tea, and "other foreign drugs"—"and like nothing in eating or drinking which is not conformable to our old customs." So with her love of things Teutonic, her yearning for her friends, she sat at her desk, hour after hour, inditing the most interminable epistles in racy, colloquial, erratically apelt German.

"On Sunday I write to my aunt, the dear Electress of Hanover, and to Lorraine; on Monday to Savoy and to the Queen of Spain; on Tuesday to Lorraine; on Wednesday to Modena; on Thursday to Hanover again; on Friday to Lorraine; and on Saturday I bring up the arrears of the week. Sometimes, after having written in the course of a day twenty sheets to the Princess of Wales, ten or twelve to my daughter, and twenty to the Queen of Sicily, I am so tired that I can hardly set one foot before the other."

For the benefit of these correspondents, she described and re-described the people about her, collecting facts, scandal, historical material of the most undoubted value, and tittle-tattle that can have no value except as an indication of contemporary thought and opinion. Into the inner circles of politics she was clearly never admitted. Louis XIV. liked her, seems to have had a genuine respect for her blunt, comparative honesty in an intriguing and hypocritical court. Her son, the Regent, had for her, no doubt, a son's affection, and even listened, on occasions, to her sermonising on his malpractices—and heaven knows that her remonstrances were not uncalled for! But neither Louis XIV. nor the Regent cared to consult her on affairs of State. So she was in some sense an outsider, albeit an outsider who by her position was in daily contact with the people who were making the history of her time. And these people she paints for us, not always fairly, for when she hated—as she hated Mme. de Maintenon—she hated terribly, but in strong, coarse, living colours. With scant charm, and no delicacy at all, her work is vital, and keeps an intense interest.

The volume before me, it may be well to state for the benefit of those who like to know the genesis of a book, is a translation, very slightly abridged in certain parts, of a volume of extracts from the Duchess's letters which appeared in 1823. These extracts are arranged, as in the earlier volumes of extracts which appeared in 1788, not chronologically, according to the date of the letters—an arrangement adopted in the later collections of extracts published by M. Brunet and M. Jaeglé—but according to subject, the extracts relating to any particular person being grouped together. Probably for the purpose of the general reader this is the best arrangement, and no valid objection can be taken to it. But I think a word of objection may, in all kindness, be spoken with regard to the "Advertisement by the Editor," and "Biographical Notice of the Duchess of Orleans," prefixed to the volume. These also are taken from the edition of 1823, the notice signed "D—g" being by a certain M. Depping, and are, in truth, not "up to date." For since 1823 the Duchess's letters have been published *in extenso*, and with German thoroughness, in Germany, and there have been at least two French editions of extracts; while as to the "Biographical Notice," M. Depping naturally knew no more of his subject than was known in 1823; but since then additional light has been thrown on the history of the reigns of Louis XIV. and XV. Thus M. Depping assumed that the Duke of Orleans' first wife, the sister of our Charles II., the "Madame" of Bossuet's superb funeral oration, had been poisoned. In this he but followed the Duchess herself, who in these letters, while exonerating her husband, names the Chevalier de Lorraine, her husband's worthless favourite, as the murderer—indeed, M. Depping but followed a very general opinion, almost accepted by Sainte-Beuve as late as 1852. Nor is it to be

wondered at that doubt should have prevailed from the beginning as to the real cause of Madame's death; for the circumstances were undoubtedly suspicious, and the medical science of her time—which babbled of cholera-morbus—had evidently been quite baffled. But in 1867, M. Littré, with his usual care and patience, re-diagnosed the case, and has left no reasonable doubt that death was due to natural causes—to a perforation of the intestines.

However, it is with no word of objection that one should leave a volume which, in M. Zola's phrase, is so essentially as this, "a human document."

FRANK T. MARZIALS.

A History of the Parish of Leyton, Essex. With Maps and other Illustrations. By the Rev. John Kennedy. (Leyton: Phelps Brothers.)

LEYTON is a place with no history, in the dignified acceptation of that term. Indeed, its name scarcely emerges in English annals, except that John Strype, the antiquary, was parson for nearly seventy years, and the ubiquitous Pepys once got a bad dinner there, at the manor house of Sir William Hickes. Yet Mr. Kennedy, the vicar of one of the districts that have recently been carved out of the mother parish, has been able to fill a substantial volume of more than 400 pages with a collection of local documents, not one of which we could wish away.

Until about forty years ago, Leyton remained a rural village, much affected as a convenient place of residence by City magnates. It lies on the Essex bank of the Lea, connected with Hackney by what must always have been one of the main lines of communication into the Eastern counties, still known as Lea Bridge. Along the river extend marshes, which have given to this tract the name of Low Leyton; while a considerable area was formerly part of the purlieus of Epping Forest, now sadly diminished. But the monstrous growth of "greater London" has altogether changed the character of this once pleasant suburb. So far as we have discovered, the latest census given in this volume is that of 1841, when the inhabitants numbered only 3258. At the present time, the population (as we have been given to understand) exceeds 70,000. In fact, Leyton has now become an annexe of that great industrial hive which centres round Stratford, and which has grown more rapidly during the last twenty years than any other corner of England. The borough of West Ham and the county divisions of Walthamstow (which includes Leyton) and Romford are—taking them together—the three most populous parliamentary constituencies in the United Kingdom.

The flourishing period of the history of Leyton was the first half of the present century. Opulent families connected with the Corporation of London, the East India Company, the Bank of England, and the Trinity House, lived in comfortable houses, embowered among old trees. Both houses and trees have now mostly disappeared. The home of the great-grandfather of the present writer still stands, as the

Leyton Constitutional Club—*quod sit perpetua!* Perhaps the oldest of these Leyton families was that of Bosanquet; but with them must be mentioned the Lanes, the Mastermans, the Wigrams, the Copelands, and the Barclays. In 1847, Leyton could boast of three Conservative members of parliament, while we happen to know of one other resident who had declined the honour.

The chief interest of Mr. Kennedy's book is that it enables us, to a considerable extent, to restore the Leyton of eighty years ago. Our patriotism is stirred by the story of the Loyal Leyton Volunteer Corps of 100 men, which was raised in 1803:

"'Twas when his banners at Boulogne
Arm'd in our island every freeman."

The small parish of Leyton contributed in subscriptions no less than £925; and when the corps was disbanded in 1813, nearly £200 remained in hand, to be distributed in plate to the officers, money to the sergeants, and a dinner to the men. (In 1854, we regret to say, the subscriptions to the Patriotic Fund amounted to no more than £107.) Again, a little later (in 1822), when the accommodation of the church was found inadequate, and it was necessary to expend £4521, only £1217 of this was levied by a church-rate, the balance being provided from subscriptions—the oldest parishioner giving anonymously £1000, "part of a bequest he has unexpectedly received from a friend." At about the same time (1821), the inhabitants of the parish, in public meeting assembled, resolved to establish patrols, at the cost of a ninepenny rate, "for the protection of the churchyard and of the inhabitants during the winter season." The doings of these patrols on two occasions are worthy of record:

"At half-past 2 o'clock found Mr. Watson, the landlord of the King's Head, hanging out of his window naked. He was calling out for Richard Brand, and was taken down from the window by Brockway and Bantrip, to whom he said that some persons were in the house, and were then murdering his grandfather. It appears that he dream't so.

"Brockway and Morphett found Mr. Pritchard, the deputy-inspector of the Bow Street horse patrol, lying on the road, having fallen from his horse."

So late as 1833 we find an entry: "Three men came to watch Mrs. Bush's daughter's grave to-night."

It would be easy to fill columns of our space with curious extracts from the churchwardens' accounts, which are complete since 1651, and from the other parochial records which our author has laboriously transcribed. On one point only have we caught him tripping. In chronological order, under the date of 1867, he enters: "This year the following tradesman's token was issued." Whether "issued" is a mistake for "discovered" we know not; but of course the token in question is one of the seventeenth century. It will be duly found in Williamson's edition of *Boyne's Trade Tokens issued in the Seventeenth Century* (i. 225), together with a second Leytonstone token dated 1668. But, on the whole, Mr. Kennedy's work has been admirably performed; and we cannot conclude without a word of com-

pliment to the local printers for the excellent style in which they have turned out the book.

JAS. S. COTTON.

On the Cars and Off: being the Journal of a Pilgrimage along the Queen's Highway to the East, from Halifax, in Nova Scotia, to Victoria, in Vancouver's Island. By Douglas Sladen. (Ward, Lock, & Bowden.)

MR. DOUGLAS SLADEN'S travels in British North America are both amusing and interesting. He is a capital traveller, always in high spirits, ready and anxious to admire, and making the best of everything. He must have been a genial and accommodating fellow-traveller. He tells us that his work:

"does not pretend to be a historical, or statistical, or, in any way, an authoritative book. It is simply designed to show the British and American reader what a beautiful, romantic, easy, and interesting country Canada is to visit, and how full of promise in her future."

This it does most effectively. But the author is unnecessarily modest in his disclaimer: what he gives us of the history of Canada is good, and his statistics are generally of value.

Mr. Sladen's admiration for Canada is unbounded. He compares it favourably with other parts of the world:

"From one end to the other the scenery of mountain or prairie, forest, lake, and river, is magnificent. From one end to the other there is shooting and fishing that cannot be surpassed. Canada is Scotland on the scale of a continent, and with the summer and autumn climate of an earthly Paradise. In winter it is, in its frozen East, a land of sunshine and blue skies, and the cold never passes the battlemented rampart of the Rocky Mountains."

Perhaps his admiration sometimes carries him away, and he is not free from exaggeration, as when he calls the great glacier of the Selkirks the largest in the world. Quebec is undoubtedly the most picturesque town in North America, though its picturesqueness is much diminished by the wanton destruction of its gates, whereby America has lost, according to Mr. Sladen, her principal architectural curiosities; nor has any subsequent increase in the business of Quebec in any way warranted this act of vandalism.

The four provinces of Manitoba, Assiniboia, Saskatchewan, and Alberta, comprising about 440,000 square miles, are called the Peasant's Paradise. This was the country for hard-working farmers, and Mr. Sladen gives some remarkable instances of English and Scotch labourers whose industry has been crowned with success. We say this was the country for hardworking farmers, because from accounts that have come to our notice from Manitoba since Mr. Sladen's visit it seems that the universal fall of prices has invaded that province, and it is now next to impossible to make a living. Mr. Sladen writes of wheat at 75 cents. per bushel. The price last autumn in Manitoba was 38 cents. Beef was 2 cents. a pound, and pork 4 cents. The only men who make anything are the middlemen, who go round, buy up the wheat

at the lowest figure, and ship at a good profit to Liverpool. Nevertheless, Manitoba has its advantages. It is, according to Mr. Sladen, one of the healthiest countries on the globe for man and beast. He mentions a sneering saying common in Australia

"that if a gentleman settles in Canada, his children will very likely become peasants; and that if a peasant settles in Australia, his children will very likely become gentlemen."

The influx of settlers from Iceland is so great that our author asserts there are more Icelanders in Canada than there are in Iceland.

Mr. Sladen's experience of laws designed to prohibit the sale of intoxicating liquor is most diverting:

"When I was there, Nova Scotia rejoiced in the funniest of legal fictions—the Scott Act, prohibiting the sale of spirituous liquors. It was openly disregarded. In the larger towns hotels sold liquor as if the Act did not exist; and in the smaller ones it was merely a case of finding out whether the milkman, or the milliner, or the fancy stationer would oblige you. Nova Scotia differs to this extent from Vermont, where in prohibitionist towns every shop is said to sell spirituous liquors. At Annapolis I did have to pay 25 cents for a biscuit, and got a bottle of beer thrown in; but it was quite unusual to go through this farce. I inquired of Prof. Roberts how they managed things so comfortably. 'Oh, juries won't convict, so it's no good prosecuting.' At Windsor the farce was at its height."

The book is profusely and on the whole extremely well illustrated, and begins with a charming letter from Lord Dufferin and Ava in reply to Mr. Sladen's dedication to him. We have only one fault to find, and that is the physical weight of the book itself: no one who takes it up in an idle moment can hold it long.

WM. WICKHAM.

NEW NOVELS.

A Great Responsibility. By Marguerite Bryant. In 3 vols. (Hurst & Blackett.)

Lucilla: An Experiment. By Alice Spinner. In 2 vols. (Kegan Paul & Co.)

A Maid of the Mansse. By E. Rentoul Esler. (Sampson Low.)

The Model of Christian Gay. By Horace Annesley Vachell. (Bentley.)

The Laird and His Friends. (Skeffington.)

A Deal with the Devil. By Eden Phillpotts. (Bliss, Sands & Foster.)

The Heir of Fairmount Grange. By Agnes Maule Machar. (Digby, Long & Co.)

A Great Responsibility is excellent; but it would have been more excellent still had it been in two volumes instead of three. When everybody foresees the inevitable from the first, there is no use in prolonging the agony. When that very original young lady, Cecil Lestrangle, receives suitor after suitor, to make them go down before her like ninepins, we know as well as possible that it is only because she is reserved for her youthful guardian, Arthur Treconner, otherwise Lestrangle. They appear to be at cross purposes all through, and fail to perceive what is perfectly patent

to all observers, that they are hopelessly in love with each other. Treconner regards his harum-scarum but delightful ward as "a great responsibility," while she believes that he is utterly indifferent to her. There are many mixed passages of life to go through before the light mutually dawns upon them at last. It had been the object of Sir Cecil Lestrangle to train up his daughter to the sense of a man's responsibilities with regard to his name and estates; but, in spite of her hoydenish ways, she never lost her womanliness. Her London experiences, in which she shocks more prudish, yet less virtuous, society ladies, are related with genuine humour. In spite of being a little too perfect for this everyday world, Treconner is a fairly adequate hero. His mother is well drawn, too, and we feel no little sympathy for Lord Huntly, and also for Walter Tressaly and his unsophisticated little wife José. Other characters supply the seamy side of life. As a whole, the novel is decidedly successful; the very last thing that could be said of it would be that it was dull.

We cannot congratulate Miss Alice Spinner on *Lucilla* from a literary point of view, nor indeed is there a great deal to be said for it from any aspect. As a story it strikes one as being incomplete and imperfect. Its general aim seems to be to emphasise the evils arising from mixed marriages between English people and Creoles. Some of the descriptions of scenery and climate in the West Indies are well done; but beyond this there is really nothing to say. Lucilla St. John is a handsome English girl, who goes out to teach music and the French language at Grove Hill College, in the island of San José. She falls a victim to the wiles of a rich Creole named Da Costa, and marries him, only to discover in an incredibly short time what a sensual villain he is. The reverse of the medal is shown in the machinations of an English blackleg, Capt. Despard, to "capture" a wealthy Creole girl, named Liris Morales, who is both cultivated and refined. She is saved from the marriage by another Creole lady, who convinces her that no good ever has come, or ever can come, from such ill-assorted marriages. The elder Alexander Dumas, who was himself of Creole blood, summed up the whole West Indian question in the phrase, "The mulatto is one who hates his father and despises his mother."

There is no more careful writer among lady novelists than Miss Esler. All her studies of character are finished with a clearness and minuteness which remind one of the Dutch painters; and *A Maid of the Manse* is no exception to the rule. It is a healthy, though somewhat sad, story. The scene is laid in the North of Ireland, and the incidents deal with the trials and troubles in the daily life of two ministerial families. Our sympathies go out to both heroines, Madge Hamilton and Rosie Wedderburn; for there is a great deal that is touching in connexion with both. But perhaps the episodes which move us most are those which relate the experiences of the Rev. Dr. Hamilton. A man of refined intellect, his straitened means and large

family have kept him down in the world; and when, late in life, he receives a call to a larger sphere, he feels compelled to decline it from conscientious reasons. His old wife turns against him for his unworldly wisdom; the son upon whom he had built all his hopes dashes them to the ground by his heterodox opinions; and it is not too much to say that the noble-hearted if somewhat Quixotic minister dies prematurely of a broken heart. It is long since we have read anything more pathetic in the fiction of the day. It is only matched by the heroic self-sacrifice of little Rosie for her lover's sake.

A powerful study of certain phases of life in California is presented in *The Model of Christian Gay*. The style is a little rugged and unfinished, perhaps, but there is no mistaking the author's grasp over character and incident. The "model," Virginia Smith, is a beautiful and graceful creature, married to a desperado who attacks mail coaches and commits other crimes, and who finds himself in gaol at last, only to break out again by an almost impossible feat. Virginia's striking beauty has come from her Spanish origin; and Christian, who has studied art in Europe and made a great reputation, has never seen anything to equal it. He is allowed to paint her; but while he has been completely enthralled by her loveliness, he remains loyal to the trust reposed in him by her husband. Not so his scapegrace brother, Sylvester Gay, a tenor singer celebrated under the name of "Robin Hood." He makes fierce love to Virginia; and when he is bearing her away from Valley Springs in hope of triumphing over her he is shot dead by a rival, who mistakes him for his brother. Christian Gay is a fine fellow, but seems almost too good for this world. After the flight of Virginia he seeks her out, and restores her to her husband, though at a word she would have followed him through life. The episode of Dr. Lowly, a man of an originally fine nature, who had become degraded through the betrayal of his daughter, but who afterwards recovers himself by Christian's aid, is very sad and touching. The force and vigour displayed in this study of Californian life are exceptional.

We are rather puzzled in our estimate of *The Laird and His Friends*. The work is anonymous. If by a new writer, it reveals unquestionable promise; but if it is by a practised hand, who has had experience in the developments of Scottish theology, then it is less remarkable. Some of the chapters, however, dealing with the unsophisticated aspects of human nature, are very naturally written; and indeed the whole volume is pleasant to read. The aged laird, Sir George Seaforth, is an excellent study. He is attached to the old order, and it is almost touching to read how he implores his protégé, Henry Allen, to cling to it. The latter nevertheless belongs to the younger day of culture, and soon leaves his old patron behind. The consequence is, that without knowing it, the laird helps to condemn and drive out of the Kirk the very man whom he relied upon to sustain it by his ability and eloquence. Allen's sister

Margaret is a charming creature, and round her and her lover, Norman Herbert, a good deal of the interest of the story centres. It would be unfair to the author to unravel the few innocent intricacies of plot, but they are evolved with considerable skill, and the interest of the reader never slackens while tracing them.

Mr. Eden Phillpotts writes an amusing though farcical little sketch in *A Deal with the Devil*. The central idiot—for more than one character would come under that definition—is old Daniel Dolphin, who enters into a strange compact with the devil on the eve of completing his hundredth year. His Satanic Majesty agrees to let Daniel have ten more years of life—a thing he can only do for "old customers"—on condition that with every year there is a backwardation of ten years of his life. The upshot of this, of course, would be that by the time he became one hundred and ten he would really have got back to the time of his birth as an infant. Dolphin lives with a granddaughter, who is about sixty at the time the process of rejuvenation begins. As the spell works on from year to year, Satan's recruit plays some mad pranks, and gets into many difficulties, matrimonial and other, so that he and his companion have to fly from place to place. At one time he is sowing his wild oats, and fulfils his threat to "paint the town red"; at another he goes out to Monte Carlo with a friend, fortified by "a system that will knock the stuffing out of the strongest bank that ever robbed innocents." Breaches of promise and offences against the law are very common with old Dolphin all the time he is growing younger. His granddaughter has to pose during his chequered career in the various relationships of daughter, wife, mother, and grandmother. What happens when the agreement comes to an end, and Satan finds he has been overreached by a flaw in the document, the reader must discover for himself. The sketch will evoke many a hearty laugh, as the idea is carried through in a very lively fashion.

One good thing, and the only good thing so far as we have been able to discover, in *The Heir of Fairmount Grange* is its description of the scenery of the St. Lawrence and the environs of Quebec. All this is obviously done with a loving and experienced eye. But the story, as a whole, is of the most commonplace description. The heroine, Ethel Howard—who loses a fine English estate, only to recover it again under better conditions when the legitimate, but drunken, heir has run his earthly course—is the best drawn of the characters. Edgar Fane, her early lover, who abandons her when she loses the property, and goes out to Canada to endeavour to "recapture" her when she comes into it again, is a contemptible creature. All the others are without backbone, except Norman Stuart; and as he rescues the heroine from a watery grave he is fairly entitled to her hand, according to all the rules of romance—especially as his own volatile sweetheart has already thrown him over. The book abounds in gross misprints.

G. BARNETT SMITH.

SOME AMERICAN BOOKS.

Selections from Thoreau. Edited, with an Introduction, by Henry S. Salt. (Macmillans.) As much talent is required to make a good selection from an author's works as to write a good story of his life. In either case, the same clear appreciation of characteristics and the same critical discernment are needed. Mr. Salt has proved himself equal to both tasks. His biography of Thoreau, which, at the time of its appearance, was deservedly praised, has a fitting supplement in the present volume. Of course, readers already familiar with Thoreau's works may be disappointed that their own private preferences are not always gratified. In my own case, after assuring myself that the "Natural History of Massachusetts" was included, I looked for the paper on "Autumnal Tints" and failed to find it. It contains some of Thoreau's finest prose passages, and expresses well the author's heart and mind in its enticing invitation to "Consider the beauty of the forest and not merely a few impounded herbs." Yet, what other paper it should have replaced is a question not readily answered. Not, certainly, that on "Walking" from the same volume. The chapter on "The Wellfleet Oysterman" could have been better spared, for neither in humour nor descriptive power is it up to Thoreau's usual level. But, as the editor says, these selections are "typical of Thoreau in almost all his moods and aspects," and this representative character of the work is too important a merit to be disturbed. So that, although "much would have more," the shrewd publisher has doubtless fixed certain limits; and it is not easy to see how, under the circumstances, Mr. Salt could have done better than he has done. Yet it is a matter for regret, if not for complaint, that the scheme of the book could not be made to include passages from the Journals, several volumes of which have been published under the careful and sympathetic editorship of Mr. H. G. O. Blake. The writings which Thoreau elaborated for the press may possess an added grace of style, but there is some loss of freshness and force. In the message of the apostle of nature, even a suggestion of artifice seems out of place. At any rate, in none of Thoreau's writings is there such sure stimulus to thought as in his Journals. Mr. Salt alludes to the mutual influence Thoreau and Emerson exercised on each other. Emerson's influence on Thoreau is manifest enough in some parts of this volume, notably in the essay on "Friendship," portions of which are simply an echo of Emerson's study of the same subject. It is on his own ground, of close observation of natural fact and of wise and significant inference, that Thoreau is at his best; and here he has had many imitators, but as yet no rival. Because these selections are so representative, we see in them the real Thoreau—true-hearted and affectionate, instead of the soured misanthrope which some persons have conceived him to be. A hater of men could not have put forward that eloquent "Plea for Captain John Brown." Thoreau was filled with the humanitarian spirit, and a hater only of sham and pretence and mean views of life and duty. So ardent a lover of life in nature could not have been a hater of human life. The man who is careless of "the meanest thing that lives," or finds one of the joys of life in "killing something" with gun or hound or rod, may be a jolly good fellow at the festive board, but his excellence as neighbour and citizen is more than doubtful. Whereas Thoreau, loving the trees and not felling them, and the birds and beasts and not slaying them, was always forward in the cause of human right and justice. Latterly, letters and other records, showing the domestic quality of his character, have come to light;

but I think all along those who have read his own published writings understandingly must have discerned it there.

Meditations in Motley. By Walter Blackburn Harte. (Boston: The Arena Publishing Co.) The "thing called a book" (to use Carlyle's phrase) is common enough, but the thing that is a book is rare. Especially is this true of books of criticism. The best literary work of our time—as well as much of the worst—seems to run mostly into fiction; while along with it, and quite as popular, go things called books, consisting of light, literary confections in the shape of criticism and poetry, which have grace and style to recommend them, but no substance. When any book of good criticism comes, it should be welcomed and made known for the benefit of the few persons who care for such works. The book under notice is one of these. It is, so far as I know, the first from the author's pen; but his writings are well known to the readers of the excellent *Arena*, and those who read his present book will, with some eagerness, await its successor. For it is a book in which wit and bright, if often satirical, humour are made the vehicle for no flimsy affectations, but for genuine thought. Mr. Ruskin has affirmed that the virtue of originality is not newness, but genuineness. All depends, he says, on "getting to the spring of things and working out from that. It is the coolness and clearness and deliciousness of the water, fresh from the fountain-head, opposed to the thick, hot, and unrefreshing drainage of other men's meadows." In this true sense Mr. Harte's book is original. Here is his own thought on several topics, pleasantly displayed, and no mere echo or second-hand production of the ideas of others. His attitude and his sense of responsibility are indicated when he says:

"The vulgarisation of literature as merchandise, made to tickle fools, is complete in our day. . . . It outlaws all thinkers, who recognise the sanctity of words. We must be far gone indeed in this barbarism of supply and demand when men, and men who have had every advantage of education, of communion with the greatest minds of all times in their collegiate course, with a knowledge of the mystic grandeur surrounding the creation and evolution of human language, can talk glibly and smile, of selling mere words. There are no such things as mere words—except in the dictionaries. Once marshal words in any array and they are good or evil existences. Thoughts and words are sacred things" (pp. 77, 78).

If Mr. Harte continues to act up to this sentiment, as he does in the present book, he may not achieve the triumph of tenth and twentieth editions; but he will be a power for good—as every true man of letters is, and must be—in the world. If it were practicable, I should be much disposed to let the author recommend himself by giving other and copious quotations from these essays. He has, among other things, something to say about style. His own style is good, because it so excellently conveys his thought. Occasionally, perhaps, he is too lavish with adjectives and adverbs. On the other hand, at his best—that is, in his most characteristic and seemingly unconscious passages—he reminds one of Montaigne: the charming inconsequence, the egotism free from arrogance. This is a book I am glad to have read, not because it is thus done with, but because its suggestive ideas linger in the mind, and it will bear re-reading.

From a New England Hillside: Notes from Underledge. By William Potts. (Macmillans.) These "notes," which are fifty-nine in number, and range from two to six or seven pages each in length, extend from October 1893 to October 1894, and so cover all the seasons of the year. But although written in the midst of country sights and sounds, they are not

wholly or even chiefly occupied with the phenomena of nature. They touch upon many things, from the incubation of eggs to the inconceivability of everlasting life. The author has a strong predilection for quotations, and, at the outset, pronounces a beatitude on "the man with the time and happy taste to gather and put before us the choice bits which reveal us to ourselves." He quotes constantly, and very nice quotations he gives us, even if they are not always quite apt to the subject in hand. But who is there who has not felt and sometimes succumbed to the temptation to introduce a haunting line or phrase where there was no real call or necessity for it? At other times, however, his references to his favourite authors—to Clough, for example—are so happy that they almost compel the reader to renew his acquaintance with the originals. Mr. Potts is a discursive and chatty philosopher, whose humour is light without being frivolous, or serious without being oppressive. He is a man who has both thought and felt, and can express those thoughts and feelings in words. His little book—delightfully handy for the pocket and a good companion for out of doors—will bear a good deal of reading and improves on acquaintance, which is saying a great deal.

WALTER LEWIN.

NOTES AND NEWS.

MR. JOHN MURRAY announces the Reminiscences of Sir Joseph A. Crowe, K.C.M.G., including the founding and early days of the *Daily News*, and experiences as war correspondent during the campaign on the Danube in 1854, the Crimean war, Bombay during the Mutiny, the Franco-Austrian war in 1859, &c.

MESSRS. LONGMANS & Co. have ready for immediate publication a fifth volume of Papers and Addresses by Lord Brassey, relating to imperial federation and colonisation. They have been arranged and edited by Mr. Arthur H. Loring and Mr. R. J. Beadon.

JUDGE O'CONNOR MORRIS is engaged in writing for the "Cambridge Historical Series" a work on *Irish History from 1494 to 1868*. The book will probably appear about the beginning of next year.

MESSRS. SMITH, ELDER & Co. have in the press a new volume by Vernon Lee, to be entitled *Renaissance Studies and Fancies*.

A Life of Lord Randolph Churchill, by Mr. T. H. S. Escott, is announced for immediate publication by Messrs. Hutchinson. In compiling the biography, Mr. Escott has obtained valuable assistance from Lord Dufferin, Lord Reay, Sir Henry Drummond Wolff, Sir John Gorst, Sir William Clarke, the Bishop of Peterborough, and other friends of the late politician. Sketches of his school and college careers, and of his entrance into the House of Commons, lead up to the formation of the Fourth Party. From this point onward his life is treated somewhat fully, an intimate personal note marking the successive chapters. Mr. Escott's endeavour has been to present the whole man, not merely his public career.

THE first white foreigner who lived inside Old Japan, and who entered Yedo as an accredited envoy, was Townsend Morris, American Consul-General and Minister Resident. He negotiated the first treaty securing foreign trade and residence. His journals, which reveal many things strange and curious in the Japan of 1856-1862, are to be published by Messrs. Houghton, Mifflin & Co., of Boston. The editor is Mr. W. Elliot Griffis, author of works on Japan and Corea, who also furnishes a biography.

MESSRS. MACMILLAN & Co. will publish shortly a History of Newfoundland, by Mr. D. W. Prowse, Q.C., central district court judge of the colony. It will be in one handsome volume, with illustrations.

MR. WILLIAM HEINEMANN will publish, in the course of this spring, *The Land of the Muskeg*, by Mr. H. Somers Somerset, being the record of a sporting expedition into the interior of the Hudson Bay Company's territory, and through Alberta, Athabasca, and British Columbia. It will be illustrated with maps and over one hundred engravings.

THE title of Mr. Eric Mackay's new volume, which Messrs. Methuen are to publish next month, will be *A Song of the Sea, My Lady of Dreams, and other Poems*.

MESSRS. CHAPMAN & HALL will publish immediately *Dialogues of the Day*, edited by Mr. Oswald Crawford, with twenty full-page illustrations. Among the contributors are Anthony Hope, Miss Violet Hunt, Miss M. Hepworth Dixon, and Mrs. Crackanthorpe.

MESSRS. WILLIAM BLACKWOOD & SONS will publish in a few days two volumes of their new illustrated edition of the works of John Galt, consisting of *The Annals of the Parish* and *The Ayrshire Legatees*, with a general introduction and a prefatory note by Mr. S. R. Crockett. The text has been revised by Mr. D. Storrar Meldrum; and the illustrations comprise a portrait and photographs from drawings by Mr. John Wallace.

MR. HEINEMANN will publish during the present month the fourth volume of the novels of Ivan Turgenev, entitled *Fathers and Children*. Two more will complete this series, after which Mr. Heinemann intends to issue, uniform with them, an English edition of the same author's short stories, which he hopes to conclude in about a year.

ANNIE S. SWAN's new book, *Elizabeth Glen, M.B. : the Experiences of a Lady Doctor*, will be published by Messrs. Hutchinson immediately, with full-page illustrations by R. Murray Smith and Richard Todd.

A NOVEL by Mr. Horace Hutchinson, entitled *Peter Steele, the Cricketer*, will be published by Mr. Arrowsmith, of Bristol, early next week.

THE next volume in Mr. John Murray's series of "University Extension Manuals" will be *Shakespeare and his Predecessors in the English Drama*, by Mr. F. S. Boas, of Balliol.

A NEW edition of the *Christian Traveller's Handbook to the Continent* will be issued by Mr. Elliot Stock in a few days. It has been revised throughout, and will contain several fresh features not found in former years.

THE same firm will publish immediately *A Text-book of Anglican Church Music*, by Mr. Atherton Knowles.

UNDER the title of *Indolent Impressions*, Messrs. Digby, Long & Co. will shortly publish a series of sketches in light and shade, dealing with present day foibles, by Mr. Fred. W. Waithman.

THE Rev. C. Silvester Horne's *Spirit of Dives*: an Indictment of Indifference, is the first of a new series of "Tracts for the Times," which are being projected by Mr. Allenson. Succeeding issues include the names of Mr. William Pierce, of Tollington-park, and Mr. Bernard J. Snell, of Brixton, among the contributors.

MR. LEOPOLD WAGNER has written for Messrs. Iliffe & Son a humorous work under the title of *Roughing it on the Stage*. It purports to be a faithful record of actual experiences, and it is dedicated to the stagestruck.

THE Kelmscott Press has almost ready for issue a reprint of the romance of *Sir Percyvelle*

of Galles, from the Thornton MS. at Lincoln, with a frontispiece designed by Sir E. Burne Jones. The edition is limited to 350 copies.

ARRANGEMENTS have been made for a public discussion of the currency question at the London Institution. On Wednesday next Mr. Herbert C. Gibbs will read a paper in favour of bi-metallism; on the following Wednesday Mr. J. Herbert Tritton will read a paper in favour of mono-metallism; and on May 22 a discussion of the two papers will take place, with Mr. Leonard H. Courtney in the chair.

AT a meeting of the Anglo-Russian Literary Society, to be held at the Imperial Institute on Tuesday next, at 3 p.m., Lieut.-Gen. F. H. Tyrrell, of the Madras Army, will read a paper on "Russia and the Armenians." Gen. Tyrrell, we may add, was for some years Persian and Hindustani translator to the Government of Madras.

THE executors of the late Alexander Ireland, of Manchester, in taking steps to dispose of his extensive library, find that his collection of the works of certain authors, of whom he was a special admirer and student, is so far complete as to be valuable to collectors for that completeness. They are in each case supplemented by collections of magazine articles and newspaper reviews, which add to their value. For example, the Leigh Hunt collection consists of 104 volumes, besides many pamphlets, letters, MSS., and autograph poems—some unpublished; the Hazlitt collection consists of eighty-six volumes, believed to be the most complete collection of Hazlittiana in existence; the Lamb collection consists of thirty-eight volumes; the Carlyle collection of eighty-three volumes, besides many MSS. collected by Mrs. Ireland for the purpose of her biography of Jane Welch Carlyle; the Emerson collection of forty-eight volumes. Further information can be obtained from the solicitors to the executors, Messrs. Blyth, Dutton, & Co., 112, Gresham-house, London.

WE may mention two foreign booksellers catalogues. One is that of Olschki, of Venice, to whose *Incunables* we have before drawn attention. The present is a miscellaneous list, mostly of early-printed Italian books, illustrated with thirteen facsimiles of title-pages, and one heliogravure reproduction of a fine binding. The other is a catalogue of books printed in Iceland from 1584 to 1844, which is issued by the *Scandinavisk Antiquariat*, of Copenhagen. The books are classified according to their place of production—at Hólar, Skálholt, Hraппsey, Beitistadur, Leirargarðar, and Viðey. They begin with the first Icelandic Bible, translated by Bishop Thorláksson, and printed at his private press at Hólar in 1584. It is a testimony to the interest taken in this subject in England (and in the United States), that the catalogue should be in English throughout.

UNIVERSITY JOTTINGS.

THE senate at Cambridge last week adopted a series of eleven resolutions, which were recommended by a special syndicate on advanced study and research. It will be remembered that this Cambridge scheme differs from the Oxford one, chiefly in creating no new degree. At Oxford, the statute on the subject will come up again for discussion next Tuesday. The two most important amendments to be then proposed are—one attaching the degree in science to the faculty of natural science and the degree in letters to the faculty of arts; and another permitting residence during vacation to count. We hear the University of Durham has also under consideration a scheme for granting new degrees of bachelor and doctor in

letters—the former after three examinations, the latter on submission of an original thesis.

MR. HOLMAN HUNT has chosen for the subject of his Romanes Lecture at Oxford, "The Obligations of the Universities of England towards Art." The lecture will be delivered in the Sheldonian Theatre, on Thursday, May 30th.

THE Senatus of Edinburgh University has appointed Prof. C. P. Tiele, of Leiden, to be Giffard Lecturer in natural theology for the sessions 1896-7 and 1897-8. Prof. Tiele's *Outlines of the History of Religion* (third edition, 1884), and *Outlines of the Egyptian Religion* (1882), have been translated into English.

PROF. CHEYNE announces a public lecture at Oxford on Wednesday next upon "Some Gains from Assyriology to Biblical Criticism."

IT is noteworthy that the professors of Latin and Greek at Oxford are both lecturing this term upon palaeography.

THREE courses of lectures on archaeology are being delivered this term at Oxford in the new Ashmolean Museum. Prof. Percy Gardner is himself lecturing on "Greek Coins historically regarded"; Mr. L. R. Farnell on "Greek Sculpture after Alexander"; and Mr. J. L. Myres on "The Homeric Age archaeologically treated."

MR. D. S. MARGOLIOUTH, Laudian professor of Arabic at Oxford, is giving a course of lectures this term on "Semitic Epigraphy."

THE Craven studentship at Cambridge—which is now an endowment for advanced study and research abroad in the languages, literature, history, archaeology, or art of ancient Greece or Rome, or the comparative philology of the Indo-European languages—has been awarded to Mr. R. C. Bosanquet, of Trinity.

THE Rev. Dr. William Baker, headmaster of Merchant Taylors', and the Rev. Herbert A. James, the new headmaster of Rugby, have been elected to honorary fellowships at St. John's College, Oxford, of which both were formerly fellows.

AN English lady—Miss Grace Chisholm, daughter of the former Warden of the Standards—has been permitted to take the degree of Ph.D. in mathematics at Göttingen, being the first degree conferred on a lady by any German university. Miss Chisholm had previously won first-class honours in mathematics at both Cambridge and Oxford.

THE Cambridge Antiquarian Society have organised a loan exhibition of old plate, to be held in the Fitzwilliam Museum during three days of next week. Besides ordinary college plate, there will be examples of ecclesiastical vessels from college chapels and local churches; and Lord Crarysfort has promised to lend the censer and incense boat of Ramsay Abbey, which were found in Whittlesey Mere some years ago.

MOST of the colleges at Oxford and Cambridge possess collections of portraits, of more or less interest; but very little is known about them, even by the members, and still less has been published. Three or four years ago, if we remember aright, the best of these pictures at Cambridge were brought together for exhibition in the Fitzwilliam Museum; and probably a catalogue was compiled at the time, which we have not seen. At Oxford, the finest gallery is, of course, that in the Bodleian, of which various catalogues have been printed—the latest in 1847—though none by an expert in art-criticism. We understand that the Oxford Historical Society has from the first contemplated a catalogue of all the portraits in Oxford; but it will not be easy to discover the duly qualified author. Meanwhile, the piety

a junior member of Pembroke—a college always famed for the devotion of its alumni—has produced a pamphlet (Oxford: Blackwell), which leaves little to be desired from the point of view of historical detail. As Dr. Johnson is the glory of Pembroke, it is only right that the common-room should possess one of the four portraits painted of him by Sir Joshua, which was presented by Mr. Andrew Spottiswoode in 1850. The common-room also has examples of Opie, Sir Thomas Lawrence, Sir Martin Shee, and Mr. Oulless. The pictures in the hall seem to possess less merit; and it is noteworthy that neither James I. nor the Earl of Pembroke is represented, though there are prints of both in the junior common-room. The pamphlet is made more complete by appendices, giving lists of (1) worthies connected with the college, (2) principals of Broad-gates Hall and masters of Pembroke, (3) the original fellows and scholars in 1624, and (4) stewards of the junior common-room from its institution, just one hundred years ago.

The following free lectures are being given this term, on alternate Sunday afternoons, at University Hall, Gordon-square: "Some Thoughts on a New Life of St. Paul," by Mrs. Humphry Ward; "Gospel and Church in the First Two Christian Centuries," by the Rev. J. E. Odgers; "History and Legend in relation to Religion," by the Rev. P. H. Wicksteed; "Some Account of the Ethical System of the late Prof. T. H. Green," by Mr. Henry Sturt.

ORIGINAL VERSE.

HUMILITAS.

O HUMAN COVER of a star,
O courtier of the sky,
Envy the swallow flying far
And eagle flying high:

Turn back, you have no wings, retreat
And kiss the outraged earth;
Perhaps beneath your scorning fest
A violet had birth.

EVELYN MARTINENGO CESARESCO.

MAGAZINES AND REVIEWS.

THE *Boletín* of the Real Academia de la Historia for April opens with an essay by M. Macanaz on "The Policy of Louis XIV. towards Spain," founded on the diplomatic documents recently published by Morel-Fatio and others. F. Codera writes briefly on what is being done for the preservation of the Arabic monuments at Cairo. Father Fita prints a series of documents relating to the monastery of Sta. Maria de Najera, from 1044 to 1155. They are of interest as prelude to the formation of a Romance idiom from the Latin, the grammar of which is exceedingly corrupt. The toponymy shows traces of a former Basque occupation; the style "Imperator" is assumed by Alfonso VI. in 1079, and by his successors; and an immigrant French element in the towns is mentioned. An inedited Diploma of Alfonso VIII. is published by Romualdo Moro, who attaches to it a curious account of a Chapter of the Nuns of San Andrés de Arroyo, compelled, in 1457, to mortgage some of their property through failure of crops and vintage.

MILTON AND VONDEL.

Lilge, Belgium.

THE question whether the immortal author of "Paradise Lost" was indebted to his great Dutch contemporary Vondel is still under discussion. The fact that a recent Utrecht academical dissertation* has been written on

this subject affords us an opportunity of drawing up, so to say, the balance-sheet of the actual state of research concerning this problem.

English authors, if I remember right, were the first to call attention to the existence of such an influence. In our century of critical study that idea was in the air. But it was owing to an interesting book, published in 1887 by Mr. Edmundson, that public interest was raised in a far wider circle. Instead of contenting himself with general statements involving little certitude, Mr. Edmundson brought us a synthesis, a full parallel between the English epics and some of Vondel's finest poems, especially his tragedy of "Lucifer."

From the beginning it appeared that the author, being naturally proud of his discovery—"a curiosity of literature," as he called it—had been carried too far in his comparisons and deductions. This was so evident that Mr. Edmundson himself thought fit afterwards to modify somewhat his original theory.

In 1891 another inquiry into the same question was made by Dr. Müller, of Berlin. The numerous parallels which Mr. Edmundson thought he had found were again put to the test; and, though the author conceded that Vondel's influence seemed indisputable in some places, he tried to show that the source of many passages of "Paradise Lost" ought to be traced back to the older English poets and dramatists, such as Spenser, Giles Fletcher, Sylvester, &c. This learned essay laid the axe at the root of many of Mr. Edmundson's proposed equations, or at least reduced them to their true extent. But the problem was not solved yet. Exaggerated affirmations generally provoke exaggerated contradictions. According to our opinion, this seems to have been the case here. If Mr. Edmundson was bent on picking up right and left Miltonian verses, provided that they betrayed some analogy with Vondel, Dr. Müller, pretty much in the same way, was always on the lookout for parallels in the works of Sylvester, &c. There is little doubt that truth and probability alike suffered, and we incline to think that suppositions often took the place of other suppositions. Consequently, the value of the Berlin dissertation lies rather in its negative part than in the positive results of its investigations.

In one respect, at least, Dr. Müller got the better of Mr. Edmundson, for his knowledge of Dutch was certainly more adequate. It would be wasting time to point out again that words had been mixed up which differed widely in their meanings. But there was another source of mistakes and inaccuracies: namely, Mr. Edmundson's too artistic translation of the Dutch alexandrines into blank verse. What made matters worse was the perhaps unconscious tendency to use Milton's words and imagery in the translation. It need not be said that such a method, although honest, was likely to increase the number of parallel passages. After all, it may be affirmed that the discussion remained stationary up till now. As many steps had been taken backwards as forwards. Let us now proceed to examine the results at which Dr. Moolhuizen has arrived.

After England had put scholars on the track and tried to solve the problem by itself, after Germany had cross-examined the first statements and thrown some more light on them, it was the turn of a Dutchman to deliver his opinion. Dr. Moolhuizen limits his investigations by confining himself exclusively to Vondel's "Lucifer," the fine tragedy in which the poet describes the revolt and fall of the angel. Dr. Müller's criticism had been directed only at Mr. Edmundson, whose assertions, to a certain extent at least, were hardly proof against a new attack. If the latter seemed

to care too little about the context from which he borrowed his quotations, the former laid too much stress on this point; for we cannot help thinking that verbal reminiscences, and even conscious imitation, may occur in a quite different context. If, on the other hand, Dr. Müller had evidently been guided in his researches among the pre-Miltonic poets by the preconceived idea that Milton could not be independent in his description of "Paradise Lost," Dr. Moolhuizen very wisely leaves that question alone. But he takes into account, to a much greater extent than his predecessors, the source from which both Milton and Vondel necessarily derived the outlines of their design and many characteristic features—I mean, of course, the Bible—and he thus shows a clear and prudent insight into the matter. There can be, indeed, no doubt about Milton's and Vondel's thorough knowledge of the Scriptures, as little as about their sincere religion. Now, as both poets, who had in common, besides their high-soaring poetic genius, the same pious humility before God,* sang the same grand and holy events related in the same original, in the description of which their rich fancy was not allowed to spread out its wings unless within certain limits, then it is hardly credible that the magic circles of their embroidering imagination should never have met or cut each other. Vondel himself stated in the preface to his "Lucifer" that "holy subjects bind and bridle the dramatist more narrowly than worldly stories or pagan inventions."

Nevertheless, we should have been glad to know Dr. Moolhuizen's opinion on the contentions of Dr. Müller with regard to the real or accidental influence of Fletcher, Sylvester, &c., on Milton. What we now need is a scholar who is equally well acquainted with both languages and both literatures.

However, as the problem is a many-sided one, much more will be required to solve it. Vondel's "Joannes de Boetgezant," his "Adam in Ballingschap," must also be taken into consideration. It still remains doubtful whether it can be proved, without any external evidence, that Milton knew and imitated his contemporary. To succeed in this inquiry a more than ordinary degree of self-possession and objectivity is necessary.

Milton was well acquainted with the Dutch theology of his time. When he was a schoolmaster, he attached much importance to the religious instruction of his pupils. Every Sunday, says Dr. Johnson, was spent upon theology, of which he dictated a short system, gathered from the writers then fashionable in the Dutch universities. There would be nothing extraordinary in the admission that he made the acquaintance of Vondel's works while he was engaged on these theological studies. It is, indeed, well known that Vondel's poems more than once raised the anger of the divines, and that the poet got into trouble on that account.

However this may be, it appears from Dr.

* The fact, as Dr. Johnson tells us, that Milton "grew old without any visible worship," that "in the distribution of his hours there was no hour of prayer," that he omitted public prayers too, and that his theological opinions varied, obviously does not impair our statement. Dr. Johnson applies to Milton what Baudius said of Erasmus—"Magis habuit quod fugeret, quam quod sequeretur." This may be true, but to paraphrase Dr. Johnson's words again: Milton's full conviction of the truth of Christianity, his profound veneration for the Holy Scriptures, his having been untainted by any heretical peculiarity of opinion, and his having lived in a confirmed belief of the immediate and occasional agency of Providence, and last, not least, his *Paradise Lost* itself, would refute victoriously all imputations against the purity and sincerity of his faith.

* Dr. J. J. Moolhuizen, *Vondels Lucifer en Miltons Verloren Paradijs* ('s Gravenhage: M. Nijhoff).

Moolhuizen's critical researches that, so far as the "Lucifer" is concerned, Vondel's influence on "Paradise Lost" may be questioned. Both poems show certain transparent analogies; but these nearly always relate to generalities, and need not be explained by direct influence. We would add: firstly, that the character of the two works is a great obstacle to a critical comparison; and, secondly, that the last word cannot be spoken until the relation of Milton's epic to Homer and Virgil, and to Tasso and Ariosto, has been carefully examined. Only then will the intricate question of Milton's originality be fully elucidated. We will not prejudge the question; but as Milton was a man of uncommon and well-assimilated reading, there always remains the possibility, strongly supported by the scanty result of research with regard to the Vondel question, that the real extent of Milton's dependence upon foreign writers can never be scientifically demonstrated.

G. DUFLOU.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ALEXANDER, Arsène. Jean Carrière: Etude de son Œuvre et de sa Vie. Paris: May & Motteroz. 25 fr.
BERICHT, offizieller, der k.k. österr. Central-Commission f. die Weltausstellung in Chicago im J. 1893. Wien: Gerold & Co. 58 M.
BROTE, E. Die römische Frage in Siebenbürgen u. Uogarn. Berlin: Puttkammer. 8 M.
D'ÉYLA, Baron de Claye. La Bibliophilie en 1891. Paris: Techener. 10 fr.
DOULIOT, H. Journal du voyage fait sur la côte ouest de Madagascar 1891-2. Paris: André. 4 fr.
EVERAT, Michel de Marillac, sa vie, son œuvre. Paris: Champion. 5 fr.
KÜMMERL, S. Enzyklopädie der evangelischen Kirchenmusik. 7. Halbbd. Gütersloh: Bertelsmann. 8 M.
LENONER, A. Der Wechsel in seiner wirtschaftlichen Bedeutung. Berlin: Hüttig. 2 M. 50.
LE ROUX, H. La Fêtejudou: récits du Sud. Paris: Calmann Lévy. 3 fr. 50.
MONTIEL, le lieutenant-col. P. L. De Saint-Louis à Tripoli par le Lac Tchad. Paris: Alcan. 20 fr.
MÜLLER, v. Der Krieg zwischen China u. Japan 1891-5. 1. Thl. Berlin: Liebel. 1 M. 20.
PREYER, W. Zur Psychologie des Schreibens. Hamburg: Voss. 8 M.
WAGNER, H. Münchener Plastik um die Wende d. 15. u. 16. Jahrh. München: Ackermann. 2 M.
WANDER, O., u. C. GUALITT. Die Albrechtsburg zu Meissen. Dresden: Baensch. 30 M.
WYCHGRAM, J. Schiller. 8. Abtlg. Bielefeld: Velhagen. 2 M. 40.

THEOLOGY, ETC.

- RÜLINO, J. B. Beiträge zur Eschatologie des Islam. Leipzig: Harrassowitz. 1 M. 60.

HISTORY, LAW, ETC.

- BOUDET. La Jacquerie des Tuchiens (1863-1894). Paris: Champion. 5 fr.
CASTELLANE, Journal du Maréchal de. T. I. 1801-1823. Paris: Plon. 7 fr. 50.
CENTENAIRE, le, de l'École Normale. 1793-1895. Paris: Hachette. 25 fr.
DREUX-BRÉZÉ, le Marquis de. Notes et souvenirs pour servir à l'histoire du parti royaliste 1872-1883. Paris: Didier. 7 fr. 50.
FASTERBATH, J. Christof Columbus. Studien zur span. 4. Centenarfeier der Entdeckung Americas. Dresden: Reissner. 8 M.
FRÜHLICH, F. Lebensbilder berühmter Feldherren d. Altertums. I. Die Römer. 8. Hft. Zürich: Schulthess. 1 M. 40.
KERVILLER, R. Un centenaire: le procès des 132 Nantais. Paris: Champion. 4 fr.
KÖPKE, F. Ueb. gewerbliche Schiedsgerichte n. besond. Berücksicht. der schweizerischen Verhältnisse. Zürich: Bausstein. 2 M. 20.
LAHURE, Souvenirs de la vie militaire du Général Baron. Paris: Lahure. 7 fr. 50.
MONUMENTA historica libere regie civitatis Zagrabiae. Ed. J. B. Thakalc. Vol. II. Diplomata 1400-1499. Agram. 10 M.
RIOUD, l'abbé. La Bigorre et les Hautes-Pyrénées pendant la Révolution. Paris: Champion. 6 fr.
THIERÉ, J. C. W. Abhandlungen aus dem Strafrechte u. der Rechtsphilosophie. I. Lund: Müller. 4 M.
THIEBAULT, Mémoires du Général Baron. T. IV. 1808-1813. Paris: Plon. 7 fr. 50.
TRABNER, L. Wille, Determinismus, Strafe. Eine rechtsphilosoph. Untersuchung. Berlin: Puttkammer. 4 M.
WALDSTÄTTEN, J. Fhr. v. Strategische Grundsätze in ihrer Anwendung auf den Feldzug in Italien 1858. Wien: Seidel. 4 M.
WAGNER, M. Das Zeidwesen u. seine Ordnung im Mittelalter u. in der neueren Zeit. München: Kellner. 2 M. 50.
WAPPENBUCH der Städte u. Märkte der gefürsteten Grafsch. Tirol. Innsbruck: Wagner. 7 M.
ZAHN, J. v. Steiermark im Kartenbilde der Zeiten. Vom 2. Jahrh. bis 1600. Graz: Steiermärkisches Landesarchiv. 35 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- JÜPTNER v. JONSTORFF, H. Fhr. Fortschritte im Eisenbütten-Laboratorium in den letzten 10 Jahren. 1. Bd. Leipzig: Felix. 8 M. 50.
KUNTZE, O. Geogenetische Beiträge. Leipzig: Felix. 8 M.
LAW, J. P. N. Arnold Gouliac u. seine Philosophie. Haag: Nijhoff. 4 M. 50.
LORMANS, H. Das Höhlensystem unter besond. Berücksicht. einiger Höhlen des Erzgebirges. Jena: Bosc. 2 M.
MITTEILUNGEN aus der zoologischen Station zu Neapel. 11. Bd. 4. Hft. Berlin: Friedländer. 15 M.
NIOUZE, E. Chirurgie de Pierre Franco, de Turrier en Provence, composée en 1561. Paris: Alcan. 20 fr.
PUCHERAN, E. E. allgemeine Integration der Differentialgleichungen. 2. Hft. Wien: Gerold's Sohn. 1 M. 60.

PHILOLOGY, ETC.

- BAUDOUIN DE COURTENAY, J. Versuch u. Theorie phonetischer Alternationen. Strassburg: Trübner. 4 M.
HOLMES, D. M. Die m. Präpositionen zusammengesetzten Verben bei Thukydides. Berlin: Weidmann. 1 M. 20.
IWANOWSKI, A. B. Maodjurica. I. Leipzig: Voss. 2 M. 40.
REINHARDT, E. Die Waanuger Mundart. I. Th. Meiningen: Eys. 4 M.

CORRESPONDENCE.

MARVELL'S POEMS AND SATIRES.

London: April 20, 1895.

In my edition of Marvell in the "Muses' Library," I pointed out that a version of "The Loyal Scot" not hitherto noticed was to be found in Gildon's "Poetical Remains of the Duke of Buckingham, Sir George Etheridge, Mr. Milton, Mr. Andrew Marvell," &c., published in 1698; and I gave various readings from this volume, either in my text or in the notes. The same collection contains Marvell's "Britannia and Raleigh," under the title, "Rawleigh's Ghost in Darkness; or, Truth covered with a Veil"; and the Latin verses, "To Christina, Queen of Sweden."

My attention has now been drawn to the fact that Gildon's volume was first published in 1694, under the title, "Chorus Poetarum; or, Poems on several Occasions. By the Duke of Buckingham, . . . Andrew Marvell, Esq., . . . and several other eminent Poets of this Age. Never before printed." In Malone's copy, which is in the British Museum, the date is misprinted "MDCLXIV." Upon comparing this 1694 volume with the 1698 issue, it appears from certain typographical errors that the book was not reprinted in 1698, but that the old sheets that remained were simply bound up with a new title-page.

Many of the readings in Gildon's version are plausible, and some of them are better than those found elsewhere; it will therefore, I think, be of interest to print all the more important variants here for ready reference. I should, on further examination, be inclined to insert several more of them in the text of Marvell's poems, while others are at least possibly the true readings. The words which differ from the ordinary text are printed in italics. Readings which are evidently corrupt have been omitted.

"THE LOYAL SCOT."

2. Saw Douglas marching through the Elysian glades.
8. His ready muse, to court their welcome guest.
19. His shady locks curl back themselves to seek.
20. Nor other courtship know but to his cheek.
22. Hardened with cold those limbs, as soft, so white.
31. But entertains the while his time, so short.
48. As the clear amber on the bee does close.
56. As one that hugs himself in his warm bed.
59. Fortunate boy! if e'er my verse may claim.
60. That matchless grace to propagate thy name.
65. Shall not a death so generous, now when told.
66. Unite our difference, fill the breaches old.
71. Mixed in Corinthian metal by thy noble flame.
72. Our factions melting, thy Colossus frame.
79. Will you tho' Tweed that sudden bounder call.
82. From Thames, Trent, Humber, or at least the Tyne.
86. Whose one side virtue, t'other vice, doth breed.

88. Up from the stream, continued to the skies.
123. For works heroic, or heroic crimes.
152. Flourish them o'er, till none discern his foes.
156. Pardon, my hero, this my long transport.
157. Thy death more nobly did the same exhort.
162. My differing crime does more thy virtue raise.

"BRITANNIA AND RALEIGH."

6. These would be blessings in this spurious train.
10. Oh! mighty queen, why so unseemly dressed.
34. And in his place a changeling Lewis lay.
35. How oft would I see him to himself restored.
41. Were hurled to hell, by learning tyrant's lore.
43. In lofty notes Tudor's blest reign to sing.
49. Saul's stormy rage, and checked his black disease.
50. So the learn'd bard, with artful song, repressed.
54. Then to confirm the cure as well begun.
56. How by her people's love pursued from far.
57. Set mounted on a bright triumphant car.
61. Four flower-de-luces on an azure field.
62. Her crest doth bear the ancient Gallic shield.
67. Around her fierce [and] ravenous curs complain.
68. Plague, Death [and] Slavery fill her pompous train.
70. And on the ground in spiteful rage it broke.
77. Dastards their hearts, their active hands control.
82. If not o'erawed by some new holy cheat.
86. To teach your will's the only rule of right.
90. When all the nobler interest in mankind.
97. Henceforth be deaf to the old witch's charms.
99. 'Tis royal game whole kingdoms to devour.
103. Rack nature, till new pleasures she can find.
108. Brought up by that vile son-in-law of Hyde.
114. To boys and bawds they made me public game.
116. And my sad fate unto his care commend.
119. And like tame spinsters in seraglio sits.
125. Masked James the Irish pagods doth adore
126. His chieftain Teague commend on sea and shore.
130. And none are left those furies to cast out.
131. Ah! Vindex come, and purge this poisoned state.
147. If this imperial isle once taint his blood.
151. Over the whole. Those left of Jesse's line.
154. Eternal laws, by God and mankind made.
157. With her I will the ancients' wisdom read.
163. Watch and preside thou o'er their tender age.
177. When with fresh ardour their brave breasts do burn.
180. With me I'll bring to dry my people's tears.
181. Publicola with healing wings shall pour
182. Balm in their wounds, and fleeting life restore.
185. As Jove's great son the infected globe did free.
189. His true Crusados shall at last pull down
190. The Turkish crescent and the Persian crown.
194. No poisonous monarch on thy earth shall live.

Perhaps I may add that two stupid misprints in "The Loyal Scot" ("sales" for "Sales," l. 97, and "kick" for "kirk," l. 102) crept in after the proof-sheets left my hands.

GEORGE A. AITKEN.

THE ETYMOLOGY OF "CORMORANT."

Sydenham Hill: April 26, 1895.

I am sorry I have not access to vol. xxiv. of *Romania*. I have a few odd volumes, but the work is too large for many private persons to be able to find room for the whole of it on their shelves. If this had occurred to Mr. Toyntee, he would, perhaps, have given a little fuller account of the view now held by M. Thomas with regard to this word. So far as I understand Mr. Toyntee, this new view is that the *maran* of the older French form *cormaran* (= *cormarant*) represents "a Merovingian or Carolingian Latin *marinungum*" (apparently not found) which is derived from *marinum*, through *marinum* (= *marignum*), by the transposition of the *g* and the *n* in this last, and becomes in French *marénc* and *maranc*. The only fact that I can find in support of this derivation is that Godefroy, s. v. *marage*, tells us that in Brittany,

Côtes-du-Nord, and Anjou, "pie marange" is used = pie de mer; while there is so much conjecture and so much letter-juggling, that I should say this view is scarcely likely to find acceptance.

I cannot understand how it is that M. Thomas, in favour of this new view, completely passes over the derivation given by Diez before 1870, adopted by Scheler and more or less by Littré, and still to be found in the most recent editions of Diez (1887) and Scheler (1888). According to this derivation, *cormoran* is made up of the Fr. *cor* (= *corvus*) prefixed to the Breton name of the cormorant, viz., *mor-vran* (from *mor*, sea, and *bran*, crow); and Diez compares the Fr. *loup-garou*, in which the Fr. *loup* is prefixed to *garou*, a Frenchified form of a Teutonic word = our *werewolf*. In each case the name of the animal or bird is given twice. I must say that I infinitely prefer this derivation to M. Thomas's new view. From what I know of the habits of the bird (and I have seen numbers of them) I should say there were more cormorants on the rugged coasts of Brittany than in all the rest of France put together; and it is impossible to believe, therefore, that the Breton word has been made up in imitation of *corvus marinus*. The contrary is much more likely to be the case. In Welsh also the bird is called by the same name, viz., *mor-fran* (*f* is pronounced like *v* in Welsh); but I do not find any similar form in either Cornish, Gaelic, or Irish. The *v* between the two *r*'s of the Bret. *mor-vran* would inevitably disappear as being troublesome to pronounce, and the remaining *morran* would easily become *morán*. There is, at least, much less letter-juggling here.

One objection made to this derivation is probably that the older Fr. form is *cormaran*; but surely between the Prov. *corb-mari(n)* (Mistral gives both forms) on the one side, and the Bret. *mor-vran* on the other side, it is to be expected that there would be give and take, and so we should be likely to get *ma* instead of *mo*, and *ran* instead of *rin*, the result being *cormaran*. Besides which, *cormorant* is given in the N. E. D. as early as 1388,* while Littré gives no example of *cormaran* earlier than the fifteenth century: so that, as we are supposed to have borrowed the word from French, it seems uncertain whether *cormaran* is really older than *cormoran*, unless, indeed, M. Thomas has found examples of *cormaran* considerably earlier than 1388.

Another objection is, no doubt, the prefixing of a French to a Breton word, although, as I have shown, there is some analogy to be found for it. This objection is, to my mind, a much stronger one; but it may easily be got rid of, for there surely is no necessity for supposing that the French *cor* has really been added to the Breton word. My own belief is that nothing more has taken place than an amalgamation between the two principal forms prevalent in France—viz., *cor-marin* and *mor-vran*. The *cor* of the French form was retained and the *marin* was modified into *maran* and *morán* by the Breton word in the way that I have pointed out above. M. Thomas is not said by Mr. Toynbee to have offered any explanation of the second *c* in *cormoran*. This, at least, may be explained by the Breton word.

There may be, however, some people—and M. Thomas would seem to be among them—who think that the Breton *mor-vran* has nothing whatever to do with the *morán* of *cormoran*.

* I must not conceal, however, that the N. E. D. gives *cormorant* six years earlier—viz., in 1382, and *cormaran* (in which, however, the vowel in question is *e*, and neither *a* nor *o*) as far back as 1320; but this does not interfere with my argument, which is that an Eng. *c* form is found earlier than the *a* form in French.

If so, then, to my mind, a most extraordinary coincidence of form has taken place.

F. CHANCE.

P.S.—In my letter on "Arsenic," in the ACADEMY of April 27, p. 358, col. i., last line of text, for "Richardson," read "Golius"; *ibid.*, col. ii., l. 2, for "forma, zarnik," &c., read "form, zirnrik."

"ARSENIC."

3, Queen's Gardens, Aberdeen: April 23, 1895.

In reading over Mr. Chance's interesting note on the origin of the above word, I was much struck by the writer's opinion that "Dioscorides found in some Eastern language a word meaning *arsenic* (or rather *orpiment*), with some sort of resemblance to *ἀρσενικόν*, and transmuted the word into this thoroughly Greek form"; and also that "*σάβδακον* and *ἀρσενικόν* have both been taken from the same Oriental word." Mr. Chance may possibly be interested in his turn to know that in Chinese the term *hsing huang* (literally "male yellow") = red sulphuret of arsenic or realgar; while *tz'ü huang* (literally "female yellow") = yellow sulphuret of arsenic or orpiment. These are the only instances with which I am acquainted of minerals differentiated in Chinese by gender.

HERBERT A. GILES.

London: April 23, 1895.

I have read the interesting letter by Mr. Chance in your current issue. I wish to point out that the Persian word on which he lays such stress was itself in use among the alchemists of Western Europe. The handiest reference in English is the passage in Ben Jonson's play, "The Alchemist," where it is spelt *zernich*.

JAMES PLATT, JUN.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, May 5, 7.30 p.m. Ethical: "Self-Sacrifice and its Limits," by the Rev. Hastings Rashdall.
MONDAY, May 6, 5 p.m. Royal Institution: General Monthly Meeting.

8 p.m. Society of Arts: Cantor Lecture, "Recent American Methods and Appliances employed in the Metallurgy of Copper, Lead, Gold, and Silver," III., by Mr. James Douglas.

8 p.m. Victoria Institute: "The Extinct People of the Canary Islands," by Sir J. W. Dawson; "The Supposed Missing Link," by Prof. Hull.

8 p.m. Aristotelian: Symposium, "Has the Heritability or Non-Heritability of Acquired Characteristics any Direct Bearing on Ethical Theory?" by Prof. D. G. Ritchie and Messrs. R. J. Kyle and R. E. Mitcheson.

TUESDAY, May 7, 8 p.m. Royal Institution: "Alternating and Interrupted Electric Currents," III., by Prof. G. Forbes.

8 p.m. Anglo-Russian: "Russia and the Armenians," by Lieut.-Gen. F. H. Tyrrell.

4 p.m. Asiatic: Anniversary Meeting: "The History of the Jaina Faith," by Mr. Virchand R. Gandhi.

4 p.m. Society of Arts: "Recent Improvements in the Designing, Colouring, and Manufacture of British Silks," by Mr. T. Wardle.

8 p.m. Biblical Archaeology: "The Testament of Jacob (Genesis xlix.)," by the Rev. C. J. Ball.

8.30 p.m. Zoological: "Lists and Distribution of the Land-Molluscs of the Andaman and Nicobar Group of Islands in the Bay of Bengal, with Descriptions of some supposed New Species," by Lieut.-Col. H. H. Godwin-Austen; "The Heart of the Alligator," by Mr. F. E. Beddard and Mr. P. Chalmers Mitchell; "The Anatomy of *Chauna chavaria*," by Mr. P. Chalmers Mitchell; "A Synonymic Catalogue of the *Asperitidae* of Africa and the Adjacent Islands, with Descriptions of some apparently New Species," by the Rev. Dr. W. J. Holland.

WEDNESDAY, May 8, 5 p.m. London Institution: "Bimetallicism," by Mr. Herbert G. Gibbs.

8 p.m. Society of Arts: "The Extraction of the Rarer Metals from their Oxides," by Prof. W. O. Roberts-Austen.

8 p.m. Geological: "The Stirling Dolerite," by Mr. Horace W. Monckton; "Notes on some Railway Cuttings near Keewick," by Mr. J. Postlethwaite; "The Shelly Clays and Gravels of Aberdeenshire considered in relation to the Question of Submergence," by Mr. Dugald Bell.

THURSDAY, May 9, 8 p.m. Royal Institution: "The Liquefaction of Gases," III., by Prof. Dewar.

8 p.m. Electrical Engineers: "The Recent Development of the Single-acting High Speed Engine for Central Station Work," by Mr. Mark H. Robinson.

8 p.m. Mathematical: "Those Orthogonal Substitutions that can be generated by the Repetition of an Infinitesimal Orthogonal Substitution," by Dr. H. Taber.
8.30 p.m. Antiquaries.

FRIDAY, May 10, 5 p.m. Physical: "The Iodine Voltameter," by Mr. E. F. Heroun; "A New Method in Harmonic Analysis," by Mr. A. Sharp.

8.30 p.m. Viking Club: "Kennings in Icelandic Poetry," by the Rev. W. C. Green.

9 p.m. Royal Institution: "A Recent Journey in Afghanistan," by the Hon. George Curzon.

SATURDAY, May 11, 8 p.m. Royal Institution: "Italian Music and Musical Instruments of the Sixteenth, Seventeenth, and Eighteenth Centuries," by Mr. Arnold Dolmetsch.

8.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

The Book of the Dead. The Papyrus of Ani in the British Museum. The Egyptian text, with interlinear transliteration and translation, a running translation, introduction, &c. By E. A. Wallis Budge, Litt.D., Keeper of Egyptian and Assyrian Antiquities. (Printed by order of the Trustees.)

Two evening papers containing highly enthusiastic notices of Mr. Budge's translation of the Ani papyrus have been sent to me by persons who felt sure of the deep interest I must take in the startling revelations promised in this publication.

One of the notices, which is anonymous, sums up its estimate of the book by prophesying that "it will remain a masterpiece of hieroglyphical scholarship." Writers as well as readers ought fully to understand that the number of critics at all qualified to judge of the merits of "hieroglyphic scholarship" is extremely limited, and that not one of them is likely to write anonymously. Reputations founded either on self-assertion or on anonymous puffing are till now unknown to Egyptology.

The other notice, which speaks of Mr. Budge's work as "one of the most important that has been issued in this country," bears the name of a gentleman known as an Assyriologist. But acquaintance with cuneiform texts is hardly good security for competence in criticising "hieroglyphic scholarship." The pious feelings of Mr. Boscawen are in deep sympathy with certain Egyptian texts, of which he assumes that Mr. Budge has given the exact meaning. If he himself knew these texts in the original, he would be aware that "if thou art a farmer, labour in that field which God hath given thee" does not exist in Egyptian. Mr. Budge gives the Egyptian words, but takes the meaning of them from a French "crib." M. Virey, the French translator, took his version (not quite confidently) from the Latin of the late Prof. Lauth, who had mistaken the grammatical construction of the entire sentence. This error here, indeed, does not effect the use of the Egyptian word for "god." But when from the Papyrus Priese we pass on to the Pyramid Texts, where Mr. Budge has used M. Maspero's translation as a "crib," and talks of the deceased as being "in heaven, by the side of God," as sitting on a great throne "by the side of God," or of "those who follow in the train of God," or when he cites the "Ladder of God," he not only misrepresents the theology of the Egyptian texts, but gives his readers interpretations of them which M. Maspero never intended to convey. Neither the Pyramid Texts nor "The Book of the Dead" ever apply the word "god" to any

other than certain mythological personages, who have no more pretensions to be the God of monotheists or philosophers than Mars, Bacchus, or Apollo. Who would think of quoting "Nec deus intersit" as evidence of monotheistic thought?

The whole of this Introduction is a mere mass of undigested cram out of the books (it matters not whether good, bad, or indifferent) which stand upon the shelves of the Egyptian Department. I do not know out of which book Mr. Budge has taken the extraordinary statement that "in the XVIIIth Dynasty Queen Hatshepsut declared herself to be 'the creator of things which came into being like Khepera.'" The great queen never said anything of the kind; the translation of her words is simply monstrous. The Egyptian verb *cheper* is neuter, and never means "create." To think so is like confounding *feri* with *faci*. It is on a par with the schoolboy's "*Qui fit Maecenas*, 'Who made Maecenas?'"

Of the value of the translation given as that of the Papyrus of Ani, the following specimens will give a fair notion to any intelligent reader:

1. The vignette of what is called chapter 110 consists of a sort of plan of the Egyptian elysium, with its islands, streams, cornfields, inhabitants, and presiding deities. The names of these objects are written over them, and one of the inscriptions runs as follows:

"Mouth of the canal a thousand leagues in width, but of untold length." &c.

There is not the least difficulty here. The sense of the Egyptian word for "canal" is given in Dr. Birch's Dictionary, and was well known before. The Coptic *hoi* "canalis, aquae ductus" has preserved the meaning. The word *atru* (which I call league) is the well-known greatest Egyptian measure of length. For proof that the words which I translate as "width" and "length" are rightly so translated, as distinguished from each other, I refer to the texts which give the dimensions of the temples and their chambers, such as that quoted by Dümichen in the *Zeitschrift* of 1873, p. 110. "Mouth" is certainly an ambiguous expression in Egyptian when applied to a stream. It is used in the sense of "surface" in the inscriptions of the XIIth Dynasty, indicating the maximum height of the Nile.

Now let us see Mr. Budge's translation of this very passage:

"Chapter of the River-horse. The river is one thousand [cubits] in its length. Not can be told its width."

"Chapter of the River-horse"! written, no doubt, for the edification or delectation of the horse-marines! The word for "stream" or "canal" Mr. Budge understands as being a "river-horse"; the word expressive of long measure he takes for a "river"; and he is in consequence obliged to invent and interpolate into his translation some word of measure, "cubits," as a noun corresponding to 1000. But a river only 1000 cubits long, but of a width which cannot be described, must be a very extraordinary river, and not in the least like that represented in the vignette.

2. In the very same chapter (110) there

is a passage wherein it is said of the god Thoth:

"He reconcileth the two warrior gods with each other. He severeth the mourners from those who quarrel with them; he putteth a stop to them whose hand is violent against those weaker than themselves; he keepeth within bounds the contentions of the Powers."

Mr. Budge's version is:

"I have pacified the two holy Fighters; I have cut off the hairy scalp of their adversaries," &c.

The Turin text has (wrongly) the verb in the first person, but in what text can any person who understands the language discover any allusion to "hairy" or "scalp"? And who are the adversaries of the two holy fighters, who have deserved the fate which Mr. Budge's words indicate? Here is a valuable contribution to Egyptian anthropology.

3. It would, I think, be unnecessary to quote anything more for the purpose of satisfying an Egyptologist as to the value of Mr. Budge's translation, but one need not be an Egyptologist to see the force of the point to which I now refer. The forty-two gods of the Hall of Judgment are emphatically described as "possessors of righteousness and void of wrong." Can any one, whether Egyptologist or not, believe that a translator is likely to be right when he makes a suppliant address one of these gods as "doubly wicked, coming forth from Ati"? I suppose "doubly wicked" is intended by the translator to be taken in a non-natural and Pickwickian sense, by a figure of speech the reverse of euphemism, perhaps as an instance of what is called *Gegensinn*, better understood by our French friends as *contresens*.

Now it is not to be wondered at that, after so artlessly giving such a specimen of his attainments as the transcription and translation of the first line of the "Tale of the Two Brothers" in the book called *The Nile*, presented by Messrs. Cook to passengers on their tourist steamers, Mr. Budge should boldly undertake a task from which some of the most eminent scholars have shrunk. They shrunk from this task, not from any pusillanimous reason, nor because they thought themselves inferior in ability or knowledge to their neighbours, but because they knew of difficulties of which Mr. Budge is unconscious, or which he has his reasons for ignoring. Other people may waste their time in making out the various senses of words in the vocabulary or the niceties of the grammar; but he uses their labours as a schoolboy uses his Liddell and Scott, and if he happens to find a difference in their results, he sits in judgment and dogmatically takes the result which he likes best at the moment, without being able to assign a reason for his choice. Now, if Mr. Budge had chosen to publish this work at his own risk and cost, no one could have had reason, except on scientific grounds, for complaint. But the matter is far more serious as it stands. Who has taken upon himself the responsibility of advising the Trustees of the British Museum to print at the public expense a work of such pretension and cost. Has any one competent scholar been consulted on the subject? Is the

Principal Librarian under the illusion that this costly work is comparable in value with the little "Guide to the Nimroud Central Saloon," of 1886, which is (or was) sold for fourpence?

Can anything, to the scholar, be more idle and wasteful than the transcription of the entire text? It can only serve to excite the wonder of cockneys and point out to others the defects of Mr. Budge's scholarship. Who, but for this unnecessary display of ignorance, could have guessed that anyone who had the pretension of being able to translate "The Book of the Dead" should transcribe as *senar* one of the commonest and best known words of the language, signifying "repulse"? I at first took it for a misprint, but it occurs too often, and the nature of the mistake is quite evident. It is the same kind of mistake as if VI. in Henry VI. were considered as the final syllable.

The interlinear translation shows at once the artless devices by which difficulties are got over when they are felt; when they are not felt, a corrupt or impossible text is as easy as another. There is a passage (chap. 147) which in the original says, "I come to thee, Osiris, whose sap is undefiled." The word which I render "sap" is generally translated "emanation," but it is rather like the Greek *ixōp* which flows in the bodies of the gods. The vital sap of Osiris is said to be the source of life to men and gods. Mr. Budge translates this passage (p. 62), "I have come to thee, Osiris, pure [from thy] emanations." And in another place (which is corrupt in Ani, but most easily corrected from any other copy), he reads "purified from thy foul emanations." Who is purified, the man or the god? the latter probably. The translator here does not understand a very obvious thing. There is no need of interpolating a preposition "from," which utterly falsifies the sense. The Egyptian expression, consisting of an adjective followed by a noun, must be translated like our "cold-blooded," "long-legged," "short-sighted"; or, if you prefer a Greek word, there is the *ἀνόπυρος* of Aeschylus ready at hand, with countless others. Mr. Budge has more than once rightly translated such phrases, but that was when others had already done so before him.

P. LE PAGE RENOUF.

BOTANICAL BOOKS.

Text-Book of the Diseases of Trees. By Prof. R. Hartig. Translated by W. Somerville, edited by H. Marshall Ward. (Macmillans.) Prof. W. Somerville and Dr. Marshall Ward have done great service to the English reader in preparing this edition of a standard German work, written and edited by experts in the subject. It treats, in an exhaustive manner, of the causes of the diseases of trees; of the special injuries inflicted by the different classes of flowering and flowerless plants; of the various kinds of wounds; of the diseases due to conditions of soil; and of the injuries due to atmospheric influences and fire. But little is said of the injuries caused by insects and other animals, which, however, are far more destructive to herbaceous than to woody plants. A very large portion of the volume is naturally devoted to the ravages of fungi; and this portion especially is treated with a fulness and

a practical knowledge which leave nothing to be desired. The illustrations are numerous and excellent, and most of them are new to English readers. This volume will probably long be the standard work on the subject in the English language.

PROF. F. DARWIN AND MR. E. H. ACTON'S *Practical Physiology of Plants* (Cambridge: University Press) is essentially a book for the laboratory, consisting of a description of experimental and analytical work required to follow a practical course of lectures on the subject. It is divided into two parts, the first dealing with general physiology, the second with the chemistry of metabolism (metastasis). It is illustrated with drawings of the apparatus required, and a list is appended of the reagents and material needed for the second portion.

PARTS 4-7 of Kerner and Oliver's *Natural History of Plants* (Blackie) complete the first half-volume of this important work. They fully maintain the high character of the earlier parts. The subjects here treated of are transpiration and its connexion with the structure of the vascular system, the structure and functions of chlorophyll, the structure and arrangement of leaves, metabolism or metastasis and the transport of food materials, respiration, the conditions and mechanics of growth, the forms of stem structures, the phenomena of climbing plants, and the forms of roots. The wealth and excellence of the illustrations are a great feature of the work.

The first part of vol. vii. of Cohn's *Beiträge zur Biologie der Pflanzen* is entirely occupied with an important paper by Dr. W. Rothert on heliotropism. The author distinguishes between heliotropic sensitiveness (*Empfindlichkeit*) and irritability (*Reizbarkeit*), and asserts that they are dependent on two different properties of protoplasm. Irritation (*Reizung*) may be direct or indirect—i.e., it may be the result of a local sensitiveness, or may be transmitted from some other part. The power of heliotropic curvature is dependent on four factors—the mechanical structure, the thickness, the intensity of growth, and the heliotropic irritability of the organ, or of the portion of an organ. Heliotropic irritation may be transmitted from a portion of an organ which is illuminated on one side only to other portions which are illuminated either on both sides or on neither, and the transmission takes place through the fundamental parenchyme, the vascular bundles taking no essential part in it. In opposition to the statement of Darwin, the author asserts that, as a rule, the entire region over which the curvature extends is heliotropic.

CORRESPONDENCE.

A THIRD SYSTEM OF HEBREW POINTS.

St. John's Lodge, Cambridge: April 29, 1895.

In the current number of the *Jewish Quarterly Review* (p. 564), Dr. M. Friedländer calls attention to the discovery of "A Third System of Symbols for the Hebrew Vowels and Accents."

Many years ago I extracted from near the beginning of a Rabbinic commentary on Pirké Aboth a reference to three such sets of symbols, in these words: "And therefore the Tiberian pointing is not like our pointing; and neither of them is like the pointing of the Land of Israel."

The passage may now be found in the "Machsor Vitry," lately edited for the Mekizé Nirdamim. (See p. 462, l. 6 from the end of the text.)

Tiberian. The reading varies in different copies of the commentary; but the best reading seems to be *teth, beth, resh, nun, yod*, as in the Mekizé Nirdamim edition.

Pointing. The term *nikkud* is meant by the commentator to include the marks for the accents, to which there is express and detailed allusion in the context.

C. TAYLOR.

"BIRDS, BEASTS, AND FISHES OF THE NORFOLK BROADLAND."

Lowestoft: April 23, 1895.

May I correct some misstatements made by Mr. Watkins in his kind notice of my book.

I will omit to discuss debatable matters of taste. Mr. Watkins has a perfect right to his opinion that the goldfinch is beautiful; but I reserve my right to think the reverse, and should like Mr. Whistler to judge between us. Mr. Watkins does not seem to like my remarks upon the flycatchers; these observations were made direct, and I can introduce Mr. Watkins to the very trees and, probably, the very same birds.

Mr. Watkins finds fault with my nomenclature. He says, "What, for instance, are 'dow-fulfers,' 'herring-spinks,' 'goolers,' or 'cadders'?" Why does he ask this when my book explains it all: "The field-fare or 'dow-fulfer'" (p. 7); "the herring-spink, as the North Sea fishermen call that mighty soul in a little body—the golden-crested wren"; "goolers"—illustrated by a plate named "yellow-hammers"; "cadders"—the essay is entitled "The Jackdaw," and begins: "The crafty cadder, as the Broadsmen call the jackdaw."

Mr. Watkins resents my not giving the cant of ornithologists, and their dog-Latin and doggie Greek. Why should I put *C. bairdianus* under reed-pheasant when I give plates of the bird, and call it bearded titmouse in the list of plates? I suppose this mongrel jargon is science to some; but, as a scientifically trained man, Mr. Watkins will pardon me if I consider it grotesque and mediaeval.

Next we come to objections to several words which "irritate and baffle the peruser, and tempt him to fling the book down in despair." I am sorry, I am sure, to have caused Mr. Watkins such irritability; but let us examine these offending words. They are "gladen," "loke," "rond," "chate," "rockstaff," "meak," "crome," and "lamb's-tail." I have no good dictionary by me—being in country lodgings at the moment—but I think I have seen "gladen," "meak," and "crome" in an English dictionary; and "rond," "loke," and "chate" are as well known in Norfolk as "bobby," "peeler," or "cockney" in London.

And finally Mr. Watkins says:

"An ornithologist will quarrel with him for making song-thrushes in spring delight in fighting until they may be seen rolling over and over by the roadside."

And again,

"Nor has a field-fare's nest with eggs ever been seen in England."

To the first I reply, he is a poor creature of an ornithologist who has not seen these battles; to the second objection I reply, "I never said a field-fare's nest with eggs had been found in England." What I said was, they *had* dropped their eggs here; and they have done so, as any "authority" will confirm.

Errors may exist in my book, but I venture to say quite as many will be found in any "authoritative" work—such as Mr. Saunders's Manual, for example. To err is human, even for a reviewer within the space of two columns.

P. H. EMERSON.

SCIENCE NOTES.

THE Geologists' Association have arranged for an excursion to-day (Saturday) to Hanwell, Dawley, and West Drayton, to examine some of the sections of high-level river drift, in which flint implements have been found—from the oldest forms, with abraded and decomposed surfaces, to the sharp flake instruments of palaeolithic times. The director of the excursion is Mr. J. Allen Brown, who was to read a paper on the subject on the previous day.

At the meeting of the Society of Arts on Wednesday next, Prof. W. Chandler Roberts-Austen, of the Mint, will read a paper on "The Extraction of the Rarer Metals from their Oxides."

At the meeting of the Aristotelian Society, to be held at 22, Albemarle-street, on Monday next at 8 p.m., there will be a symposium on the question: "Has the heritability or non-heritability of acquired characteristics any direct bearing on ethical theory?" in which Prof. D. G. Ritchie and Messrs. R. J. Ryle and R. E. Mitcheson have promised to take part.

THE April number of *Science Progress* contains two articles of general interest. Prof. Roy, of Cambridge, writes upon "Mountain Sickness," with special reference to the observations and pulse-tracings brought back by Mr. W. M. Conway from the Karakoram Himalayas. He has no hesitation in affirming that the symptoms of mountain sickness are those of asphyxia, which may be complicated with fever; but he is unable to decide how far heart-failure is an essential element. With regard to the question of the highest climbable altitude, his conclusion is as follows:

"During rest at least, even at 23,000 ft., the curves indicate, on the whole, that muscular fatigue and distress of the heart were present, rather than the nearly complete collapse of muscular power which accompanies well-marked heart-failure. . . . The curves show that they were in a condition to go on, and they agree with Conway's own feeling that they had not come to the end of their tether."

Dr. John Beddoe gives a summary of recent anthropological research in Spain—chiefly by Olóriz and Aranzadi. Here is a portrait of the typical Basque, as drawn by the latter from detailed observation of 250 conscripts:

"The Basque at the military age has a stature of 1640 mm. (64.56 inches), which is superior to that of the Spaniard of Madrid. His shoulders are broad and square, his fathom large (about 105), the back sinuous and hollow, the extremities rather large, the instep high, the gait straight and elastic. The complexion is usually fresh and rather fair, the hair straight, and brown or dark, not so often black or fair—red and yellow seem to be rare; the eyes are usually hazel or greenish-brown, but blue and green are not uncommon. The head is mesocephalic, the upper part of the occiput prominent . . . forehead low and vertical, narrow in comparison with the head, but broad compared with the lower part of the face."

PHILOLOGY NOTES.

THE anniversary meeting of the Royal Asiatic Society will be held, in Albemarle-street, on Tuesday next at 4 p.m., when, after the presentation of the annual report, Mr. Virchand R. Gandhi, secretary of the Jain Association of India, will read a paper on "The History of the Jaina Faith."

At the meeting of the Society of Biblical Archaeology, to be held in Great Russell-street on Tuesday next at 8 p.m., the Rev. C. J. Ball will read a paper on "The Testament of Jacob (Genesis xlix)."

DR. M. J. DE GOEJE, professor of Arabic at Leiden, has received the high distinction of the Prussian Ordre pour le Mérite.

It has been decided to continue the *Babylonian and Oriental Record*, under the joint editorship of Mr. W. St. Chad Boscawen and the Rev. Hugh M. Mackenzie. While availing themselves to a considerable extent of the MSS. left by the late Terrien de Lacouperie, the editors are desirous that the new volume should deal, more than preceding ones, with Assyriology and Egyptology; and it is also proposed to give more space to reviews. The first number contains a further instalment of a paper by Terrien de Lacouperie on "Antique and Sacred Drums of Non-China," which is, as usual, replete with out-of-the-way information, and a notice of the facsimile of the Ani Papyrus of the "Book of the Dead," which was recently published by the trustees of the British Museum. We may add that subscriptions to the review are received by Mr. David Nutt, and also by Luzac & Co.

WE ought to have acknowledged before *Oriental Studies* (Boston: Ginn), being a selection of the papers read before the Oriental Club of Philadelphia since its foundation in 1888. Two of the papers have to do with Assyriology. Mr. Morris Jastrow, jun., publishes a Babylonian tablet, now at Philadelphia in private hands, dealing with the revocation of an illegal sale, which can be dated to the year 642 B.C.; and Prof. H. V. Hilprecht describes a fragmentary tablet from Nippur, which contains several Assyrian numerals in phonetic writing. Another paper we may mention is one in which Dr. W. Max Müller contends that the Aethiopians of Meroe were of negro race. Finally, Prof. Paul Haupt suggests a new rendering of the concluding verses of Ecclesiastes.

REPORTS OF SOCIETIES.

METEOROLOGICAL.—(Wednesday, April 16.)

Messrs. F. C. BAYARD and W. MARRIOTT communicated a paper on "The Frost of January and February, 1895, over the British Isles." The cold period, which commenced on December 30 and terminated on March 5, was broken by a week's mild weather from January 14 to 21; otherwise there would have been continuous frost for sixty-six days. Temperatures below 10° Fahrenheit, and in some cases below zero, were recorded in parts of England and Scotland between January 8 and 13, while from January 26 to 31 and from February 5 to 20 temperatures below 10° occurred on every day in some part of the British Isles. The coldest days were February 8 to 10. The lowest temperatures recorded were -17° at Braemar and -11° at Buxton and Drumlanrig. The mean temperature of the British Isles for January was about 7°, and for February from 11° to 14° below the average, while the mean temperature for the period from January 26 to February 19 was from 14° to 20° below the average. The distribution of atmospheric pressure was almost entirely the reverse of the normal, the barometer being highest in the north and lowest in the south, the result being a continuance of strong northerly and easterly winds. The effect of the cold on the public health was very great, especially on young children and old people. The number of deaths in London due to diseases of the respiratory organs rapidly increased from February 2 to March 2, when the weekly number was 1418, or 945 above the average. Rivers and lakes were frozen, the ice being more than 10 in. thick. The frost will long be remembered for its effect on the water-pipes all over the country, in many cases householders being without water for more than nine weeks. As the result of inquiries, the authors find that mains have frozen which were laid as deep as 3 ft. 6 in. from the surface of the ground to the top of the pipe. It appears, however, that the nature of the soil had far more to do with the depth to which the frost penetrated than the intensity of the frost itself. From a comparison of previous records, the authors

are of opinion that the recent frost was more severe than any since 1811.—Mr. Birt Acres also read a paper on "Some Hints on Photographing Clouds."

ARISTOTELIAN.—(Monday, April 22.)

BERNARD BOBANKET, Esq., president, in the chair.—Mr. A. F. Shand read a paper on "A Study in Involuntary Action." Through the study of involuntary action we reach conclusions concerning the will which are more certain and less ambiguous than when we study the will directly. We find convincing evidence that complex volition cannot be explained as merely the conflict of opposite ideas resulting in the dominance of one and its subsequent realisation. In one way or another the self must be exclusively identified with one idea before it can be said to be willed: and the subsequent realisation of that idea is non-essential to the volition. For involuntary as distinguished from non-voluntary action can only be explained through the presence of an abortive volition in its process.—The paper was followed by a discussion.

FOLK-LORE SOCIETY.—(Wednesday, April 24.)

EDWARD CLODD, Esq., president, in the chair.—Mr. G. Laurence Gomme, the late president, was presented with a silver tea and coffee service as a mark of personal esteem and in appreciation of his work in connexion with the society. Mr. Clodd dwelt upon Mr. Gomme's long association with the society, the success of which, among modern scientific bodies, he thought had been unprecedented. Not only had Mr. Gomme acted in the capacity of hon. secretary, director, and president, but the very existence of the society was largely due to his efforts.—Mr. H. B. Whiteley, chairman of the testimonial committee, then formally made the presentation on behalf of the subscribers, a large number of whom were present.—In acknowledging the gift, Mr. Gomme remarked that he was one of the four persons who started the society seventeen years ago in the dining room of the late Mr. Thoms, founder and editor of *Notes and Queries*. During those years he had taken great interest in its work, as hon. secretary, director, and president; and now, as vice-president, he should still be ready to do all he could to assist it in any way. The society had taken its position, he felt sure, as representative of the psychological side of the history of man. With Mr. Brabrook, president of the Anthropological Society, and Prof. Haddon working with them, they hoped as soon as possible to obtain their proper position at the British Association, and, with their scientific standing officially recognised, proceed to accomplish some of the great work he believed they had before them. They were not a dilettanti society, playing with antiquities, but they were taking part in unravelling some of the great mysteries of man's nature.—Prof. A. C. Haddon read a paper, entitled "Photography and Folk-Lore," illustrated with lantern slides.

HISTORICAL.—(Thursday, April 25.)

SIR MOUNTSTUART E. GRANT DUFF, president, in the chair.—Messrs. J. B. Marsh, T. A. Walker, and M. Lawden Banks were elected fellows.—A paper was read by Mr. M. S. Giuseppe, of the Public Record Office, on "Alien Merchants in England in the Fifteenth Century," in which the custom of "hostage" was explained, and many statistics were given from original records respecting the numbers, nationality, and status of the alien merchants then resident in England.

ZOOLOGICAL.—(Anniversary Meeting, Monday, April 29.)

SIR WILLIAM H. FLOWER, president, in the chair.—The report of the council stated that the number of fellows on January 1, 1895, was 2972, a decrease of thirteen as compared with the corresponding date in 1894. The silver medal of the society had been awarded to Mr. Henry H. Johnston, Commissioner for British Central Africa, for his distinguished services to all branches of natural history. The total receipts of the society for 1894 amounted to £25,107, a decrease of £1110 as compared with the previous

year. This decrease was attributable to the falling off in the admissions to the gardens, in consequence of the unfavourable weather during the greater part of the year. The expenditure in 1894 amounted to £23,616, a decrease of £1661. Besides this expenditure, the sum of £1000 had been devoted towards the repayment of the mortgage debt on the society's freehold premises, leaving the sum of only £1000 now remaining due on this account. The number of animals in the society's collection on December 31 last was 2563, of which 669 were mammals, 1427 birds, and 467 reptiles. Among the additions made during the year were two remarkably fine specimens of the Hamadryad snake, a young white-tailed gnu born in the gardens, an eland of the striped form from the Transvaal, obtained by purchase, two giant tortoises, a young male Pleasant antelope, two Somali ostriches of the blue-skinned variety, ten Surinam water-toads, a Pel's owl, and two tree kangaroos. About thirty species of mammals, twelve of birds, and one of reptiles had bred in the society's garden during the summer of 1894.

FINE ART.

THE REPERTORIUM FÜR KUNST-WISSENSCHAFT.

FIVE numbers of this learned periodical have now been issued under the new editorship of Drs. Thode and Hugo von Tschudi. They suffice to enable the formation of an estimate of the probable value of the magazine in future years. It may be said at once that that estimate must be favourable. The work covers more ground than of old, and with far less verbosity. Notices are shorter and more to the point. The matter is more interesting and the treatment no less scholarly.

It is characteristic of the present tendency of art-history study that so many notices of Byzantine art should appear. We can now distinguish with some certainty between the art of Byzantium and contemporary art styles in Italy and elsewhere. The actual scope, therefore, of genuine Byzantine influence begins to be understood. We have learnt that the Old Testament mosaics in the porch of S. Mark's at Venice are copies of fifth-century Byzantine types; and we are now beginning to perceive that there was probably already in existence by the end of the fourth century, in the great cities of the East (Alexandria, Antioch, and Byzantium), a set of types for the representation of religious subjects, from which all later types descended.

The attention devoted of late in Germany to early illuminated MSS. is reflected in the pages of the *Repertorium*, where Dr. Thode admirably reviews Beissel's work on miniatures in the Vatican Library. There are likewise notices of early German sculpture; but the most important articles on sculpture deal with the Italian schools of the thirteenth and fourteenth centuries.

Dr. Thode contributes a short article on the Weimar Leonardo drawings, the original studies for the Apostles' heads in the famous Last Supper. The same artist's "Madonna of the Rocks" comes up for discussion, *à propos* of a recorded appeal of Lionardo and Ambrogio de Predis to the Duke of Milan against the Confraternity of the Conception, for whose chapel in S. Francesco they had painted—the one a Madonna, the other the wings. The wings by Predis are now in Casa Melzi: the Madonna is the "Madonna of the Rocks." It appears possible that Lionardo was allowed to take back his original Madonna, and to substitute for it the panel now in the National Gallery. Other interesting facts with relation to De Predis are likewise recorded.

One of the most interesting articles in these numbers deals with the origin of Italian Gothic architecture. It was previously believed that Gothic was introduced into Italy in the wake

of the Franciscan movement, and possibly by S. Francis himself. Thode had already shown that there was a connexion between the earliest Franciscan churches and the churches of Cistercian abbeys. It is now proved that Cistercian Gothic churches were built in the neighbourhood of Rome fifty years before the earliest Franciscan church. The Cistercians, therefore, not the Franciscans, introduced Gothic in Italy. The writer (G. Dehio) rightly states that there are three chief divisions of primitive Gothic in France—Northern French, Angevin, and Burgundian. Burgundian Gothic was inspired by the Cistercians, and it is Gothic of this type that was the foundation of Italian Gothic. This fact is of great importance. If the imported Gothic had been of the Île de France type, the history of Gothic architecture in Italy would have been other than it was.

THE CHAMPS DE MARS SALON.

THE exhibition of the Société Nationale des Beaux-Arts deserves to be called a Salon. Nowhere is more attention paid to the requirements of exhibitors, to the proper lighting and hanging of the pictures and other exhibits; while the most refined taste is shown in the decoration of the galleries, as well as in the arrangement of the various art and crafts exhibition, so interesting in itself.

M. Puvis de Chavannes' decorative panel for the staircase of the public library at Boston, entitled "The Inspired Muses greet the Advent of Genius, the Bearer of Light," occupies the place of honour at the top of the grand staircase. Though rather monotonous in its *ensemble*, this picture is a noble specimen of high art, a remarkable realisation of artistic idealism. Somewhat different is M. Roll's large panel, "Joies de la Vie." In a landscape glowing with sunshine, a group of nude nymphs are disporting themselves, others are dancing knee deep in the flowery meadow, around and afar lovers are wandering in shady groves making the most of the fleeting hours. The scene is one of sensuous enjoyment under a Watteau sky in Nature's fairyland. It is a splendid piece of *plein air* painting. Yet the picture is marred by a discordant note: the presence of three musicians, attired like ordinary mortals, in black coats and playing the fiddle! M. Roll may quote precedents to excuse this touch of realism; but one cannot help regretting what may be termed a *manque de tact*, if not of taste, on the part of the artist. Another large canvas is M. Lhermitte's "Les Halles," intended to decorate the banqueting hall of the Paris Hôtel de Ville. The scene is the busiest quarter of the great central market, at the time of the morning arrivals of fish, flesh, fowl, fruit and vegetables: a chapter of Zola's "Ventre de Paris" put on canvas—a picture that would have delighted Gargantua. It is a pity that the painter did not correct the exaggerated proportions of some of the figures in the foreground. M. Friant has been more modest in the dimensions and treatment of his "Jours Heureux," two panels destined to decorate the Hôtel de Ville at Nancy. He has contented himself to depict with simplicity two rustic scenes. In one, a group of children are playing in a meadow of daisies and buttercups. In the other, peasants are resting after their day's labour under the pleasant shade of trees, an old woman is preparing *la soupe*, while a young mother gazes in rapt admiration on her sleeping child.

The only important historical picture (a genre which appears to be monopolised by the Champs Elysées Salon) is that of a Swiss painter, M. Burnand, who depicts, with considerable mastery of detail, the flight of Charles the Bold after the battle of Morat. The Duke, clad in armour and stern in expression, is galloping in hot haste through a pine forest, his escort follow close after,

evidently hard pressed by the enemy. One may perhaps be allowed to object to the spotless appearance presented by the armour and trappings of men and horses after a day's hard fighting.

It is the opinion of some people that the *clou* of the Champs de Mars Salon is M. Carrière's interior of a "Popular Theatre," as seen by a person standing near the exit of the first gallery. The stage is not visible; the auditorium appears to be enveloped in a fog, broken here and there by a faint gleam of dull light. The house seems peopled by shadows, and the general effect is ghostly. That talent and great technical skill have been shown in the painting cannot be denied. The artist even gives us the distinct perception of the various emotions experienced by the spectators, as expressed by their gestures, attitude, and facial expression. But the general effect is artificial. These phantom spectators, sitting or standing in a cloud of grey vapour, have little in common with the audience of any theatre we have entered.

It is refreshing to turn from this murky painting to M. Cazin's exquisite landscapes, to bask in the glorious sunshine of M. Montenard's views of Provence, or linger besides M. Willaert's "Old Canal at Ghent," so suggestive of tranquil repose; and, a little farther on, to stop and gaze with admiration at M. Thaulow's wonderful rendering of the swift eddying waters of the river Arques.

Sir E. Burne-Jones's drawings are much admired; but his "Love in the Ruins" has met with some adverse comment, such as the following remarks of a well-known art critic, M. Geoffroy:

"Devant son 'Amour dans les Ruines,' j'entendais regretter Cabanel. Il est impossible de n'avoir pas de telles pensées devant ces pauvres arrangements. Le préraphaélisme a eu sans doute plus de force et de savoir, mais il termine ici en maladie de langueur comme il aboutit à la combinaison parfaitement ridicule avec les 'Femmes Cygnes' de M. Walter Crane, qui sont, en vérité, de bien piteuses volailles."

M. Besnard contributes some reminiscences of his visit to Algeria, very startling in colour—particularly a "Horse Fair," in which figure some extraordinary Arab horses of a hitherto unknown hue; but his "Harbour of Algiers by Twilight" is a fine piece of colour painting. M. Duez's "L'Heure de la Tétée des Enfants Débiles à la Maternité" is a very realistic and rather coarse rendering of a group of buxom wet-nurses giving the breast to a set of hungry little wretches, whose mothers are perhaps dying in the adjacent wards. Crowds collect round this picture, one of the curiosities of the Salon. Opposite hangs a little gem by M. Dagnan-Bouveret: a group of Breton nuns washing linen in an outhouse: the sun breaking through the cracked roof and walls on the water produces a beautiful green light, which is reflected on the surroundings. I can only allude to M. Dannat's clever Spanish studies; to M. Kuehl's "Interior of a Beer-hall"; to M. Vaerstraete's pathetic "Leaving the Cemetery"; to M. Stewart's pretty scene, "Lunch on board a Yacht"; to M. Mesle's life-like peasant children and rustic scenes; to M. Ary Renan's "La Phalène," a weird female figure, draped in a sort of grey muslin, with the long wings of a night moth, gazing out of darkness through the window at a brilliantly lighted room.

Several well-known portrait painters, such as M. Carolus-Duran, Boldini, Gervex, are absent this year; but M. Gandara's full-length portrait of Mme. Sarah Bernhardt, in a white, almost transparent, satin dress, with wide, slashed sleeves, is one of the attractions of the Salon. The actress is seen *de trois quarts*, and is at once an admirable portrait and a fine piece of painting. M. Mathey has contributed a pleasing portrait of the young pretender, the Duke of Orleans; and M. Blanche one of the fashionable

novelist, M. Paul Hervieu. Another interesting portrait is that of M. Puvis de Chavannes, in his working suit of white flannel. M. Welden Hawkins ("naturalisé français," says the Catalogue) has sent a portrait of Mme. Séverine, the lady journalist, strange of aspect and of still stranger colour. Among the pastels I noticed a pleasing portrait of the poet, M. Charles Grandmougin, by his talented wife: a work of love as well as of art.

The sculptors will be more numerous at the Champs Elysées; but at the Champs de Mars figure Rodin, St. Marceaux, Dampé, Baffier, and Bartholomé. The "Projet d'un Monument aux Morts," of the last, is one of the most remarkable pieces of *ensemble* exhibited in late years. The upper part of the monument presents the appearance of a wall, on which, in relief, are a series of men, women, and children, in various attitudes of grief. In the centre of the wall is the entrance to the sepulchre; two nude figures, those of a man and a woman, are entering; the outstretched right hand of the woman leans for support on her partner's shoulder; the attitude of both figures is suggestive of sorrowful resignation. Below is a sort of niche or cave: at the entrance are the bodies of a man and woman side by side, a dead child lying across them, while from the depth of the cave appears an angelic figure with outstretched arms, emblematic of resurrection. The idea and execution of the monument are remarkable in every respect.

One of the rooms on the ground floor has been specially arranged for the exhibition of the bronzes, vases, and wood carvings of the deceased sculptor, Carrière: a touching tribute on the part of the Sociétaires to the memory of a true but ill-fated brother artist.

Another room is devoted to the exhibition of the numerous water-colour drawings and sketches done in Samoa and Japan by the American artist, Mr. de la Farge—interesting as the records of travel in strange lands.

Space will not allow me to dwell on the numerous art and craft exhibits which form one of the most important features of this society's exhibitions. In fact, to many, the models of silver goblets and vases of M. Jean Baffier; the "grés flamblés" of M. Delaherche; the crystal work of M. Gallé of Nancy; the fans of M. Guérard; the enamelled pottery of M. Lachenal; the statuettes of M. Vallgren; the embroidery of Mme. Duez, and other "objets d'art," are even more attractive than the picture galleries.

Cecil Nicholson.

LETTER FROM EGYPT.

Cairo: April 17, 1895.

I concluded my last letter with an account of the huge cairns of large unwrought stones which I discovered in the desert, three or four miles from the edge of the cultivated land behind Esneh. The stones must have been brought from the mountains some miles further to the west. Mr. Floyer has discovered similar cairns opposite Gebelén, but they seem to be of smaller size than those of Esneh. It is difficult to conjecture when and by whom such cairns were erected. The labour involved in fetching the stones for them, their great distances from the cultivated land, as well as the number and size of them, present a problem which is at present insoluble. In those opened by Mr. Floyer, nothing was found except a few bones, not even some implements. Three years ago, however, I picked up a spear-head (?) of black stone, which might be regarded as a palaeolith, in the neighbourhood of similar cairns in the desert on the west side of the Nile opposite El-Kab.

On my way down the river, Mr. Wilbour and I spent two long days in the Old Empire tombs of Qasr es-Sayyâd and Beni-Mohammed

el-Kofür, copying the inscriptions and paintings. We practically completed our work at Qasr es-Sayyâd, where, in 1887, a large part of the finest tomb was blown away by the French contractor who was supplying stone for the new canal. Fortunately I had already copied the inscriptions on the external wall, but the painted scenes and texts on the internal wall are now hopelessly lost. We also completed our work in the tomb of Zau at Beni-Mohammed, the principal texts of which I published in the *Recueil de Travaux*, vol. xiii., which contains an important article upon them by Prof. Maspero. Furthermore, we visited the XIXth Dynasty tomb at Meshaihkh, opposite Girgeh, in company with Mr. Villiers Stuart, who is preparing a report on the present condition and prospects of the fellahin in Upper Egypt. Lord Amherst, who was at Meshaihkh a day or two later, bought there the fragment of a statue of black stone with the cartouche of Amenophis II. on the shoulder. This Pharaoh, therefore, must be added to those who were already known to have patronised the shrine which existed there.

A good many objects have recently been discovered on the other side of the river, at El-Birbeh, "the Temple," a little to the north of Girgeh. In the neighbourhood of Duwér, moreover, south of Siût, papyri have been found this winter; and the tombs discovered by the Bedawin opposite Siût, about which I have spoken in an earlier letter, turn out to be of importance. They are sunk in the desert behind 'Arâb el-Bîrg, not far from the Dêr el-Gedidiyeh; and large quantities of objects have been obtained from them, including scarabs with the names of Thothmes I., Hatshepau, Thothmes III., and Amenophis III. One of the scarabs of the last-named Pharaoh is a large green "hunting-scarab," recording the number of lions slain by the king up to his tenth year. Two other interesting objects are a pot of blue paint, and a cheese which was found wrapped up in a piece of cloth in a jar. There was a temple in the vicinity of the tombs, called the temple of the Nebes-tree, in which Horus was worshipped under a special name. Near the Dêr is a rock-cut tomb, above the entrance of which are the figures of the deceased and his wife, while there are other sculptures and inscriptions on either side. Not far from Tûeh, again, to the west of Minieh, the fellahin have hit upon tombs of the Greek period, and have brought to light a good deal of blue pottery.

Objects of the Greek and Roman epoch are more carefully preserved now than was the case a few years ago, and several Greek papyri are said to be in the market. In the cliffs behind Erment, an early Coptic burial place is being disinterred, and a number of tombstones have found their way into the hands of the Luxor dealers. Along with these tombstones some curious stelae have been disinterred, inscribed with hieroglyphs of the Roman period, and adorned with figures of a sacred bull, and of a hawk-headed crocodile who is crowned with the solar disk. At 'Araqa, south-west of Farshût, Mykenæan vases have been found, though, unfortunately, no record was kept of the other objects that were with them; while a tomb at Abydos has yielded some bronze *situlae*, along with a large silver coin of Athens, with the owl and AΘE on one side, and the head of a man on the other. From Ekhhim has come a strip of wood, with a number of names on one side, and on the other the words: *ἔρξαι χεῖρ ἀγαθὴ καλὰ γράμματα καὶ σίχων ὄρθον*. At Beni-Mohammed, among the *graffiti* in the tomb of Zau I found one which deserves to be mentioned, as it is a memorial of the First Praetorian Cohort of Lusitanians, which, as we learn from an inscrip-

tion, was once stationed below. It reads: *ΛΥΚΟΣ ΙΑΙΑΣ ΠΟΥΜΑΙΟΥ*. By way of conclusion, I will add that another visit to the quarries of the Gebel et-Tûkh has shown me at last how the mysterious verses I discovered there some years ago ought really to be interpreted. They are as follows:

Πανίδμου νύμφαι Ἰσιδῶρω τάσδε ἔδωκαν
 Λατοῦλας εὖρεῖν τῷ Μενιπίττιο γόνῳ
 Ἥνικα Ἀυρήσιοι κελεύσμασι Μεντίου Ρούφου
 Πάτρῃ ἡμετέρῃ Κρήστιδι λαοτομῶν.

The translation must be:

"The nymphs of Paulomos have granted unto Isidoros, the offspring of Menipittios, to discover these quarries, when the Aurelians, by order of Mettius Rufus, quarried for our Krætid fatherland."

Mettius Rufus was prefect of Egypt in the reign of Domitian, and the Aurelians may have been Numidians from the Auresian mountains, now Aurès above Lembessa in Algeria.

A. H. SAYCE.

NOTES ON ART AND ARCHAEOLOGY.

THE Royal Academy will open to the public, as usual, on the first Monday of May. The private view is on Friday of this week, and the banquet (with Sir J. E. Millais in the chair), on Saturday.

OTHER exhibitions to open next week are: "Fair Children," at the Grafton Galleries; "A Cruise in the Mediterranean," by Mr. Tristram Ellis, at the Japanese Gallery, New Bond-street, and "Two Years' Work in the Lands of Shakspeare and Dante," by Mr. E. Wake Cook, at Messrs. Vokins' Gallery, Great Portman-street.

WE may also mention that there is now on view, in the gallery of the Burlington Fine Arts Club, Savile-row, an exhibition of the art of ancient Egypt.

MR. BERNARD QUARITCH will shortly publish a Catalogue of all the coins, both silver and copper, struck by the Achaian League, compiled by Major-General M. G. Clerk. It will be illustrated with thirteen copper plates of 311 coins, and one plate of monograms, 130 in number. The Catalogue will contain detailed descriptions of 323 silver and 120 copper coins of the League, marking 238 coins mentioned in the Catalogue of Prof. R. Weil, of Berlin. There will also be the following tables: (1) List of towns of the League of which coins are not known; (2) list of symbols found on the League coins, showing towns to which they are attributed; (3) list of proper names, showing the towns on coins of which they are found.

MESSRS. CASSELL & Co. will shortly publish *The Wild Flowers Painting Book*, by Mr. F. E. Hulme, in six parts. The work will contain outlines of the flowers, with blank space for drawing and instructions for painting.

THE second general meeting of the Royal Society of Antiquaries of Ireland will be held next week at Kilkenny and Waterford, with an excursion to Dungarvan. Among the papers to be read is one on "The Irish St. Patrick or 'Floreat Rex' Coinage," by Mr. W. Frazer, who will give reasons for connecting this coinage with Lord Glamorgan's attempt to levy troops in Ireland for Charles I.

DR. RICHARD MUTHÉ, the author of the *History of Modern Painting*, which Messrs. Henry & Co. are now publishing, has resigned his post as keeper of the prints at the Munich Pinakothek, in order to take up the chair of art history at the Royal University of Breslau.

AN International Art Exhibition was opened at Venice, on Monday of this week, by

the King and Queen of Italy. The following British artists are represented: Sir E. Burne-Jones, Henry Coleman, the Hon. John Collier, Henry Davis, Melton Fisher, Arthur Hughes, Edward Hughes, Prof. Herkomer, William Hulton, Holman Hunt, Sir Frederic Leighton, William Logsdail, Sir John Millais, Miss Clara Montalba, Walter Oules, Alfred Parsons, Briton Rivière, Alma Tadema, and G. F. Watts.

THE April number of the *Reliquary and Illustrated Archaeologist* (Bemrose) contains two interesting papers. Mr. Miller Christy writes on "Deneholes," with special reference to the systematic exploration of those in Hangman's Wood, conducted a few years ago by the Essex Field Club. As is well known, the results were negative; and Mr. Christy has no theory of his own to offer. This paper is most instructively illustrated; as also is the other one to which we would call attention, on "Romano-British Articles recently added to the Museum at Devizes," by Mr. Edward H. Goddard. The most curious of these objects are: what certainly seems to be the catch of something like a cross-bow, made of bone; and a small iron key—both apparently of Roman date. Among the smaller notes we may mention: an account of the recent discovery of an apse at Durham cathedral; a pre-Reformation chalice in the Isle of Man; and a highly decorative key of a church-chest, probably of the fourteenth century. Finally, we have a classified bibliography—which leaves something to be desired—of archaeological publications issued during the past year.

AT a recent meeting of the Académie des Inscriptions, M. Salomon Reinach read a paper upon the representation of female nudity in Greek and Eastern art. His main object was to disprove the generally received theory, that nudity in classic art is ultimately derived from a Babylonian source, the image of the goddess Istar. He maintained that there was no nude divinity in the Babylonian pantheon. Istar, as a warrior goddess, is represented clothed and in armour; if she disrobes herself for her descent into hell, that is her humiliation. On the other hand, there have been found, in the Archipelago and at Troy, dating from about 1200 B.C., statuettes of nude females; and a very ancient tumulus in Thrace has furnished a similar example. We know that there existed at the same period in the Greek islands statues of women of life-size, one of which is now preserved at Athens. M. Reinach suggested that some of these statues might have been carried up from the coast by a Babylonian conqueror, and then become objects of worship. In this way he would explain the presence on cylinders of a nude goddess, who is sometimes placed upon a pedestal. It was, then, from prehistoric Greece that the type of nude divinities penetrated to Babylonia; the same type maintained itself in Phoenicia, whence it passed back to historic Greece, and so to Rome.

ON Monday and Tuesday of next week Messrs. Sotheby will be engaged in selling the collection of Greek coins belonging to the Earl of Ashburnham. Most of them are in the finest condition; some are extremely rare; and many have the additional advantage of possessing a pedigree from historic cabinets. The catalogue has been prepared with unusual care, and is illustrated with five autotype plates. We may specially mention an example of the Syracusan dekadrachm, of the Euainetos type, but with the legend AΘAA written large on the reverse, which was first described from a new find by Mr. Arthur J. Evans four years ago. Other pieces believed to be unpublished or unique are: a didrachm of Velia, a stater of Croton, a hemidrachm of Leontini and Catana,

a Rhodian stater of Philip II., a stater of Abdera, a trihemibol of Phalanna, and a hemidrachm of Neandria. We may also mention a series of the electrum coinage of Mytilene.

MUSIC.

RECENT CONCERTS.

THE Wagner Concert at Queen's Hall on Thursday, April 25, was of special interest, owing to the first appearance in this country of Herr Hermann Levi, whose fame as a conductor is of long standing: he has held his post at Munich for nearly a quarter of a century. For years we have recognised in Herr Richter a conductor of exceptional skill and power. Recently, however, Mr. A. Schulz-Gurtius introduced Herr F. Mottl, of Carlsruhe; and now he has persuaded Herr Levi to pay us a visit, and the great merit of both has been readily acknowledged. But the cordial welcome granted to these two conductors does not, in any way, betoken less esteem for Richter. All three men wield the bâton in an able manner; but each possesses individuality, and is, therefore, in his own way interesting. Mottl and Levi are more demonstrative than Richter, but that is entirely a matter of temperament. (From early recollections of Wagner as a conductor—not the Wagner of the Albert Hall in 1877—we believe that Levi most resembles him.) There will, of course, be differences of opinion; some will prefer the one, some the other. But the English public will never forget the long steady service rendered by Richter in the cause of Wagner. Now the public takes interest, not always intelligent, in the master, while his opponents no longer venture to write about him as they did twenty years ago; to plead his cause was therefore not so easy when Richter first came among us as it is now. Mottl and Levi are reaping the fruits of Richter's sowing. The performance of the "Tannhäuser" Overture under Levi at the Queen's Hall was highly characteristic; but the delicate, picturesque rendering of the "Siegfried" Idyll made a greater impression on us. The "Parsifal" Prelude was finely played, yet it was not an ideal performance. The second part of the programme, after the manner of a Richter programme, was devoted to Beethoven, and the Symphony in A was given with striking effect: the reading was full of life and enthusiasm. Fräulein Terzina, who has a powerful voice and dramatic style, sang "Dich, theuere Halle" from "Tannhäuser," and the "Invocation to Hope" from "Fidelio," but was less successful in the latter. The Philharmonic pitch was probably the cause of some imperfect intonation.

Miss Edith Green gave an orchestral concert at St. James's Hall on Tuesday evening. The principal feature of the programme was a Symphony in D, in illustration of a poem from Swinburne's *Songs before Sunrise*. The lady is young and ambitious; she has imagination, and a certain feeling for contrast; as yet, however, she is unable successfully to realise her good intentions. The work was well given, under the direction of Mr. Gilbert R. Betjemann.

Miss Frida Scotta gave an excellent performance of Max Bruch's Violin Concerto in G minor at the Philharmonic Concert on Wednesday evening. The third movement certainly lacked vigour, but the first was brilliantly played, and the lovely slow movement was interpreted with great feeling, yet without a trace of affectation. Mr. David Bispham sang well in Lysiat's scena from Weber's "Euryanthe," though not with sufficient dramatic power. The instrumental music included Sir A. Sullivan's Overture to the second part of his Oratorio, "The Light of the World," and the "Walkürenritt," of which rather a coarse reading was given. The

"Symphonie Fantastique," of Berlioz was heard at the Philharmonic for the first time. The last movement was the best rendered; the "Ball Scene" lacked French grace and brilliancy; the Scène aux Champs, charm and delicacy; and the Marche au Supplice, gradation of movement and tone. Berlioz' work has its strong and its weak points; and if the rendering be not of the finest, the latter are apt to be first noticed.

Dr. Otto Neitzel played a Sonata in D flat by F. W. Rust, at his fourth recital at Steinway Hall, on Thursday afternoon, also movements from other Sonatas. We alluded a short time ago to this composer, in connexion with a pamphlet written by Dr. Erich Prieger of Bonn. Rust died nine days before Beethoven's first Sonatas (Op. 2) appeared in print, and his music, in many ways remarkable, often reminds us of the Bonn master—so much, indeed, that Dr. Prieger has described Rust as a "predecessor of Beethoven." The Beethovenish character of the middle, slow, movement of the Sonata played by Dr. Neitzel is marked. Of the other movements, the "Wehklage" from another Sonata, is a striking piece of music, one that seems to belong to the nineteenth, rather than to the eighteenth century. Dr. Neitzel gave an intelligent and sympathetic rendering of this Rust music. J. S. SHEDLOCK.

MR. AUGUST MANNS.

A RECEPTION in honour of Mr. August Manns, to celebrate his seventieth birthday, was held at the Grafton Galleries on Tuesday evening. A congratulatory address was presented by Sir George Grove, calling attention to the splendid services rendered by Mr. Manns during nearly forty years. Of these services the catalogue, just printed, of the principal instrumental and choral works performed at the Crystal Palace Concerts, from October 1855 to May 1895, gives striking evidence. Sir George referred particularly to the attitude taken by Mr. Manns towards British music and British musicians. Though German by birth, Mr. Manns has, in fact, done more for native art than any other musician, or body of musicians, in this country. And the encouragement thus given has borne good fruit; English musical art now stands higher than ever. This was a feature in Mr. Manns' long career well worthy of emphasis; but allusion was also made to the "exalted artistic standard" always maintained at the Palace Concerts, and to the many important foreign works introduced there for the first time. From an educational point of view, it would be difficult to exaggerate the good resulting from Mr. Manns' efforts. Sir George Grove, "the oldest friend" of the veteran conductor, was certainly the best man to present the address. He spoke of the "honour and benefit of working by his side for so many years." All possible credit is due to Mr. Manns for the able manner in which he has discharged, and still continues to discharge, his duties; yet the sympathy, enthusiasm, and assistance of Sir George should not be forgotten. Union is strength: the one wielded the bâton; the other, the pen. The valuable analyses contributed by Mr. A. C. Barry also deserve mention. Mr. Manns' reply to the address was short, simple, and characteristic: he was evidently much touched by the cordial reception given him.

There was a large gathering present, including nearly all prominent musicians, and many men eminent in art and literature. The success of the evening was in great measure due to the industry and courtesy of the honorary secretary, Mr. H. Klein. A programme-book contained an excellent portrait of Mr. Manns, and a concise tribute of praise from the pen of Mr. J. Bennett.

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LITERATURE.

Recollections of a Military Life. By General Sir John Adye. (Smith, Elder & Co.)

I HAVE read this volume with no ordinary pleasure and profit. Sir John Adye is not a great soldier, though he has had a distinguished career in arms; but he fulfils the ideal of an excellent British officer. He is versed in the details of his mighty arm; has a true military eye and strong common sense; has given proof of skill and resource in the field; is utterly devoid of rodomontade and swagger, common faults in the "beaux sabreurs" of France; above all, he has shown, like the warriors of Rome, of whom Agricola was the most perfect type, the faculty of understanding subject races, of perceiving how they should be ruled and managed, and of sympathising with their tendencies and ways, which British soldiers of note have not always possessed. These reminiscences extend over more than sixty years; they comprise a record of manifold service, with a large experience of military affairs in the East, and in several parts of our empire. The sketches of the Crimean War are hardly novel or striking; but they contain particulars that deserve attention. The account of one or two scenes of the great Indian Mutiny is graphic, and vividly recalls those days; the same may be said of other passages of Indian warfare, and especially of the description of the campaign of Tel el-Kebir, an intelligent and well-told narrative. There is also an interesting chapter on Gibraltar, and on the associations relating to the place; and the author's views on the reforms in our army which have taken place in the last twenty years, and on the organisation of our national forces, if perhaps questionable in some respects, are instructive, and will repay study. What has struck me most, however, in the work is the excellence of Sir John Adye's judgment in the policy he advocates for our Indian Empire—his true perception of the causes of the outbreak of 1857, the soundness of his conclusions as to the proper modes of government and administration in Indian affairs, of ruling the dependent millions in the great Peninsula. His reflections on this subject breathe the same spirit as those of Wellington in his Indian Despatches.

Sir John was born in 1820, and became a cadet at Woolwich when in his fourteenth year. He passed his examination with credit and is over modest in his remark "that there was fortunately no competition in the days." A passage in his life at Woolwich may appear strange to the generation that has since grown up; but

challenges to fight duels were not wholly unknown among the youth of these islands fifty years ago: I well recollect one myself when a schoolboy.

"The head of my room was the late General William Gardner, R.A. He was at that time about twenty-one years of age, and having quarrelled with another cadet, who was a good fighter with his fists, a meeting was arranged in the racquet court. . . . I, as junior of the room, was ordered to prepare the bullets for the duel. . . . These serious preparations led to some arrangement, and the affair never came off."

The first years of young Adye's service were the piping times of the long peace; promotion in the Artillery was extremely slow. Many Peninsula men held commands in the army when the expedition to the Crimea began; indeed, Lord Raglan had distinguished himself at Waterloo. Adye was a Brigade-Major at the opening of the campaign: his reminiscences of it are of real value, for he was a good deal in Lord Raglan's confidence, and evidently acquitted himself very well. Kingslake's invectives against St. Arnaud are unfair. The Marshal was a prey to cruel disease, but, at the last moment, he feared the projected descent:

"Admiral Dundas visited St. Arnaud, who, at the time, was very ill and in great pain, and unable to converse. He handed the Admiral a paper without signature, in which it was urged that it would be too hazardous to land in the face of a powerful enemy having a numerous cavalry."

Adye differs from Hamley and the best authorities in thinking that the attack at the Alma was rightly conceived: it appears probable that had a great effort been made by the allied left and left centre the Russians, very inferior in numbers as they were, would have been driven towards the sea, under the fire of the allied fleets. Sir John repeats the old story of line against column. These formations have become a thing of the past, but it was the Roman legion against the Greek phalanx over again: the extended, but thin, front prevailed over the dense mass, but only because it contained the more steady troops:

"As the English line approached the Russian columns, its formation—straggling and irregular as it was—enabled it to open a continuous line of fire. The enemy's forces could be seen opening out and endeavouring to deploy; but it was too late—our regiments were down upon them. Then the Russian masses began to shake."

Adye says that Sir John Burgoyne advised the march to the south of Sebastopol, leaving the north behind; this, as I recollect, has not been stated before. But it is well known that Burgoyne perceived from the first, with more insight than the French engineers, that the Malakoff was the key of the fortress. Adye dwells at length on the vicissitudes of the great siege; but I can only touch on a few points in the narrative. He rather blames Nolan for the fate of the heroic Six Hundred; he shows clearly how a mistake of Soimonoff perhaps saved the Allies at Inkermann, magnificent as were the deeds of our infantry. He describes the horrors of the winter of 1854-5; but exculpates Lord Raglan, certainly less to blame than

the faulty military system and improvidence at home. Lord Raglan felt bitterly the clamour that hounded him down: "He replied, smiling, perhaps rather bitterly, 'Return home! I shall never return home. Why, I should be stoned to death before I could get to Stanhope-street.'"

This volume dwells on the operations against Sebastopol, but hardly notices the vigour and skill of the defence. Sir John scoffs at Louis Napoleon's idea, that the Russians should have been attacked in the field, and the siege turned into a mere blockade; but this plan was correct in principle, bad as plans formed at a distance are. Like many soldiers, he rather admires Pélissier; but Pélissier made very grave mistakes, as Lord Raglan very well knew. All that can be said is, that he clung to Sebastopol tenaciously, as a hound to its prey; and this was better than hesitation in command due to the Emperor's and Canrobert's disputes. Sir John tells us some curious anecdotes about this rugged and plain-spoken soldier, for which I must refer to his narrative. Sebastopol was a mere ruin when it fell at last. Moltke was doubtless right in observing that had Russia not been exhausted, the gain was simply nothing. This, indeed, was admitted by Pélissier himself.

"The corner occupied by the allied armies formed a bad base for operations in the field. Marshal Pélissier, obstinate and determined as ever, would have none of it, and wrote to Paris: 'Thank God, it is not difficulties which frighten me. . . . But here the situation is not the same. I see the obstacles, but I do not perceive the success, nor even the hope of it.'"

The siege, in fact, wore out the strength of Russia, and the power of the Allies at sea decided the contest; but their strategy from first to last is not to be admired. They might have been discomfited had the Czar made a great and desperate effort.

Adye was in India from 1857 to 1866, during the Mutiny and the period that followed. He was not present at Delhi or Lucknow. He served under Windham at Cawnpore, and speaks highly of an officer at the time maligned. His chief military occupation in those years was the reorganisation, as supreme director of the artillery force, of the Indian armies. This required much discernment and tact, but he acquitted himself well in a difficult task. His reminiscences of India—beside a chapter on a "little war" along the Afghan frontier, which cost much treasure and many valuable lives—are, however, of an interest of a different kind. Adye belongs to the school of right-minded Englishmen—the Duke and the Lawrences were the leaders of these—who have always perceived that in our rule in India a policy of justice and conciliation, of avoiding shocking feelings of race and caste, of keeping English arrogance and oppression down, of making our yoke in India as easy as possible, should be the object pursued by our statesmen. All that he has written on this subject is very good; but I can do little more than refer to his work. The following, on the causes which made the Sepoys and large parts of India disloyal, illustrates the just and intelligent turn of his mind:

"Our intentions throughout were, doubtless,

good. We introduced sound laws for the people, though not, perhaps, always in accordance with their customs and prejudices. We also gave them security of life and property, such as they had not enjoyed for centuries; and to some extent we promoted education and commerce and more general prosperity. These benefits are by no means ignored. But, on the other hand, in our advance across the great continent, we had dethroned kings, upset hereditary princes, and had removed from positions of authority not only men of high caste, great possessions, and ancient lineage, but also men of vast influence, religious and other, and often of great ability and courage. These all found themselves pushed aside and superseded, while the various races of people, Hindu and Mohammedan, constantly perceived that their ancient leaders were gone, but that their new governors were aliens in race, religion, language, and customs."

This passage, too, as what ought to be our policy in India at this day, is wise and enlightened:

"We have given the people internal peace, sound laws, and safety of life and property, such as they have never enjoyed before; but we cannot stand still. Enlightenment and the diffusion of what is called education are gravely affecting the character of the people; and it is not sufficient to guarantee them a mere peaceful existence: we must look forward to the results as they develop, and as we commenced by a bold policy to subjugate a vast continent, so we must equally boldly be prepared to trust the people, and gradually to elevate ranks and classes to take part in the political, civil, and military events as they arise. By consistently and courageously following out such a policy, we shall present a noble spectacle to the world of a great, prosperous, and, what is more, an enduring empire established by England in the East. We have, indeed, but one course to pursue."

Sir John, on his return to England, was an able assistant of Mr. Cardwell in the great questions of reform in our army arising after the war of 1870-71. Mr. Cardwell's views have not been fully carried out; in the highest departments of the service there is much to find fault with.

"The War Office is now divided into two branches: the one military, with great responsibilities; the other civil and financial, with great power. In my judgment, should war occur, such a system would inevitably break down at once. . . . Lord Hartington's Commission consider that the present organisation of the War Office is defective in principle, and then go on to recommend that the heads of departments should be directly associated with the Minister for War—in short, a board of officers, such as now exist at the Admiralty."

Adye is a great admirer of short service and of our present system of military reserves: he adduces valuable proofs on the subject. But he does not point out that our arrangements are a caricature of those of Germany and France—the base of the edifice, conscription, being absent. We do not obtain the best men as officers, for the learned professions draw off these; our existing military organisation has left us weaker, compared with other Powers, than we have been for a century.

Adye was Governor of Woolwich from 1875 to 1880, when he was made Surveyor-General of the Ordnance, having previously devoted much attention to the great question of modern artillery, as to which he evidently

clung to muzzle loaders to the last. He has given us an excellent chapter on the Afghan War of 1878. He examines the subject of the advance of Russia towards India, and is convinced that it ought not to cause us alarm; and he deprecates meddling and worrying in Afghan affairs, here again following the Duke and the Lawrences:

"Our policy should be one of conciliation and of subsidies; and although in dealing with half-civilised chiefs and tribes the beneficial results are achieved slowly, still, year by year, a patient and forbearing policy will bear good fruit, and, indeed, is now doing so in a marked degree. . . . Our principle for years past has been that Afghanistan should be strong, friendly, and independent."

Sir John was with Lord Wolseley in the campaign of Tel el-Kebir, in what capacity does not exactly appear. His account of that passage of arms is the best we have read. Lord Wolseley may not be a great captain, for he has never been tried in European warfare; but on this occasion he showed marked ability, first in turning to account the base of the sea, and in taking the true strategic line; and secondly, in annihilating his defeated enemy, conduct which explodes the dictum of Moltke, that operations like these are the mere "thoughts of novices," such novices, forsooth, as the conqueror of Jena. Adye was made Governor of Gibraltar after this campaign. His account of the fortress is good and instructive. He decidedly advocates our retention of the key of the Mediterranean:

"On the whole, although the position of Gibraltar may not be in all respects an ideal one, its general conditions remain very much as they always have been; and to a great naval, colonial, and commercial nation such as Great Britain, it is of the highest value, not only in war, but also in peace."

The anecdotes in this volume are many, but I can only find space for two. The following illustrates the distinction between the temper of the Celt and of the Teuton in war:

"One French soldier, looking over the parapet, said to his comrade, 'Alphonse, êtes vous prêt?' 'Oui, mon ami, toujours prêt.' 'Et bien! allons faire la guerre;' they both jumped up and fired away through the loopholes at the Russians. . . . An English soldier coming on duty was heard to say to his comrade, 'Well, Jim, what's the orders at this post?' Jim replied, 'Why, the orders is you're never to leave it till you're killed, and if you see any other man leaving it, you're to kill him.'"

I have outrun my limits, and can only add that this record of the life and service of an excellent, modest, and just minded soldier is rich in interest of many kinds.

WILLIAM O'CONNOR MORRIS.

Poems. By Lionel Johnson. (Elkin Mathews.)

THESE poems, if I mistake not, have been promised for a year or two, and looked forward to with great interest by a good many people: particularly by the widening circle to whom they are dedicated—the Wykehamical body. Some of them have already seen the light: the dedicatory poem entitled "Winchester"; the ad-

mirable verses (pp. 7-9) called "In Falmouth Harbour"; the lines on "The Statue of King Charles at Charing Cross" (pp. 12, 13); "Oxford Nights" (pp. 87-9)—these, at all events, seem to me familiar, and doubtless some others ought to be so. But still, most of the book will be new to every reader of it, and all of it to a great many; nor do I think that it will be a disappointment to any. If I may be allowed to give a general opinion in a form as little contentious as possible, I should say that Mr. Johnson is a better writer of verse than of prose: the polyglot allusiveness of his book on Thomas Hardy seems to me a real fault, to which I find no counterpart in his verses. But then one must remember that the art of good prose is subtle and laborious to almost every one; while that of verse is, to certain minds—Mr. Johnson's is one of them—comparatively easy.

On one point of usage, Mr. Johnson or any other man may, of course, claim to be a law to himself. His dedication and the dedicatory poem that immediately follows it commend his verses to that fervently patriotic, but not, perhaps, acutely poetic community, the past and present members of an ancient public school. That is well and touching; but it is with a sort of bewilderment that one finds most of the other poems—there are between eighty and ninety in all—headed with personal dedications to various friends. I can well believe that many, perhaps most, poems have this personal element about them, and that the knowledge that it is so may be very acceptable to a friend. But that such pleasure can be increased by the communication of the secret to the outside world, sure to exercise a languid and futile curiosity upon it, I find hard to believe. Mr. Johnson knows all about "the precept of silence": it is difficult to read the exquisite little poem called by that name (p. 20) without wishing that the feeling of the last stanza had been applied to literature and curbed these multifarious dedications:

"Some players upon plaintive strings
Publish their wistfulness abroad:
I have not spoken of these things,
Save to one man, and unto God."

In endeavouring to estimate the poet merit of the volume, I must perforce set aside the purely theological or devotional poems interspersed throughout. Such poems as that on p. 99, and that on p. 81, and others resembling them, are naturally, by the author, judged by an incommensurable canon. There is much to be said, I think, in favour of collecting poems of this sort, rather than interspersing them among ours of a different note. But here also, I have no doubt, Mr. Johnson will not regret as demurring to his freedom in the matter, nor as suffering under a querulous influenza of *odium theologicum*. I take no exception to the poems, but only about their "setting."

That the rest of the poems are of every various merit goes without saying. That they have been thoroughly sifted, beat from chaff, one feels it hard to believe, when one finds so poor a piece of work as "A Song of Israel" (p. 66) actual side by side with "The Dark Angel," poem

of quite extraordinary power, describing the "venomous spirit," the haunting cynical counterpart of every human fancy and aspiration, the dark angel with the "aching lust to rid the world of penitence." It is too long to quote in its fulness—but the last two stanzas form a very striking close:

"Dark angel, with thine aching lust!
Of two defeats, of two despairs,
Less dread, a change to drifting dust,
Than thine eternity of cares.

Do what thou wilt, thou shalt not so,
Dark angel! triumph over me:
Lonely, unto the lone I go;
Divine, to the Divinity."

But the extract does not really do it justice; the power is in the whole poem.

But if I were bidden to choose the most perfect and enjoyable verses in the book, I would unhesitatingly vote for "Sertorius" (p. 112-114). Mr. Johnson has done real poetic justice to that strangely attractive figure, to his romantic resolve, and the curious legend that clings round his memory. I am sure that readers of the ACADEMY will be glad to see even fragmentary extracts of this touching poem:

"Beyond the straits of Hercules,
Behold! the strange Hesperian reas,
A glittering waste at break of dawn:
High on the westward plunging prow,
What dreams are on thy spirit now,
Sertorius of the milk-white fawn?

"Not sorrow, to have done with home!
The mourning destinies of Rome
Have exiled Rome's last hope with thee:
Nor dost thou think on thy lost Spain.
What stirs thee on the unknown main?
What wilt thou from the virgin sea?

"Hailed by the faithless voice of Spain,
The lightning warrior come again,
Where wilt thou seek the flash of swords,
Voyaging toward the set of sun?
Though Rome the splendid East hath won,
Here thou wilt find no Roman lords

"Nay! this thy secret will must be.
Over the visionary sea,
Thy sails are set for perfect rest:
Surely thy pure and holy fawn
Hath whispered of an ancient lawn,
Far hidden down the solemn West.

"A gracious pleasure of calm things;
There rose-leaves fall by rippling springs:
And captains of the older time,
Touched with mild light, or gently sleep,
Or in the orchard shadows keep
Old friendships of the golden prime

"Dreams! for they slew thee: Dreams! they lured
Thee down to death and doom assured:
And we were proud to fall with thee.
Now, shadows of the men we were,
Westward indeed we voyage here
Unto the end of all the sea.

"Woe! for the fatal festal board:
Woe! for the signal of the sword,
The wine-cup dashed upon the ground:
We are but sad, eternal ghosts,
Passing far off from human coasts,
To the wan land eternal bound."

One or two modern influences show themselves in the style of that; but the vision is Mr. Johnson's own, and it is surely a noble one. Here, at all events, and in one or two other poems, he shakes off the burden of too much introspection. There is, perhaps, equal, or even superior, power in two other and longer poems—"Gwynedd" and "A Cornish Night" (pp. 22-30)—but, deeply as I admire them, their subjective note fails to fascinate in the same degree as "Sertorius" does.

Beyond doubt, Mr. Johnson is a careful craftsman of his verses; unless I am mistaken, there is hardly a weak rhyme or a prosy cadence—though there are some few fantastic ones: this is to serve the Muse loyally. He will, no doubt, go his own way, mainly indifferent to uninspired criticism. But the impression his book leaves on one reader's mind is this: that his longer poems are better than his "short swallow-flights of song"; that he is at his best when he is most forgetful of his own personality. May not this point to a fresh task for him? May not dramatic writing be, what dramatic reading has so often been, the proper cure for too much "subjectivity," too much pre-occupation with theology (authorised or unauthorised), too fretful a consciousness of one's own immortal soul?

E. D. A. MORSHEAD.

The Sceptics of the Old Testament: Job, Koheleth, Agur. By E. J. Dillon. (Isbister.)

DR. DILLON seems afraid lest the word "sceptics" in his title should give offence; but we are disposed to doubt whether he need cherish such an apprehension. It is quite conceivable that a book entitled "The Sceptics of the Old Testament" might be concerned with the history of those whose doubt or disbelief was followed by disastrous consequences, or with scepticism whose scepticism was but temporary, like that of the author of the seventy-third Psalm, and, according to some interpreters, that of the author of Ecclesiastes. The word "scepticism," moreover, is not necessarily of sinister meaning; and there is no valid reason why honest doubt and inquiry, or even the *σφόδρον ἀπιστία* commended by the Greek poet, should not have as good a claim to a place in the canon of inspiration as imprecatory psalms or certain prudential maxims included in the Book of Proverbs. So far we make no objection. But when we read, also on the title-page, with reference to Job, Ecclesiastes, and the thirtieth chapter of the Proverbs, that Dr. Dillon presents us with an "English text translated for the first time from the primitive Hebrew as restored on the basis of recent philological discoveries," the statement is fitted to excite astonishment. If, as is not unlikely, the reader desires a closer acquaintance with this "primitive Hebrew," we are afraid that he will be disappointed. At least, we have not met with any indication of the place where it is to be found; and, notwithstanding Dr. Dillon's assertion that it has been now "translated for the first time," we are inclined to be "sceptical" even as to its existence.

The *Contemporary Review* for February of last year contained an article by Dr. Dillon entitled "Ecclesiastes and Buddhism"—in great measure included in the present work. Apart from its literary ability, the chief reason for the attention accorded to that article was its presentation in English of Prof. Bickell's theory concerning the manner in which the text of Ecclesiastes became so singularly disordered as he alleges it to be. Of this disorder—the existence of which

some critics do not allow—Dr. Dillon uses such expressions as "the irrelevancy of which is suggestive of the ravings of a delirious fever-patient," "the incoherent ravings of a disordered mind," "argument which made Tenterden Steeple the cause of Goodwin Sands," &c. For this supposed disorder, which other scholars regard as the fruit of mere sciolism, Prof. Bickell invented an ingenious hypothetical cause. He supposed that Ecclesiastes was originally written in the codex or book-form adopted in modern times; that the leaves became loose and detached; were then picked up and put together again without reference to the original order. Prof. Bickell added—and the addition, though subordinate, was very necessary—that the text had suffered from interpolations introduced into it at various times and for various reasons. Euringer, however, in his treatise on the text of Ecclesiastes, aptly proposes what may be regarded as "the previous question": Is there any probability that the codex form would be employed for a literary manuscript at so early a date as Bickell's theory requires? To this question he answers, that it is in the highest degree improbable that any other than the usual roll-form would be employed. And he alludes to the fact, without, however, laying undue stress upon it, that the place of Ecclesiastes in the Old Testament is in the section known as "The five rolls." Certainly the codex or modern book-form had not come into vogue for literary works even as late as the time of Martial (towards the end of the first century). Otherwise it is probable that, for convenience sake, this form would have been adopted in the case of short poems like Martial's Epigrams. But these we know, from his express statements, were published on papyrus rolls with *umbilici* and *frontes punicatae*. Dr. Dillon gives us neither proof nor probable evidence as to the codex form being employed in the case of Ecclesiastes. We are to be content, it seems, with Prof. Bickell's worse than rickety hypothesis, propped up by other hypotheses equally unreliable, with respect to additions and interpolations. Yet such, evidently, are the "recent philological discoveries" on which is based the "primitive Hebrew" text of Ecclesiastes now "translated for the first time" into English by Dr. Dillon.

Of the places where the present text is said to be disordered, considerations of space forbid us to notice more than one. Dr. Dillon says:

"Chap. x. 1 in the present text is wholly corrupt, owing to the circumstance that several interpolations were inserted in it at a later date. Now a little reflection suffices to show that these additions consist of words taken from chap. vii. 1."

As to "several interpolations" being inserted in x. 1, it may be said that in the two verses cited there are only two identical words to be found in both. These words are *shemen* "oil" or "ointment" and *maveth* "death." If "these additions" were removed from x. 1 what remains would be nonsense. Moreover, the alleged "later date" of "interpolation" must have been before the Septuagint translation was made.

And, finally, both verses are in their right places in the present text, notwithstanding any difficulty which either the one or the other may present. The damage wrought by creatures so small and insignificant as "dead flies" (x. 1) clearly resembles the evil spoken of in the previous verse (ix. 18) as done by "one sinner," who can "destroy much good."

The seeming want of method in Ecclesiastes resembles the language of the book, in marking an approach to Rabbinism. The author of Ecclesiastes, like the Rabbinical writers, delights in subtleties of connexion and seemingly sharp transitions. Probably, as Prof. Cornill observes, he did not even desire to give a formal system of doctrine, and it is not for us to try to put him in a strait jacket (*Zwangsjacke*).

When Dr. Dillon treats of the Buddhism of Ecclesiastes he apparently leaves the company of his friend Prof. Bickell. "I cannot," he says, "divest myself of the notion that Koheleth was acquainted, and to some extent imbued, with the doctrines of Gautama Buddha." Koheleth is supposed to have written in Alexandria, and there to have imbibed the Buddhist doctrine. But, in accordance with what has just been said, the affinities of Ecclesiastes are with Palestinian Rabbinism. The book displays no impress of Alexandrianism. Whether Buddhism did or did not at an early period obtain numerous disciples in Alexandria, it is unnecessary to inquire. The problem of Ecclesiastes, concerned with God and the moral government of the world, is not Buddhist. The book has no *Nirvana*, no Buddhist hells, no doctrine of transmigration, and no trace of the peculiar and characteristic sentiments of the Buddhists concerning the lower animals. Pessimism there is, no doubt (*cf.* Eccles. iv. 1-3), but this is not to be identified specially with Buddhist pessimism.

In his *Contemporary* article Dr. Dillon took as his motto (and repeats in the present work) the verses of Theognis, Ἀρχὴν μὲν μὴ φθίνειν ἐπὶ χθονίοισιν ἄριστον, κ.τ.λ., which Frère translated:

"Not to be born—never to see the sun—
No worldly blessing is a greater one;
And the next best is speedily to die,
And lapt beneath a load of earth to lie."

Dr. Dillon is not the first writer who has quoted Theognis in connexion with Ecclesiastes. And, indeed, if one were disposed to search in Theognis for parallels to Ecclesiastes, a theory might perhaps be devised, not less plausible, probably more so, than that of Dr. Dillon concerning the connexion of Ecclesiastes with Buddhism. Such a theory would at least come nearer to the fact that the book shows clear evidence of Greek influence. Cornill rightly regards it as a product of the fermentation which entered into the Jewish community on the invasion of Hellenism; and asserts that, whether the book does or does not display immediate knowledge and direct dependence on Greek philosophy, so much appears certain—that a Jewish intellect could only have produced such a work when rendered fruitful by Greek thought, or at least when under its influence. Kuenen, in the posthumous portion of his *Onderzoek*, takes a similar

view, referring particularly to the calm philosophical candour which Ecclesiastes displays.

While, with regard to Ecclesiastes, it may be maintained on reasonable grounds that we have the book at least substantially as it left the writer's hands, the evidence with respect to the integrity of the text of Job is not nearly so strong. With regard to the Septuagint version of Job, Dr. Dillon says extravagantly: "The extrinsic value of this work is obvious from the fact that it enables us to construct a text which is centuries older than that of which all our Hebrew MSS. are servile copies." On the other hand, Prof. Margoliouth has said recently of this translation of the Book, that it "is for the most part too free to be of any use for the criticism of the text, and too ignorant to be of any help in interpreting it" (*Smith's Dictionary*, new edition). This is perhaps a little too strong; but Job is one of the books with regard to which Sir Henry Howorth is likely to experience great difficulty in practically applying the principles which he has ably set forth in the ACADEMY.

But before the Septuagint translation was made, Jewish theologians, according to Dr. Dillon, had been at work on the text of Job, expunging some passages, or toning down or altering others, so as to make Job an advocate of the doctrine of worldly retribution. But, if this was the case, it is manifest that these theologians must have performed their work very imperfectly. Nor is this all. It would seem that, according to Dr. Dillon, the epilogue (xlii. 7-17) is more ancient than the poetical part of the book: yet the censors have left untouched Jehovah's declaration (vv. 7, 8) that Job had spoken what was right, in contrast to Eliphaz and his two friends, the defenders of the divine administration, who had incurred Jehovah's anger. Here, surely, there must have been a marvellous oversight on the part of these theological censors.

As a specimen of Dr. Dillon's translation, the first portion of the poetical part (chap. iii. 1 *seq.*) may be given:

"I.
"Would the day had perished wherein I was born,
And the night which said: behold a man child!
Would that God on high had not called for it,
And that light had not shone upon it!"

"II.
"Would that darkness and gloom had claimed it
for their own;
Would that clouds had hovered over it,
Would it never had been joined to the days of
the year,
Nor entered into the number of the months!"

"III.
"Would that that night had been barren
And that rejoicing had not come therein,
That they had cursed it who curse the days,
That the stars of its twilight had waxed dim!"

To comment here in detail is impossible; but it must be observed how tame and frigid is, "Would the day had perished," &c., referring to the past. Certainly also this rendering is inconsistent with the Hebrew tense employed. Jeremiah's malediction (xx. 14) refers more to the past than Job's. When Job "cursed his day" he personified it. In his view the days of the

year are conceived of as a company or chorus dancing, probably hand in hand, like the Horae of the Greek mythology (*cf.* ver. 6). Into this festive company Job's birthday is not to come.

The lines quoted may suffice to show how Job has been "put into the strait jacket." "The entire poem," we are told, "is composed on a regular plan, and consists exclusively of four-line strophes." But neither in the Hebrew, nor in the Septuagint, does the book readily conform to this "regular plan." Well, if the theory and the facts do not agree, "so much the worse for the facts." Refractory lines or verses must disappear or change their place. Yet this is the way in which we are to arrive at the "primitive Hebrew." Dr. Dillon says in one place that the book as we find it is "a mosaic." This may be admitted, though in a sense different from that which he intends. Probably Proverbs, Job, and Ecclesiastes all owe their origin to the discussions in the ancient Hebrew academies or schools of wisdom, though there is, perhaps, no indubitable trace of these academies, at least, before the time of Sirach. Thus Job may be to a great extent "a mosaic."

Want of space compels us to pass over the sayings of "Agur the Agnostist," who, according to Dr. Dillon, had "worried himself about God," simply expressing our inability to accept either this translation or the conjectural reading from which it is derived.

It would have been pleasant to speak more favourably of Dr. Dillon's work. Its daring theories and slashing style may gain for it some notoriety, and it may obtain increased attention for portions of the Old Testament which have some special interest in these days of prevailing pessimism.

THOMAS TYLER.

Le Folk-lore de Lesbos. Par G. Georgeakis et Léon Pineau. (Paris: Maisonneuve.)

THIS is a very interesting little volume. Not only do we learn from it that Lesbos, which was the home of Sappho and Alcaeus, and the scene of that last flower of Greek literature, Longus's pastoral romance of *Daphnis and Chloë*, still gives birth to poems and tales; but for the study of folk-lore, and for comparison with other collections of a similar character, its contents are of considerable value. The story of its origin is as follows. A Greek gentleman from Mytilene, M. Georgakis, came to France with the object of learning the French language, and in the course of an intimacy which he formed with M. Pineau, who is already known by his writings on the folk-lore of Poitou, became interested in the subject of popular tales and ballads. Accordingly, when he returned to his native country, he set to work to collect from the mouths of the peasants in Lesbos their traditional literature, and this, translated into French and edited by M. Pineau, forms the material of the present volume. It is divided into three sections, which contain respectively the stories, the songs, and the folk-lore generally; and the contents of these portions are further grouped according to

their affinities into fairy tales, beast fables, satirical stories, &c.; nursery rhymes, songs of love and brigandage, and others; and proverbs, riddles, and superstitions. Here and there, especially in the collection of tales, M. Pineau has noted the resemblances that are traceable to similar stories in other countries; and a few other correspondences will be mentioned in the course of this review. The stories, perhaps, suffer somewhat from their brevity, and the songs would have gained by being metrically rendered, instead of being in rhythmical lines corresponding to those of the original: but we must not expect too much, and, as it is, they are very pleasant reading in the graceful French version.

Among the familiar subjects which occur in popular tales, we find here the "Sleeping Beauty" in the story called *Le Miroir de la Magicienne*, only here it is combined with another fable. No. 8 introduces the man who understands the language of animals, and uses this knowledge to his advantage. The Nereids, who are the fairies of Modern Greek mythology, appear in *Le Mont des Cailloux*, where a Nereid is caught by a young man, who steals the robe in which her power resides—in some stories this is a feather dress or wings—and persuades her to marry him; but afterwards, though she bears him children, yet when she succeeds in regaining her dress she deserts him and disappears. This story of the stealing of the fairy's dress, and the power thus obtained over her, is found, not only in von Hahn's *Griechische Märchen* (No. 83), but in Gonzenbach's *Sicilianische Märchen* (vol. i., p. 31) and Schneller's *Märchen aus Wälschtirol* (p. 73), and even in Bishop Steere's *Swahili Tales*, where it is undoubtedly derived from an Arabian source. Again, the story entitled *Les Quarante Frères* turns on the danger of sleeping by running water or under a solitary tree, owing to the malevolent spirits which haunt such spots; and a similar view of their uncanny character is found in a Greek ballad in Passow's *Carmina Popularia Græciæ recentioris* (No. 525). The satirical stories in the present volume are an unwonted feature, and are not of the usual type of popular tales. The following, called "The Partridge and the Tortoise," which is aimed at the prepossession of parents in favour of their own offspring, is certainly humorous:

"Once upon a time the birds and the rest of the animals used to send their children to school, and at mid-day the mothers used to bring them their meal. Now, on one occasion, the partridge had no time to go there; so, seeing the tortoise, who was getting ready to start, she said to her, 'Neighbour, I am more busy than I can say to-day; would you mind undertaking to carry my young people their breakfast? As we are neighbours, the time may come when I shall be able to do the same by you.' 'Don't mention it,' replied the tortoise, 'I shall be delighted—only, unfortunately, I don't know what your children are like.' 'When you enter the school, look round at them all: mine are the handsomest among them.' So the tortoise took the partridge's provisions and went to the school. When she entered, she raised her head and looked right and left, but could discover no children handsomer than her own; so she gave them not only their own breakfast, but that of the partridge's children as well. And the others had to go without."

Several of the songs which are found in this volume correspond in an interesting manner to those which exist in previous collections. "The Jewish Maiden" (No. 24)—which describes the offer of a Greek to marry a Jewess on condition of her embracing Christianity, and her mother's reply that she would rather she became a Mohammedan than a Christian—appears as the "Ebraiopoula" in Passow's collection (Nos. 588 and 589), which poems are derived from Crete and Smyrna. "The Klepht-Maiden" (No. 4), who serves against the Turks in a band of outlaws, and is at last discovered by her jacket bursting and displaying her bosom, is "Diamanto" in Passow (No. 176). It is a study in the oral transmission of ballads to compare the different commencement, the resemblances and variations in the expressions used, and the exact correspondence of certain lines in these two poems. The same remark applies to that entitled "The Cloth-Merchant," in which a travelling merchant is assailed by a band of brigands, and is mortally wounded by one of them, who then discovers that the dying man is his brother. There are two ballads on this subject in Passow (Nos. 487, 488), and it also occurs among those which the present writer obtained from the Greek colony of Cargese in Corsica, and published in the *Journal of Philology* (vol. vi., p. 201). The recognition in this story is brought about by the Klepht's inquiring from the young merchant about his parents. In reply, he says that his father came from Constantinople, but the name which he assigns to his mother's home is given differently in different versions. One of those in Passow reads Γαλατά—i.e., Galata, the suburb of Pera; while that from Corsica—where the Greek settlers have forgotten the names of places in Greece and Turkey, for two centuries have elapsed since the time of their emigration—gives a corrupt form Γάλανα. The reading in the Lesbian poem supplies what was no doubt the original of this, viz., Γάλιννα—i.e., the city of Janina, in Epirus. Another song which deserves especial notice is headed "Le mort qui va chercher sa sœur." The story of this turns on the promise which a son has made to his mother, as a condition of her allowing her only daughter to marry a stranger in a distant land, that he will fetch her home if anything unforeseen occurs. The son dies first, and when calamity arises the mother presents herself at his grave to claim the fulfilment of his promise. Then is described the rising of the spectre, his night ride to fetch his sister, his return with her, during which at intervals the birds, like the chorus in a Greek play, comment on the strangely associated pair, and, finally, their reaching their home, and the meeting and immediate death of the mother and daughter. The whole of this is portrayed with considerable dramatic effect in the Lesbian song; but it is far more beautifully rendered in the poem from Chios on the same subject (No. 517 in Passow), which is perhaps the finest of all the Greek ballads. There are noticeable points of resemblance between it and the description of the night ride in Bürger's poem of "Lenore."

In conclusion, we may add one or two specimens of the proverbs, riddles, and superstitions which are collected in the third part of M. Pineau's volume. As a proverb the following is worth quoting: "Though the tongue has no bones, it can break bones." This is found also among the modern Greeks of Calabria (see Morosi, *I dialetti romaiici di Bova*, p. 94). As a riddle: "The longer it grows, the shorter it grows: what is that?" Answer: "Life." As a superstition: "It is a sign of rain for a cat to wash its face; and the wind will blow from that quarter to which the cat is turned when it washes its face." Most Englishmen are familiar with the former part of this belief, only with us the cat's paw must pass over the ear, some say the left ear, in order to bring rain. As to the latter part, Mr. Bent tells us in his book on the Cyclades (p. 447) that in the island of Cythnos for a cat to lick herself with her face turned towards the north is considered to be "a sure sign that the wind will soon blow from that dangerous quarter."

H. F. TOZER.

NEW NOVELS.

Fidelis. By Ada Cambridge. In 3 vols. (Hutchinson.)

The Curse of Intellect. (Blackwoods.)

On Turnham Green: being the Adventures of a Gentleman of the Road. By C. T. O. James. (Bliss, Sands & Foster.)

The Evil Guest. By J. Sheridan Le Fanu. (Downey.)

Passion's Puppets. (Hutchinson.)

The Burden of a Woman. By Richard Pryce. (Innes.)

A Pastoral Played Out. By Mary L. Pendered. (Heinemann.)

Under the Chillerns. By Rosemary. (Fisher Unwin.)

IF we said that there are several good stories in Miss Ada Cambridge's *Fidelis*, we might be suspected of a nasty insinuating trick, as who should say or hint "but the several are not made one." On the contrary, we have read the book through from beginning to end with a great deal of pleasure, and are glad to find the only "three-decker" in our present fleet so worthy of its bulk. There are some minor faults: such as an undue length, not of book, but of story, with (unless we mistake) some of the little slips in chronology which only very cunning and careful hands can avoid in histories of forty years, a few unnecessary obtrusions of opinion, and so forth; but they are nothing to speak of. A very stern critic might say that there is one major, if not "maxim," fault, that the hero, Adam Drewe, an ugly duckling who only becomes a swan in genius and goodness, not looks, is not, strictly speaking, made alive to us. He is not dead: he is not even fairly to be called wooden; but we are not able to regard him with that contented and unquestioning belief in his actual existence somewhere in the Paradise of Fiction which is the novel-reader's highest enjoyment. Not every day, however, nor every month—

perhaps, indeed, not every year—will the reasonable novel-reader expect to feel that joy. Short of it, we can accept Adam and his Eve, Fidelis, and their companions, with much equanimity; and could, indeed, as Mrs. Tulliver (was it not?) observed, “do with an extry bit” of them, or persons like them, even though we may have our private opinion of the real merits of Adam’s novels. Indeed, we do not know why we should not make this opinion public. It is that they were not so good as Miss Cambridge’s.

“Hard, hard, hard, is it only not to tumble” in a satire of society carried out both by men and monkeys, as “Mr. Macchiavelli Colin Clout” has elected to carry out *The Curse of Intellect*. We shall not say that he has not slipped and staggered here and there a little, but he has certainly not tumbled. Peacockians will at once observe that “Power’s Beast”—as the monkey is called, which an eccentric and unamiable Cambridge man has (more out of misanthropy than anything else) tamed, instructed, civilised, and provided, if not with a soul, with an understanding—is in conception a pessimist replica of Sir Oran Haut-ton. But if they are just and sensible, they will acknowledge at once that in the working out there is no shadow of either corrupt or unfair following. In fact, there is little or nothing in common except the starting-point and general idea, which are almost common property. “Power’s Beast” is not only much further developed than the gentle Sir Oran, but he is of quite a different temper, and exhibits the reverse of gratitude to his developer, who, indeed, deserves what he gets. His history is in three parts: the first and last written by the quaintly named narrator, who is represented as a cynical man of the world, the midmost by the Beast itself. The three together unfold a distinctly sensational, not to say melodramatic, story, not without love-interest, detective-interest, and most of the other interests of the day and all days. Perhaps some will think that “Colin Clout” would have done well to work his story out rather more fully, or else to thin the interests a little. And it is possible that his social satire may commend itself unequally. Indeed, we have ourselves heard Lady Champernowne (the chief representative of “society”) extolled as fresh and keen and witty, and depreciated as a stock character from the celebrated old companies of Thackeray, &c. What, however, is certain is, that the graver satire—a thing too much neglected nowadays—is both true and good, and that the threat (for it is a threat rather than a promise) of the title is well made out. It will only be pooh-poohed by those whose wits are too dull to feel the lash, or just quick enough to enable them to affect contempt of it. And the book, good as it is, gives us the idea that the author can do something much better.

Mr. C. T. C. James has fallen in with the humour of the moment for stories of old time, writing a short and not very elaborate, but singularly bright and well-hit-off, romance of the road, with taverns, love, shooting, danger of being *aus. per coll.*, and

the rest, all ingeniously put together and well bustled along. In the dialogue—the most difficult part, of course, by far—he perhaps comes a little short; but his story and incidents are capital, and as the less said of this sort of story the better, we shall only add that it very well deserves reading. Whereof there can be no better proof than the clamour which was raised by one reader, who had got hold of an imperfect copy and was left with the noose dangling.

The reputation, high in its own peculiar and rather limited kind, of Sheridan Le Fanu, will certainly not be raised higher by *The Evil Guest*, though we do not know that it will be seriously damaged by the book. Sir Wynston Berkley, who is a baronet, and, therefore, necessarily bad (for Sheridan Le Fanu did not live long enough to see the joyful day of the rehabilitation of baronets which has now dawned), comes to see his old friend Richard Marston at a lonely Cheshire manor-house. Marston is a disagreeable man, with a bad temper, a nice wife, and a skittish French governess. A servant of the house has forebodings that something is going to happen. Sir Winston is very polite to the governess, and is found murdered in his bed. Afterwards Marston separates from his wife and marries the governess, the murder having been meanwhile put down to the servant. A good deal more happens in the way of actual incident, but nothing that we should tell. We cannot think the book (which is, by the way, fully and well illustrated by Mr. Brinsley Le Fanu, the author’s son) very much of a success. The story is rather commonplace, the characters are not interesting, and what might (and in Le Fanu’s best stories always does) save the situation—an artfully diffused sense of sombre horror—is not, at least to our thinking, present. Now, the tale of terror that is not terrible has no choice but to be tedious.

Passion’s Puppets is a disappointing book. It opens rather well, if a little after Miss Rhoda Broughton’s earlier fashion. Austin Knowles, a wishy-washy cosmopolitan of means, buys, without knowing anything about it, an estate in the Eastern Counties, goes down to take possession, and finds that an enemy possesses a Naboth’s vineyard, lying right in the midst of his property, and, indeed, just at the end of his garden. The enemy has a beautiful daughter; they meet over the garden wall; and the reader naturally supposes himself to be in for a not very recondite, but possibly interesting, story, hitherto very well told. According, however, to a practice which theatrical critics declare to be usually fatal to plays, and which (though great novelists have tried it) we do not think often succeeds in novels, the interest is shifted entirely away from Knowles (though he is amorous enough and his wife is mildly jealous) towards the middle of the story, and assumes a tragic tone, conveyed in rather intricate and heavy narrative. And it ends with a sudden twist of sanguinary catastrophe and confession, which is gratuitous and rather irritating.

Mr. Richard Pryce is generally crisp and clever, and he is both in *The Burden of a Woman*—not a long book, but, on the whole, a good one. His Magdalen heroine is old-fashioned but excellent; his gossips, Welsh or Saxon, are sound and good; and his dialogue, though we are not able to answer for the particular locality, possesses what all critics know as the vital marks of dialogue—it reads as if it were right. Personally, we like his naughty heroine, Hannah Rees or Davidson, but little. “The physical taint which evinced itself in the defective rim of her ear was possibly accompanied by some moral twist which found expression in perverse imaginings.” Faugh! “An ounce of twist of another kind, good tobaccoist!” Mr. Pryce is really too clever a man to talk this kind of Lombrosian jargon. His book, though, is not penetrated with the cant of the time; it only makes a little try at it.

A Pastoral Played Out could hardly have been written except in one of the last two or three years of un-grace. Gylde Mariold, a young maid who wished to know “whether the sweetbriar is crying or laughing when she throws out those delicious whiffs,” met Conway Etheredge, “a cultured writer and critic.” And what they did and misdid, and how she finally wrote a “Ballad of Woman” and confessed a murder (the first of the two actions was certainly a crime), and how there was a “scent of sawdust about the variety girl,” and so forth, those who like such matter will doubtless read. Us it bores much and disgusts a little.

Under the Chilterns also follows a fashion of the day, but no ill one. It is a plain study of peasant life, well and solidly executed. But though we rather like dialects, we draw the line at those which require constant dropping of h’s. They are not matter of literature, for reasons which we could tell an’ we would.

GEORGE SAINTSBURY.

SCOTTISH LIFE AND ROMANCE.

Bog-Myrtle and Peat. By S. R. Crockett. (Bliss, Sands, & Foster.)

A Duke of Britain. By Sir Herbert Maxwell. (Blackwoods.)

Sunshine and Haar. By Gabriel Setoun. (John Murray.)

IN one respect *Bog-Myrtle and Peat*, which by most readers, and by not a few critics as well, will be treated as the sequel to *The Stickit Minister*, is the most important book that Mr. Crockett has published; for it contains in “Saint Luey of the Eyes” by far the best and most promising story that he has yet written. It is only an incident in the life of a Scottish tutor, who falls in love with a Countess in Italy. But the Countess is a real woman—full of passion, pride, sweet reluctant, amorous delay, and, above all, the tenderness that constitutes the supreme qualification for maternity—and not a mere Galloway hoyden or “lassock.” And then, in spite of the flash of swords, the war of words, and the subtle stabs of intrigue, there is nothing heavy, melodramatic, or even impressionist in “Saint Luey of the Eyes.” There is plenty of light Stevensonian movement, but Mr. Stevenson could not have drawn Lucia. There are two weak pages in the story: pages of

Scottish moralisation on rest and love done into sentences of Emersonian length, and quite as provoking as Mr. Hall Caine's reflections in *The Manxman* after Kate has seduced Philip. Let Mr. Crockett leave to a Scottish "John Oliver Hobbes"—if ever we have such—epigrams like "A woman's love when she is true is like a heaven of sabbaths; a man's at his best, like a Monday morn when the work of day and week begins." Above all things let him abandon the trick of style—for it is a trick involving no thought—in "Quietness is rest. Rest is embryonic sleep. Sleep is death's brother." (Why does Mr. Crockett depart from the old and incomparably finer view of sleep as death's half-brother?) But, of course, the admirers of *The Stickit Minister* will look to *Bog-Myrtle and Peat* for more of Galloway. And they will get plenty of it, rich, reeking, and warm, like a Burnsian haggis. There is not perhaps so much pathos in the new collection of stories as in the old—though there is pathos of the quiet and self-contained kind, in such very different stories as "A Cry across Black Water" and "The Last Anderson of Deeside"—but there is more of humour and more, I think, of that reality which needs none of the Galloway equivalent of rouge to make it attractive. "The Colleging of Simeon Gleg," for example, reveals a bit of dour, strong Scottish nature—moral beauty of a kind perhaps, but also absolutely unadorned. Quite as good in their different ways and quite as real are "Dominie Grier," "The Old Tory," "A Finished Young Lady," and "The Courtship of Tammoock Thakanraip, Ayrshireman." It may be objected to the last that for any woman to say to any man, "Gin ye think that Tibby o' the Hilltop is gaun to marry a man wi' his een in his pooch an' a weather-glass in the sma' o' his back, ye're maist notoriously mista'en," is distinctly kailyairdish; but it is genuinely Scottish all the same. It goes without saying that there are plenty of good things in this volume: in all respects it marks a great artistic progress upon Mr. Crockett's part. But "Saint Lucy of the Eyes" is the best omen for his future. Even Mr. Crockett must exhaust Galloway in time.

Sir Herbert Maxwell has brought to the work of writing a romance of Britain, and more especially of Galloway, at least as much historical and antiquarian knowledge as Mr. Whyte Melville brought to the writing of his *Gladiators*. But *A Duke of Britain* is not such an unequivocal success as was that most enjoyable, though not supremely clever, book. And I can account for this chiefly by the fact that Sir Herbert is too conscientious an artist, or, at all events, too much bent on proving that he is historically correct as a costumier. Why interrupt the movement of his plot to relate such details as that Sionach

"was tried, found guilty, and condemned to the punishment of the *fustuarium*, or beating to death by the soldiers of the cohort—the only mode of capital punishment recognised by Roman military law, and even more terrible than the *fustigatio*?"

Then, although Sir Herbert Maxwell may have acted wisely in bringing on the stage Stilicho—the Last of the Romans ought to have been done justice to long before now—and Claudian, was it quite necessary to translate *Quod primum decus est, formae cecidere capilli*? Fastidious carefulness of this kind—it would be altogether unjust to accuse Sir Herbert of pedantry—merits mention, however, simply because it retards the movement of the story. Kenneth, Duke of Britain, is rather a disappointment. He has a love affair, and ambitions, and all the rest of it. But, in truth, he is a bit of a bore, especially when he is engaged in discussing points of theology. But, on the other hand, Ninian of Galloway, and Stilicho and the wretched

Honorius in Italy, are admirable portraits, while the Roman lieutenant, Julian Varo—he is the true hero of the story—and his two Scottish sweethearts, Muriel and Eamhar, are as natural as, say, Mr. Crockett's Ralph Peden, Winsome Charteris, and the passionate Cleopatra of the byre. That is a very stirring chapter in which Eamhar assails with tongue and almost with knife the sister of whom she is jealous, not without reason. But was it necessary for Sir Herbert to add "such a display of undisciplined passion may seem impossibly wicked, deplorably undignified; but before condemning this child of the wilderness, remember her race and religion"? A narrator should not be an apologist, any more than he should be a lecturer. *A Duke of Britain* may not immediately command an enormous success—it is hardly "popular" enough to do that—but it will be warmly appreciated and (in no sentimental sense) cherished as the most scholarly of Scottish historical romances. Why does not Sir Herbert Maxwell essay the task for which he appears specially qualified—of writing a novel illustrating Scottish manners of to-day?

Gabriel Setoun's *Sunshine and Haar* is the sequel to *Barneraig*, and marks a decided literary advance on his part. He has lost none of the simplicity which was the strength of *Barneraig*, and in "Lowrie and Linty," which is the second half of this book, he has demonstrated that he has a genuine command of genuine pathos. The old order changes, even in a Fifeshire village; and I doubt whether a boy with such "parts" as Linty would bound his ambition, or whether even his parents or guardians would bound his ambition, by the pulpit. In other words, I should feel inclined to put down Linty as a Scottish boy of yesterday rather than of to-day. But, having made this little limitation, and having premised also that there is no real love-making in the book, and that, therefore, it is quite impossible as yet to say how Gabriel Setoun would succeed with the most profitable of emotions, I cannot see how more could have been made out of the fresh literary materials with which *Barneraig* has furnished its chronicler. Occasionally he stumbles into descriptive passages which, although not wanting in sincerity, are yet wanting in strength, such as "The air was sweet and pure." Then there is an unwelcome touch of melodrama in one or two stories—notably in "The Widows' Kirkin" and "The Return of Big Wull." Simon Ballingall in the former is rather too obviously a combination of Holy Willy and Mr. Plimsoll's favourite ruffian. I venture to think that a man who so very plainly sent a ship's crew to be drowned would have been lynched in a Scottish village. Then Big Wull's reticence, moroseness, vindictiveness, and desperate drinking are imported into Scotland from the backwoods of America or the Australian bush. There is nothing violent, much less alien to Scotland, in the quiet pathos of "Dod," or the simple, if roughish, fun of "Tammy's Revenge." But the story of Lowrie and Linty stands out distinctly as the fullest of Scottish character at its tenderest and most effectively humorous, and as one of the very best things done in and for Scottish fiction since the publication of *A Window in Thruma*.

WILLIAM WALLACE.

NOTES AND NEWS.

DR. THOMAS HODGKIN will publish immediately at the Clarendon Press vols. v. and vi. of *Italy and her Invaders*, covering the period from the expulsion of the Goths from Italy to the death of the Lombard King Liutprand (A.D. 553-744). The author hopes to complete at no distant date a seventh

volume, which will bring down the history to its appointed limit—the coronation of Charles the Great as Emperor of Rome.

PROF. RYLE, Hulsean professor of divinity at Cambridge, is about to issue, through Messrs. Macmillan & Co., a work entitled, *Philo and Holy Scripture*. It purports to be a collection of the quotations made by Philo from the Old Testament, given *in extenso*, with a few notes on the text. The introduction discusses Philo's treatment of Scripture generally.

MESSRS. LONGMANS & Co. have nearly ready for publication *The Voyages and Travels of Lord Brassey*, from 1862 to 1894, arranged and edited by Capt. S. Eardley Wilmot. It will be in two volumes, with maps and charts, but will be published at a low price.

MR. JOHN MURRAY announces a book on the New Forest, by Rose C. de Crespigny and Horace G. Hutchinson. It will deal with such subjects as the law of the forest, local names, deer-hunting, gypsies, charcoal-burners, and poachers, the fauna and flora, the geological formation, &c.

MESSRS. ARCHIBALD CONSTABLE & Co. have in the press Mr. Auhyn Trevor-Battye's book, *Icebound on Kolguev*, which is the outcome of his exploration of that island during the summer of last year. It will contain numerous illustrations by the author and by Mr. J. T. Nettleship, who has made drawings from material supplied by him. In addition to the narrative of his adventures on the island, the author has included in the volume chapters on the flowers and birds of Kolguev.

MESSRS. CONSTABLE have also in preparation a work on Nicaragua by Mr. Archibald Colquhoun, who is at present acting as special correspondent in that country for a leading newspaper.

UNDER the title of *Beggars on Horseback*, Messrs. William Blackwood & Son have in the press an account of a riding tour in North Wales, written by Martin Ross, with numerous illustrations by E. Somerville.

CAPTAIN LIONEL TROTTER, the historian of India under Victoria and biographer of Warren Hastings, is engaged upon a Life of General John Nicholson, the hero of the Mutiny.

MR. H. S. NICHOLS proposes to publish a new translation into English of the works of Victor Hugo, illustrated with the etchings, &c., that appeared in the French "édition nationale." The novels alone will fill twenty-eight volumes, and the plays ten more; while two volumes will be devoted to a selection from the poems. In addition to the illustrations in the text, there will also be a portfolio containing seventy plates.

UNDER the title of "The Adventures of David Balfour"—vol. i. *Kidnapped*; vol. ii. *Catriona*—Messrs. Cassell & Company are about to publish a new edition of these masterpieces. Shortly before his death Mr. Stevenson corrected *Kidnapped*, and the revised text is here used, printed in new type. Sixteen full-page pictures have been prepared by Mr. W. Hole to illustrate this edition of *Catriona*.

MESSRS. CHAPMAN & HALL announce *Re-collections of Paris*, by Captain the Hon. D. A. Bingham; and *French Men and Manners*, by Mr. Albert D. Vandam.

MR. T. FISHER UNWIN has concluded arrangements with several firms in France, Italy, Switzerland, &c., by which his two cheap series of fiction, known as the Pseudonym and Autonym Libraries, will henceforth be on sale at the railway bookstalls on the continent, at a price practically the same as that at which they are published in this country.

MESSRS. G. P. PUTNAM'S SONS will publish next week a volume by the Rev. S. Humphreys Gurteen, entitled *Arthurian Epic*: a comparative study of the Cambrian, Breton, and Anglo-Norman versions of the story, and Tennyson's "Idylls of the King."

MISS ELIZABETH HODOES will publish immediately, with Mr. T. Fisher Unwin, *Some Ancient English Homes and their Associations, Personal, Archaeological, and Historic*, with thirty-eight illustrations by Mr. S. J. Loxton. The book traces the history, from Saxon times onward, of some old Gloucestershire and Warwickshire houses, and portrays, by means of anecdotes, extracts from contemporary letters and records, the family and social life of early days.

MESSRS. T. & T. CLARK, of Edinburgh, announce for publication towards the end of this month Prof. Salmond's work on *The Christian Doctrine of Immortality*; and also a new edition, entirely re-written, of Prof. Laidlaw's *Bible Doctrine of Man*; or, the Anthropology and Psychology of Scripture. The latter book has been out of print for some years.

MR. ELLIOT STOCK announces an illustrated volume of the Works of the late Griffith Edwards, edited by Mr. Elias Owen. It consists mainly of local Welsh histories, together with poems in Welsh and English.

MR. FRANK STOCKTON'S new book, entitled *The Adventures of Captain Horn*, will be shortly published by Messrs. Cassell & Co.

MESSRS. HUTCHINSON & Co. will issue next week a novel by M. Frederick Breton, entitled *God Forsaken*. It is the story of a woman who, having been induced to renounce her early religious faith by a scientific husband, decides that the only standard of truth is inward feeling, and the highest revelation human love. The scene is laid partly in England and partly in a remote district of Norway.

MESSRS. OLIPHANT, ANDERSON, & FERRIER will publish shortly a novel illustrative of Scottish and Australian life and character, entitled *By Adverse Winds*, by Mr. Oliphant Smeaton, son of Prof. Smeaton, of New College, Edinburgh, and at present the editor of the *Liberal*.

MESSRS. REMINGTON & Co. will shortly publish a romantic story by Mr. Richard Pendarrel, entitled *A Fleet Street Journalist*.

THE second volume of Cassell's Pocket Library, edited by Mr. Max Pemberton, to be issued in a few days, consists of a story, entitled *A White Baby*, by a new writer.

MR. ALLENSON announces for immediate publication *Castlehill*, a Tale of Two Hemispheres, by Mr. James Hebblethwaite, dealing with the North Country and Tasmania at the time of the foundation of the colony.

MR. A. J. DANIELS has written a new serial story for *Chums*, entitled "Two in a Tangle," which will be commenced in next week's issue.

WE understand that the author of *Passion's Puppets*, which has lately appeared anonymously, is Mrs. A. M. Diehl, who has previously published several novels under her own name.

MR. T. FISHER UNWIN will publish next week a second edition of Mr. W. H. Chesson's novel, *Name this Child*, in one volume, revised by the author.

THE first edition of *The Crack of Doom*, by Mr. Robert Cromie, having been over-subscribed by the trade, a slight delay will take place in publication. Messrs. Digby, Long, & Co. have, however, a second edition in rapid preparation.

Two editions of Mr. William Le Queux's Arab Romance *Zoraida*, which has been delayed to allow simultaneous publication in America, having been exhausted on the day of publication, the Tower Publishing Company has gone to press with another edition.

MAX O'RELL returned to London on May 2 from America. His fourth season in the United States and Canada was such a success that Major Pond has engaged him for a fifth lecture tour, from November, 1895, to April, 1896.

THE evening discourse at the Royal Institution on Friday next will be delivered by Prof. Walter Raleigh, of Liverpool, on "Robert Louis Stevenson."

THE Library Association will meet next Wednesday afternoon at Hammersmith, where the members have been invited to visit the Dove's Bindery of Mr. Cobden-Sanderson and the Kelmscott Press of Mr. William Morris. Afterwards, in the public library at Ravenscourt Park, Mr. S. Martin is to read a paper on the institution under his charge.

AT the meeting of the London Ethical Society, to be held on Sunday next at Essex Hall, Strand, Mr. F. H. Peters, of University College, Oxford, will read a paper on "Goethe."

AT the meeting of the Elizabethan Society, to be held at Toynbee Hall on Wednesday next, Mr. W. H. Cowham will read a paper on "Satiromastix."

ON Thursday and Friday of next week, Messrs. Sotheby will be selling the modern second-hand books that formed the stock of the late firm of Elkin Mathews and John Lane. It consists mainly of first editions of novelists and poets, and also includes a number of works valued for their illustrations or for being printed on large paper or in a limited issue. We may specially notice the original MS. of "most of" Mr. Thomas Hardy's *A Pair of Blue Eyes*, with four autograph letters relating to it.

WITH reference to a note in the ACADEMY of last week, we are informed that the whole of the library of the late Alexander Ireland has now been privately sold.

UNIVERSITY JOTTINGS.

THE University of Cambridge has resolved to confer the honorary degree of D.Sc. upon Mr. Francis Galton; and the honorary degree of M.A. upon Lord Acton, the new regius professor of history, who has become a member of Trinity College.

AT Oxford, next Tuesday, it will be proposed to confer the degree of M.A. by decree upon Prof. Gotch, the new Waynflete professor of physiology; and the honorary degree of M.A. upon His Honour Thomas W. Snagge, judge of the Oxford county court, who is already a graduate of Dublin.

THE Lady Margaret chair of divinity at Oxford, vacant by the death of Canon Heurtley, will be filled up by election on June 19. The electors are graduates in divinity, and also all members of Congregation in orders. It is stated that Prof. W. Sanday and Principal Wace, of King's College, will be nominated as candidates.

THERE will be a contest at Oxford next Thursday for two of the more important offices rendered vacant by the death of Alfred Robinson. For the hebdomadal council, Mr. H. O. Wakeman and Mr. Arthur Sidgwick have been nominated; for the delegacy of the common university fund, Prof. Bywater and Prof. Case.

THE statute establishing degrees for research at Oxford has now been finally approved by Congregation. The amendments adopted on

Tuesday were mostly of a technical nature, and were carried unanimously. That, however, attaching the new degree in science to the faculty of natural science was rejected by a narrow majority of 39 votes to 37. The word "science," therefore, is to be taken to include mathematics, natural science, mental and moral science.

AT Cambridge, the syndicate on advanced study and research recommend the addition of clauses to the existing statutes, by which advanced students in arts and also in law shall keep by residence at least six terms, and may be inaugurated B.A. or LL.B. when they have pursued such studies and satisfied such conditions as may be prescribed by grace.

THE two following public lectures will be delivered at Oxford next week: on Wednesday, "International Law in the Recent War between China and Japan," by Prof. Holland; and on Friday, "The Treatment of Landscape in Poetry" (continued), by Prof. Palgrave.

THE Rev. Dr. E. Moore, principal of St. Edmund Hall, will deliver a course of five lectures on "Dante's *Purgatorio*," at Queen's College, London, on Wednesdays, at 3 p.m., beginning on May 15.

IT is worth while to direct our readers' attention to an article on the late Master of Balliol, by the Hon. Lionel A. Tollemache, which is printed as a supplement to the *Journal of Education* for the current month. Probably not one of the many accounts or reminiscences of Dr. Jowett give a more vivid portraiture of his remarkable personality than this.

THE Cambridge Antiquarian Society has issued, with commendable promptitude, a new number of its *Proceedings* (Bell), covering the academical year from October, 1893, to May, 1894. A considerable proportion of the papers are devoted to recording the results of local excavations; but even among these there is something of general interest. For example, Prof. Hughes takes occasion to collect the evidence for a difference between shoes for right and left feet in mediæval times—a curious question which we do not remember to have seen discussed elsewhere; and also refers to the old custom of strengthening fences with the cores of ox-horns. Another paper gives elaborate details about some skeletons which are presumably those of Anglians before the introduction of Christianity. There are two communications of more direct academical importance. Prof. Darwen describes, with photographic illustrations, the armorial monuments of some Cambridge men that are still preserved in the university of Padua—including William Harvey, Richard Willoughby (the friend of Galileo), Sir John Finch (ambassador at Constantinople), and Sir Thomas Baines (Gresham professor of music). He also gives a complete list of the names of one hundred English and Scotch students, whose monuments have at one time existed, or still exist, at Padua. The other paper is a continuation of Mr. J. W. Clark's labours to elucidate the arrangements of mediæval libraries. He here deals with (1) the library of the Benedictine monastery of Christ Church, Canterbury, and (2) the libraries of the great Cistercian monasteries of Cîteaux and Clairvaux—which he reconstructs from the documentary evidence available; and (3) the still existing library of chained books at Zutphen, which is known to have been built in 1563. He further refers to another chained library at Enkhuizen, and states that a third exists at Edam. This paper is illustrated with several engravings and photographs. Finally, we must not omit all mention of a paper by Mr. R. Bowes on early Cambridge newspapers. The oldest appeared in 1744, the same year as at Bristol; and the date is important as

marking the first infringement of the monopoly of the university printers.

WE learn from a note in the new part of *Archæologia Oxoniensis* that four ancient staves of Esquire Bedels are preserved in the Ashmolean Museum, and not one only, as has usually been supposed. Mr. W. H. St. John Hope, who is writing a book on corporation maces, pronounces them all to be of Elizabethan date, though features have probably been copied from still earlier staves. The crowns in the university arms on the top are of the time of Henry VII., their form being tall and the central ornament a fleur-de-lis. It is also noteworthy that there are five clasps to the open book, instead of seven seals.

TRANSLATION.

(From the "Simple Folk" of Guerra Junqueiro.)

THE LOST SONG.

BREATHINGS of sweet lilac, opal, violet pale,
Purple macerations of agony and woe,
When night draws on and sleep the plains
exhale. . . .

In the dying day a voice sings sad and low :

"There is one that minds me not
In a land beyond the sea. . . .
Death, if thou would'st bear my life
To him, I would give it thee ! . . .
Death, if thou would'st bear my life
To him, I would give it thee ! . . ."

With the sun's salute upon her corpse-like face,
A kiss that touched of Death to icy pallor
waned,

The moon, sleep-walking, weird, floats up and
down in space. . . .

Sweetly sings a voice in melancholy strains :

"I have sepulchred my love
On a shore where ocean sways. . . .
Love is dying, sorrow living,
The sun sinks, the moon doth gaze ! . . .
Love is dying, sorrow living,
The sun sinks, the moon doth gaze ! . . ."

The fluctuating mist of opal, milky-white,
Dilutes the granite mountains towering to the
sky
Into giants of dreams ecstatic at the moon's
light. . . .

Weakly wails a voice in the boundless lethargy :

"Who is it mourning, nightingale,
There by the ocean side ? . . .
It is my love that in his grave
Weeps through the livelong night ! . . .
It is my love that in his grave
Weeps through the livelong night ! . . ."

The great, calm, silvery moon, slow wheeling to
her goal
From universal nature substance takes away.
And turning it into fluid, charges it with
soul. . . .

A voice expires in grief, ending its last lay :

"Sleep my love, get thee to sleep,
In the fine sand of the sea,
For, ere shines the morning star,
I will come and lie by thee ! . . .
For, ere shines the morning star,
I will come and lie by thee ! . . ."

EDGAR PRESTAGE.

Chiltern, Bowdon, May 1, 1895.

OBITUARY.

MRS. J. K. SPENDER.

WE regret to record the death of Mrs. J. K. Spender, which took place at Bath last Saturday.

Mrs. Spender had been for a considerable time in ill-health. Indeed, we believe that she had announced her intention of abandoning novel-writing, in which she had been actively engaged for more than twenty years past. Her first

novel, *Brothers-in-Law*, appeared in 1869; her last collection of stories, called *Thirteen Doctors*, was reviewed in the ACADEMY of April 23. She also wrote a good deal for the magazines in her early days; and all her life long she was devoted to the cause of the higher education of women and the improvement of their economical condition.

Lilian Spender was born in 1838, being the daughter of a London physician, Dr. Edward Headland. She was educated at Queen's College, where she came under the permanent influence of F. D. Maurice and Dean Plumptre. In 1858, she was married to Dr. John Kent Spender, of an old Bath family, and himself one of the leading physicians in that city. They had a large family, two of their sons being well known—at one time at Oxford, and now in London journalism.

A NOTTINGHAM poet died on May 4—Mr. Samuel Collinson, the author of *Autumn Leaves* and *King Richard's Tower*. He was born in Hull, but had resided in Nottingham, where he died, for fifty years.

MAGAZINES AND REVIEWS.

THE *Expositor* for May contains a thoughtful paper by Prof. Davidson on "Modern Religion and Old Testament Immortality"; a critical study by Dr. E. A. Abbott on the "Elders" of Papias; an extremely valuable survey of criticism on the Book of Habbakuk, by Prof. Budde, of Strassburg, whom we are glad to see introduced to English readers; and articles by Prof. W. M. Ramsay on the words denoting missionary travel in Acts. Prof. Orr discusses the Old Testament question in the early Church; Mr. Watson writes eloquently and thoughtfully on the continuity of life; and Dr. Dods gives a few notes on books.

THE *Theologisch Tijdschrift* has also an excellent bill of fare, but appeals to more advanced students. It opens, however, with an article that might equally well have appeared in the *Journal of Ethics*, touching, as it does, on the fundamental questions which equally concern ethics and religion, and entitled "Peace Negotiations," by L. Knappert. "Relief of the Poor" follows, by Bodel Bienfait, a stop-gap artist. W. C. van Manen gives three papers on Jesus Christ's expectation of the future, on the original text of Matt. i. 16 (he agrees that the new Sinaitic text gives the original reading), and on the phrase "Son of Man" in Enoch. Dr. Korns replies to the question—Did Luke know and use the works of Josephus? Among the reviews of books we notice those of Kattenbusch's historical treatise on the Apostle's Creed, vol. i.; Stade's essay on Gen. iv. 1-16, and Jülicher's compact and useful introduction to the New Testament; and J. Weiss's important article on "Pauline Problems."

PROF. YORK POWELL'S INAUGURAL LECTURE.

WE quote from the *Oxford Chronicle* the following condensed report of the inaugural lecture delivered by Prof. York Powell, as regius professor of modern history at Oxford, on May 1:

"The Professor commenced his address by speaking of the past holders of the chair. Within his remembrance four men had held it, memorable figures all, two of whom were dead. He must name the late Prof. Freeman first: the master who gave to many of them their first lessons in the science to which he devoted his life, the politician whose talents were always at the service of those he believed to be oppressed, the friend whose loss those who loved him must long deplore. Of his

successor it was more difficult for him to speak, as he never knew Prof. Froude; but he hoped he could appreciate his careless courage in maintaining his views, the easy skill with which he set those views before the public, and the steady devotion he displayed in the duties of his office among them down to the last. Two, happily, were still with them: one, Mr. Goldwin Smith, the Paul Louis Courier of their times and tongue, self-exiled too long from the spot that knew him best; and the other, Dr. Stubbs, whose gigantic and persistent work ranked with that of Coke, and recalled the renown of their learned bishops of old. Another name must occur to them all, and that was one whom he could not but regret personally was not addressing them that afternoon: Samuel Rawson Gardiner, most patient, most strenuous, and most unprejudiced of investigators. But beyond these he could not forbear to name another who, before his days, held this office for all too short a space, whom as a Rugbeian he was more especially bound to honour, Thomas Arnold, the pupil of Niebuhr, and the teacher to whom Freeman was proud to turn with gratitude and admiration alike. This century had seen not a few of its best minds engaged in history. To try and mark the present trend of historical work in which they were chiefly concerned in Oxford might not be unprofitable. First, he put the absolute need of orderly collection and registration of facts as acknowledged by all students. They had hardly done, perhaps, so much in England as might be done in this direction, though the shelves which bore the Government series and different societies' publications, and the long range of that biggest and most useful of modern English histories, the Dictionary of National Biography, might plead eloquently in their favour. But much remained to be done, and no country was so rich in documents. Thousands of important papers, dating before the Reformation, were as yet uncalendered and unread. Every year the pioneer work of the Historical Commission discovered further treasures, and pointed the way for workers. A few years' skilled labour, and this vast material might be rendered at least accessible. The publication of a few cartularies, a case book, and an incomplete set of year books had largely rendered possible that fascinating history of English law which had lately done so much honour to the sister university. Their economic knowledge of the fourteenth and fifteenth centuries was largely due to those sturdy volumes of Oxford Accounts which they owed to Thorold Rogers. There was no lack of power among them; what was wanted was the opportunity and the organisation. The crying want at present was that of local archives, worked by trained scholars, and this the country might justly be called upon to supply. There was no money better spent than that devoted to definite scientific purposes; and in their science, too, investigations like those of the *Challenger* and the *Beagle* might be trusted to produce worthy results. Another direction in which they might expect good work to be done was that of anthropology. The lack of training in the elements of this important branch had been a hindrance and obstacle to much that had been written with regard to the origin of their island history. The light that men like Maine, Lyall, Gill, Codrington, Campbell, had drawn from the study of the living document, had enabled scholars to deal profitably with a whole mass of material that was formerly regarded as the waste product of the human mind, and to extract from it precious evidence on the history of their ancestors that was hitherto denied to them. To come to understand that in the past there were people, and that the vast majority of people living to-day might be classed with them, whose reasons, when they reasoned, were entirely different from those that would influence us, was already to have learned a valuable lesson. The middle ages were further off from them than the second century, and the Australian black fellow was more antique than the Parthenon or even the Pyramids. To read the records of their own ancestors, even in their own handwriting, was hopeless, unless they tried to understand their habits of life and mind. Homer and Aristophanes, the Parthenon and the Mycenæ tombs gave them more knowledge of the Greek mind than they could get from any historian alone; and the papyrus with an old-folk tale let them see into

the life of the ancient Egyptians as no chronicle could. Beowulf gave them more English history than Asser's Life of Alfred. The historian could not afford to neglect the smallest facts that the archaeologist could afford him: he must look on the museum, the ruin, and even a picture gallery as much his working ground as a muniment room or the library. Much of the excellent work done by those men who began to recover the middle ages for them in the beginning of this century was based on sound architectural knowledge. The history of the Romans in Britain lay entombed within a few inches of the surface in such places as Wroxeter. The clan system, under which men lived less than a century ago in these islands, was perishing before their eyes in various dependencies of their Empire, and there were few who knew the facts, and fewer still who cared to record them. And all this was part of modern history, the life history of peoples under our flag. There was a place among the students of modern history for the traveller and the explorer, as well as for the book man, the reader of vellums, the hunter of archives. Another line of research long neglected, but of great importance, which seemed to be opening up, was the investigation of the physiological conditions that underlie and explain human conduct both in the individual and in the mass. He next pointed out the great advance that had been made since the study of economic history and the history of economics was taken up. How much history lay in the serried pages of Charles Booth's tremendous study of modern London! And the history of the revolution that brought England from a small country with agricultural and shipping interests into their rich and vast empire, based on enormous manufactures and the control of foreign markets, was as yet unwritten. There was no branch of study with which English history was more concerned, nor one more useful in its effect on the public mind. The need of organisation of local history was pressing, and achievements like those of Mr. Stevenson and Mrs. Green had shown the value of local records. As to legal history, the splendid work of Mr. Bryce was an example. In spite of work like this, they had left to Dr. Liebermann the history of their earliest law documents. As to the study of foreign history in England, they had the example of the Bishop of Peterborough, and younger scholars were following him. There was great need for historical bibliography to be worked at in this country, with France, Germany, and even the United States ahead of us in this respect. The study of the history of their dependencies, and especially of Oriental history, was one which they might hope workers would take up, for it had been far too much neglected, in spite of well-known brilliant examples. As to the educational aspect of history, what they wanted in children's schools was books on the lines of Plutarch rather than of Eutropius, giving the more salient personalities that had made England into a United Kingdom and built up the empire. He could name no better authority for this opinion than that of General Gordon and of John Brown of Harper's Ferry. Of the work done in their School of history at Oxford he did not mean to speak that day; he had too lately borne a part in its struggles and trials. There was no doubt about its zeal at all events, and that the work done by Oxford men trained in it seemed to contain promise for the future. There is plenty of room for history. It is happily getting to be acknowledged that the task of educating by means of history and the means of training men to work at history are very different functions. In conclusion, he said he should not like to omit giving a word of gratitude to his helpers and teachers. To the living he hoped he had already acknowledged his debt; but there were those whom he would fain have thanked that day, among whom he would name his comrade Richard Shute, most faithful of critics; his friend, Jame Sime, ever suggestive and sympathetic; and his master, Gudbrand Vigfusson, of whom he might speak as his disciples spoke of the sage of old, that of the men he had known he was the best, the wisest, and the most just—all three alike in their untiring devotion to and zeal for that truth which, in the words of the Irish proverb, was the historian's food."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BIRT, Th. (Beatus Rhenanus), *Unterhaltungen in Rom*. Berlin: Besser. 4 M.
 BRANDER, G. William Shakespeare. 2. Lfg. Leipzig: Langen. 1 M. 75.
 BREYER, H. Die neuprache liche Reform-Literatur von 1876-1893. Leipzig: Deichert. 3 M.
 BRISSE, Ad. La Comédie littéraire. Paris: Colin. 3 fr. 50.
 DUBOIS, Marcel. Systèmes coloniaux et peuples coloniaux. Paris: Masson. 3 fr. 50.
 FORER, R. Mein Besuch in El-Achmim. Reisebriefe aus Aegypten. Strassburg: Schlesier. 3 M. 60.
 HEITZ, P. Baseler Büchermarken bis zum Anfang d. 17. Jahrh. Strassburg: Heitz. 40 M.
 KREMBACHER, K. Michael Glykas. Eine Skizze seiner Biographie u. seiner litte ar. Thätigkeit. München: Franz. 1 M. 60.
 LAMOUROUX, L. L'Organisation militaire de l'Empire ottoman. Paris: Baudouin. 4 fr.
 MALTEZ, musiciens, les, de la Renaissance française, p.p. H. Expert. 1^{re} Livr. Orlande de Lassus. 1^{er} Fasc. des Meslanges. Paris: Leduc. 12 fr.
 MOLLAT, G. Reden u. Redner d. ersten deutschen Parliaments. Osterwick: Zickfeldt. 12 M.
 FIOLET, J. B. Madagascar et les Hova. Paris: Delagrave. 5 fr.
 FAUSER, A. Johan Herman Schein. Leipzig: Breitkopf. 3 M.
 TANGERMANN, W. Morgen u. Abend. Erinnerungen u. a. w. Leipzig: Breitkopf. 4 M.
 WORMS, Emile. La Politique commerciale de l'Allemagne. Paris: Marchal. 7 fr.

THEOLOGY, ETC.

- CORPUS scriptorum ecclesiasticorum latinorum. Vol. XXXIV. S. Aureli Augustini epistulae. Rec. A. Goldbacher. Pars I. Leipzig: Freytag. 3 M. 60.
 GREGORIUS ABULFARAB, die Schollen zum Buch der Könige (I u. II). Hrg. v. A. Morgenstern. Berlin: Calvary. 2 M.
 MAARS, E. Orpheus. Untersuchungen zur griech., röm., alchist. Jenseitsdichtg. u. Religion. München: Beck. 8 M.
 SCHIEM, M. Die Ebed-Jahwe-Lieder in Jesaias 40-66. Halle: Krause. 1 M.

HISTORY, LAW, ETC.

- BINDER, J. Die subjectiven Grenzen der Rechtskraft. Leipzig: Deichert. 2 M.
 BROGLIE, le Duo de. L'Alliance autrichienne. Paris: Calmann Lévy. 7 fr. 75.
 ECKART, R. Aus alten niedersächsischen Chroniken. Beiträge zur Sitten- u. Sprachkunde Niedersachsens. 1. Hft. Braunschweig: Schwesbke. 60 Pf.
 GRANDMAISON, G. de. Napoléon et les Cardinaux noirs, 1810-1814. Paris: Didier. 3 fr. 50.

PHYSICAL SCIENCE AND PHILOSOPHY.

- AI, EL, M. Kants Erkenntnistheorie u. seine Stellung zur Metaphysik. Berlin: Mayer & Müller. 3 M.
 GABRIEL, A. La Connaissance. Paris: Lethielleux. 3 fr. 50.
 HAZZ, N. Keplers Astrologie. Wien: C. Gerold's Sohn. 3 M.
 KÜHNEMANN, E. Kants u. Schillers Begründung der Aesthetik. München: Beck. 4 M. 60.
 MEYER, A. Untersuchungen ü. die Stärkekörner. Wesen u. Lebensgeschichte der Stärkekörner der höheren Pflanzen. Jena: Fischer. 20 M.

PHILOLOGY, ETC.

- BRENGAIGNE, A. Quarante hymnes du Big Véda. Paris: Bouillon. 5 fr.
 CLEMMONT-GANNEAU, C. Etudes d'archéologie orientale. T. I. 2e partie. Paris: Bouillon. 8 fr.
 GODEFROY, F. Dictionnaire de l'ancienne langue française. T. VIII. Paris: Bouillon. 50 fr.
 HOLZNER, E. Studien zu Euripides. Leipzig: Freytag. 4 M.
 PARIS, Gaston. Le Roman de Renard. Paris: Bouillon. 3 fr. 50.
 WINCKLER, H. Sammlung v. Kellschrifttexten. III. Die Kellschrifttexte Aneurbanipala. 2. Lfg. Leipzig: Pfeiffer. 8 M.

CORRESPONDENCE.

ST. PATRICK'S BIRTHPLACE.

Bodleian Library, Oxford: May 5, 1895.

The Rev. F. E. Warren recently mentioned to me that the place of St. Patrick's birth was much disputed, and showed me certain passages in the Tripartite Life of the saint (Rolls Series). From these I quickly formed a conjecture which appeared to me morally certain. As I was about to begin this letter, I learnt from Mr. F. Haverfield that he had formed the same conjecture some months ago, and had mentioned it to various of our leading Oxford scholars. It is right that his priority should be made known, but all that I am now about to say is quite independent of anything which may have occurred to him.

Patrick himself, in his Confessio, says:

"patrem habui Calpornum diaconum filium quendam Potiti, filii Odissi presbyteri, qui fuit [in]

uico Bannaem Taberniae. Villulam enim prope habuit, ubi ego capturam dedi. Annorum crum tunc fere sedecim."

That is the text as printed (*Tripartite Life*, ii. 357); it is doubtful whether the omission of [in] is not due to the saint rather than to a scribe.

The earliest authority for this passage is the Book of Armagh,* written in 807. I have obtained, through the kindness of Prof. Abbott, the Librarian of Trinity College, Dublin, a copy of the words, "bannaem Taberniae," which stand so written in the MS.

I have no reasonable doubt that the exemplar from which this virtually impossible reading arose was *bannaetabñiae*, and that it represented *Bannaenta Britanniae*. I cannot be quite sure of the form of the mark of contraction in the latter word, because I do not know what the age of the exemplar was; but the mark — was in use long before 807. Mr. Warren plausibly suggests that it went through the b, and it is even possible that there was no r at all.

It is only some days after writing the above words that I referred to the two Bodleian MSS. of the Confessio, and behold I find that MS. Fell 3 (twelfth century) has "bananem tabñie"!

Bannaenta was a place on or near Watling-street, thrice† mentioned in the Itinerary of Antoninus. Some have identified it with Weedon Beck, where I believe there are no Roman remains; but it is generally held to be the lofty Borough Hill, near Daventry, on the summit of which was one of the most extensive camps in England. "It is certain that the Borough Camp was an important Roman station" (Murray's *Northants*, 113), and considerable Roman remains have been found there.

As no tenable derivation has yet been given either for Bannaenta or for Daventry, I will give one, and show the historical connexion between the two names; for it is not by accident that they agree in five consecutive letters.

In O. Welsh "pro nd . . . primitivo frequentissima est geminatio nn" (Zeuss, *Gram. Celt.*, 147), and Bannaenta represents Ban-Daenta. Ban is unquestionably Welsh (and O. Celtic) *ban*, "an eminence." What is Daenta?

I propose to connect it with Welsh *dafnu* "to drop, to trickle," and *dafn* "a drop" (O. Welsh *dafyn*). Welsh *f* is, of course, our *v*. And I suggest that Daenta-a (where the -a is only a Roman termination) is either a collective or an abstract noun from this stem, and that the entire name Ban-Daenta-a = Hill of trickling(s). For Borough Hill is "abounding in springs of remarkable purity" (Baker's *Northants*, 339).

The variant form Bannauntia leaves us uncertain whether the Romans have added -ia or only -a, but at any rate it shows us an -ant stem. And with these -ent and -ant stems compare O. Welsh *kereynt* "friends," *carant* "body of friends," *porhant* "nourishment," *myrnyant* "use," *heneint* "old age," *dygyouieint* "indignation," and others to be found on pp. 844-5 of Zeuss. He gives *carant* as a "collective," and the next two as examples of abstract substantives sprung from verbs, while of -eint he says that it may be from an earlier -ent.‡

* "The Book of Armagh was transcribed from a MS. which even in the year 807 was becoming obscure, and of whose obscurities the transcriber more than once complains" (i. xciv.).

† In one place there is a various reading, *Isannauntia*, but any paleographer can show how *Is* was liable to be read *Is*.

‡ It would, of course, be easy to take Davanti (in Bannauntia) and Davent (in Bannaenta) as the earlier and later genitives of a proper name

As for Daventrei (Domesday Book), Daventre, or Daventry, it is more than half a mile from the Ban or Hill, and consequently is not called Ban. But it stands between brooks, one at least of which is fed from the Ban. And I suggest that the last syllable of it = Welsh *rhe* ("rhe" is almost invariably *r*- in O. Welsh), which as a substantive means "a swift motion, a run," and has a diminutive *rhe-an* "a streamlet," or as an adjective means "fleet, speedy." I prefer to take it in the latter sense and to interpret Daventrei as "swift (rei) running water (davent)"—the qualifying epithet being, as usual in Keltic languages, put last.

And now observe: first, how well Bannauenta agrees with what Patrick tells us later on in his Confessio. He says:

"Et iterum post paucos annos in Britannia eram cum parentibus meis" (p. 364);

and

"Unde autem [possem] etai noluero amittere illas, et pergere in †Britannias; et libentissime paratus irem, quasi ad patriam et parentes?" (p. 370).

Note, too, that the emendation "Bannauenta Britanniae" supplies not only the name of the place, but of the country; and that, unless the place were a well-known one, it would have been very odd if at the outset he had neglected to mention the country in which it was.

Next, observe how admirably the place fits chronological probabilities. Patrick was born at earliest in 372, captured and carried to Ireland at earliest in 388. But in 387 Maximus had taken the Roman soldiers away, and it was not till 396 that they returned to drive off Picts, Scots, and Saxons.

The Picts and Scots probably did not get so far south as Daventry, though Mr. Church and Miss Putnam in their story *The Count of the Saxon Shore* bring the Picts in 410 to Winchester, and although there is arguable ground for attributing the Silchester Ogams to a Gael and not a Briton. But for the Saxons Daventry was within easy striking distance. I do not know whether it be true that Saxon ships "were long and low in the water," and that "no river or creek, if it gave as much as three or four feet of water, was safe from their attack" (*Count of the Saxon Shore*, 26); but Bannauenta is only two miles from the river Nen and thirteen miles from Northampton, and "The Nen N. of Northampton, is a deep-flowing stream. . . The course of the Nen was one of the high roads into the centre of England (Murray's *Northants*, 14). "The rivers that traversed the Lincolnshire and Cambridge Fens had such depth of water as to facilitate attack. The Danes sailed up the Witham to Lincoln, and up the Ouse to Ely" (Pearson, *Hist. Maps of England*, 3).

In 368 Theodosius, landing at London, had attacked "nagantes hostium vastatorias manus . . . qui uinctos homines agebant" (Amm. Marcell. xxvii. 8, 6). They were, doubtless, Saxons who had sailed up the Thames. Doubtless, also, they were Saxons running up the Nen who, about 388, captured Patrick; and they either sailed northward and sold him to their allies, the Scots from Ireland, or, raiding round the southern and western shores, disposed of

their captives direct at different points on the Irish coast.

This letter might end here but that certain mediaeval traditions on the subject exist, among "the least improbable" of which the editor of the Tripartite Life (i. cxxxvii.) considers the statement that "Patrick was born about the year 373, at Nemptor, an Old Celtic *Nemeto-duron*, which may have been the older name for *Ail Chuade* ('Rock of Clyde'). . . . The valley of the Clyde was then Cymric territory, the name *Nemptor* seems to occur as *Nentor* in the Welsh poem with which the Black Book of Carmarthen begins."

Let me first sweep away the quotation from the Black Book of Carmarthen. It has been published in facsimile since the Tripartite Life appeared, and the correct reading is *ineutur*, written as a single word, with all the letters joined.

Secondly, as Alclyde had two Keltic names already—the second being "Dún Breatan, now Dumbarton" (ii. 634)—it is very unlikely that it should have had a third.

The Alclyde tradition doubtless arose from the fact that in his epistle to the subjects of Coroticus, said to have been king of Alclyde, Patrick says that his words are "militibus mittenda Corotici, non dico ciuibus meia atque ciuibus sanctorum Romanorum, sed ciuibus demoniorum" (ii. 375), and "Et si mei non cognos[ci]unt, propheta in patria sua honorem non habet" (377)—expressions which show nothing more than that he and they were born fellow-citizens of Rome and children of the same fatherland of Britain.

There is another way in which the idea may have arisen. Patrick says in his Confessio that when he was once again "in Britannia . . . cum parentibus meis" he seemed to hear in his mind the voice of those who were "iuxta siluam Focluti, quae est prope mare occidentale" (365). Now a moderately careful reader would see from what goes before that Foclut must be in Ireland; but a reader who merely skimmed the text, or one who knew little Latin, might possibly suppose it to be in Britain, and might derive Foclut from the name of the Clyde preceded by the Gaelic preposition *fo*. And we shall find presently what may be curious echoes of the words "prope mare occidentale" in connexion with the home of Patrick.

And now for the Nemptor tradition. Unlikely as it may seem, I shall produce reason to think that the name so written by the editor of the Tripartite Life is nothing more than a corruption of the name of Daventry.

A certain Muirchu wrote memoirs of Patrick, and says that he wrote them at the command of a bishop who died in 698 (i. xci.). The leaf containing what I am about to quote is missing in the Book of Armagh, but is found in a Brussels MS. of the eleventh or twelfth century. Muirchu, then, says (ii. 494) that Patrick was "Brito natione, in Britannia natus," and that his father or grandfather was "uico Bannaum Taburniae, haut procul a mari nostro, quem uicum constanter indubitanterque comperimus esse Nentrie, matre etiam conceptus Concessa nomine."

This is Mr. Stokes's text, but he tells us that for *Taburniae* *haut* the MS. reads *thabur indecha* "ut, and that for *Nentrie* it reads *uentre*. Consequently the evidence of Muirchu, so far as we know it from an obviously corrupt MS., is for *Uentre* or *Ventre*,† and between these and

the *Daventrei* of Domesday Book there is a very strange likeness.

I shall be told that "haut procul a mari nostro" does not suit Daventry; but I suggest that Muirchu is combining the details furnished by the "incertis auctoribus," on whom he says his work is based (ii. 269), and that the words may be a mere reminiscence of the Foclut passage misunderstood.

Probus, assigned by Mr. Stokes to the tenth century, but whom one suspects to be the Probus who died in 859, has "de vico Bannae Tiburniae regionis, haut procul a mari occidentali" [cf. "prope mare occidentale" in the Foclut passage]. Then comes "quem vicum indubitanter comperimus esse Nentriae prouinciae"; but Colgan, Probus's editor, in his note quotes the name as Nentriae! (*Tripartite Life*, ii. 494, referring to Colgan's *Trias thaumaturga*). So that here also we have not got Nemptor, but either Nentria or Nentria—it is uncertain which—and Probus, endeavouring to explain a passage which he was copying but did not understand, has added "prouinciae" as he had just before added "regionis." What may be the age of the MS. of Probus, Colgan does not seem to say.

The name *uentre* or *nentre* appears, however, to have been written compendiously *nēt*, and this to have been misread as *nem*²—i.e., *nemtur*. *Nemtur* explained itself to the Irish scribe as *nem* "sky" + *tur*- (mod. Ir. *torr*) "tower"; and so the author of the anonymous Quarta Vita, assigned by Dr. Stokes (on what grounds I know not) to the ninth century, aspirates the *t* in accordance with the Irish rule in compound words, writes *Nemthor*, and says that it means "turris caelestis"! And perhaps the sky-tower suggested the Clyde-rock. But this writer, at least, does not identify them, and it is the more important that he does not, because he is apparently the first to mention the Clyde in connexion with Patrick. He places Patrick's parents in the "region" Strath-Clyde, but does not say a word about Al-Clyde, nor do his copyists, the writers of the Secunda and Tertia Vita. It is apparently not till the eleventh century that we get any identification of Nemthor with Al-Clyde, or any statement that Patrick was born in Al-Clyde. So that the idea that "Nemptor, an Old Celtic *Nemeto-duron*," "may have been the older name for *Ail Chuade* ('Rock of Clyde')" may very safely be dismissed for ever.

The anonymous writers of the Secunda and Tertia Vita (assigned, on what grounds I know not, to the tenth century) follow the Quarta in the spelling Nemthor (Tertia also has Nemthor). And in Fiacce's hymn, supposed to have been written in the eighth century, but certainly not written by the Fiacce to whom it is attributed, we get Nemthor. But in no identifiable authority assigned to the period before A.D. 1000 do we have any such form; and in the earliest writer of all, Muirchu, we have, as I have said, *uentre*.

I am so pressed for time to finish the book on Pictish inscriptions which I promised in these pages a year ago, that I must be excused if I cannot keep up any controversy on the subject of this letter.

E. W. B. NICHOLSON.

P.S.—In the Secunda, Tertia, and Quarta Vita, and in the Tripartite Life, there is a legend that when Patrick was baptized in "Nemthor" the priest had no water.

"So with the infant's hand he made the sign of the cross over the earth, and a well of water broke thereout. . . . A church, moreover, was founded over that well in which Patrick was baptized, and there stands the well by the altar, and it hath the form of the cross, as the wile declare" (*Trip. Life*, i. 9).

Is it a mere coincidence that Daventry church should be called Holy Cross church?

Davantos, connected with Gr. *ἀ-δάμαντος*, just as Welsh *dafad* "a sheep" is connected (Stokes, *Urkeltscher Sprachschatz*, 141) with *ἀ-δάματος*. But I cannot find such a Keltic name, and in any case a derivation from natural features is much the more likely.

† Is not this from the root given by Stokes (*Urkeltscher Sprachschatz*, 227) as *rei* "to flow"?

† I.e., Roman Britain, which was divided into B. prima, B. secunda, Flavia Caesariensis, and Maxima Caesariensis.

¹ "Adamnan's *Petra Cloithe*."

² "Rac deu-ur i Nentur y tirran, where Mr. Skene (*Four Ancient Books of Wales*, ii. 3), reads *Nentur*."

* The *inde* apparently arises out of *niae*, a tall-necked a being misread *d*.

† Said to be apparently altered from *uentre*, but query rather from *ventre*, pointing to an earlier *uētre*.

THE ARMS OF ARCHBISHOP ROTHERHAM.

London: May 7, 1895.

In the ACADEMY of April 20, under the head of "University Jottings," reference was made to a doubt regarding the true blazoning of the arms of Archbishop Rotherham, the second founder of Lincoln College, Oxford.

Mr. Perceval Landon, in his "Notes on the Heraldry of the Oxford Colleges," printed in *Archæologia Oxoniensis*, has asserted that Rotherham's arms, as impaled on the shield of the college, are indisputably: "vert, three stags trippant argent, attired or." And so they appear in some notes on the glass formerly existing in the college windows, taken just before the Civil War.

The Rev. Andrew Clark, however, in the current number of the *English Historical Review*, contests this blazoning. He argues that Richard Lee, Portcullis Pursuivant, in his visitation of Oxford in 1574, recorded Rotherham's coat as: "vert, three stags trippant or"—as appears both by his carefully blazoned certificate left in the college, and by the equally deliberate copy in the College of Arms. He further states that the same blazoning is given in Faber's engraving (? circa 1700) of Rotherham's portrait.

Now, it happens that the dispute can be decisively settled by contemporary evidences. The original (fifteenth century) statutes of the college which the Archbishop founded at Rotherham are preserved in the library of Sidney Sussex College, Cambridge. There, on the first leaf, Rotherham's arms are illuminated thus: "vert, three roes argent, two and one." We quote from the Descriptive Catalogue of the MSS. in the Library of Sidney Sussex College, which has just been published by Mr. Montagu James (Cambridge University Press).

J. S. C.

THE ETYMOLOGY OF "CORMORANT."

Dorney Wood, Burnham, Bucks: May 8, 1895.

Dr. Chance has somewhat misunderstood the aim of my note on the etymology of *cormorant* in the ACADEMY for April 20. My object was merely to draw the attention of English lexicographers to the fact that the word *moran*, which was supposed to be identical with the ending of *cormorant*, has been discovered by M. Thomas to have no existence, so that the proposed identification falls to the ground. M. Thomas does not give his reasons for rejecting the Breton etymology of *-moran* proposed by Diez, and accepted by Littré, Scheler, and A. Darmesteter. He simply says: "Y voir le breton *môr-vran* . . . c'est se mettre une bien grosse affaire sur les bras."

PAGET TOYNBEE.

Dublin: May 4, 1895.

Dr. Chance, in his letter on "Cormorant" in the ACADEMY, states that he has not met with a form such as *môr-fran* in Irish.

I would point out that, as a matter of fact, such a form does exist in Irish. I may refer him, for instance, to Zeuss's *Grammatica Celtica* (ed. Ebel), p. 854, or to Brugmann's *Comparative Grammar* (English Trans.), vol. ii., p. 66., where he will find the form *muir-bran* = "sea-raven."

P. M. MACSWEENEY.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, May 12, 7.30 p.m. Ethical: "Goethe," by Mr. F. H. Peters.

MONDAY, May 13, 8 p.m. Society of Arts: Cantor Lecture, "Recent American Methods and Appliances employed in the Metallurgy of Copper, Lead, Gold, and Silver," IV., by Mr. James Douglas.

8 p.m. Library Association: "The Hammermith Public Library," by Mr. S. Martin.

8.30 p.m. Geographical: "A Journey on the Upper Euphrates," by Mr. D. G. Hogarth; "Journeys in the Peninsula of Hællarnasus," by Mr. J. L. Myres.

TUESDAY, May 14, 8 p.m. Royal Institution: "Thirty Years' Progress in Biological Science," I, by Prof. Ray Lankester.

8 p.m. Colonial Institute: "The Imperial Aspects of Education," by the Rev. J. E. O. Weldon.

8.30 p.m. Anthropological: "Pygmies in Europe," by Prof. J. Kollmann; "A Remarkable Barrow at Sevenoaks, the Hastings Kitchen Middens, and some Specialised and Diminutive Forms of Flint Implements from Hastings Kitchen Midden and Sevenoaks," by Mr. W. J. Lewis Abbott; "The Rock Paintings and Carvings of the Australian Aborigines," by Mr. R. M. Mathews.

WEDNESDAY, May 15, 5 p.m. London Institution: "Monometallism," by Mr. J. Herbert Tritton.

7.30 p.m. Meteorological: "The November Floods of 1894 in the Thames Valley," by Messrs. G. J. Symons and G. Chatterton; "Barometrical Changes preceding and accompanying the Heavy Rainfall of November, 1894," by Mr. F. J. Brodie.

8 p.m. Society of Arts: "Means for mitigating the Fading of Pigments," by Capt. W. de W. Abney.

8 p.m. Elizabethan: "Sideromastix," by Mr. W. II. Cowham.

8 p.m. Microscopical: "The Anatomy of *Nyctotheca ovata*," by Mr. W. C. Eosauquet; "A New Microtome for Cutting," by Dr. A. Bruce; "Some Details of the First Nuclear Division in the Pollen-mother-cells of *Lilium martagon*," &c., by Miss Ethel Sargent.

THURSDAY, May 16, 8 p.m. Royal Institution: "The Liquefaction of Gases," IV., by Prof. Dewar.

4.30 p.m. Historical.

8 p.m. Chemical: "Kjeldahl's Process for the Determination of Nitrogen," by Dr. Bernard Dyer; "The Action of Nitrous Acid on 1:4:2 Dibromaniline," by Prof. Meldola and Mr. E. R. Andrews; "Derivatives of Succinyl and Phthalyl Dithiocarbimides," by Prof. Dixon and Dr. Doran.

8.30 p.m. Antiquaries.

FRIDAY, May 17, 9 p.m. Royal Institution: "R. L. Stevenson," by Prof. Walter Raleigh.

SATURDAY, May 18, 8 p.m. Royal Institution: "Picture-Making," I., by Mr. Seymour Lucas.

SCIENCE.

THREE BOOKS ON PSYCHOLOGY.

Primer of Psychology. G. T. Ladd. (Longmans.)

"CONTEMPORARY SCIENCE SERIES." *Introduction to Comparative Psychology.* By C. Lloyd Morgan. (Walter Scott.)

Psychology for Teachers. By C. Lloyd Morgan. (Edward Arnold.)

THE psychology of the study and the psychology of the laboratory is the comparison at first suggested by the books before us. Prof. Ladd's treatment of his subject is the more physiological, more in touch with the German masters from whom we are accustomed to derive our psychological *pabulum*; while Prof. Lloyd Morgan seems to have set down the stream of ideas passing through his own consciousness without much of the filtering and crystallising which characterises true scientific writing. Yet this comparison is more or less superficial; for Prof. Lloyd Morgan is really an original thinker, while here, as in his former books, Prof. Ladd gives us a digest of psychological investigations in American and Continental laboratories. His abstract is wrought in such a fashion as to make it thoroughly interesting. The arrangement of subjects and use of block-type for headings is admirable, the only fault being the omission of an index. The book is thoroughly to be recommended to elementary students.

It aims at describing and explaining the growth of mental life. Psychology is presented to us as a study of the experiences and doings of a "subject" or "self." The most familiar everyday experiences are its subject-matter, only they are not ordinarily regarded from the point of view of the psychologist. The common, practical, view is objective; here we deal with the subjective side of the same experiences. These mental experiences may be termed generally "consciousness," while we who are conscious of them are the self or mind of which they are the mental experiences. Consciousness and attention are thus first to be considered, and Prof. Ladd's account of the states, or fields, of consciousness is particularly lucid. The varying extent, intensity, speed, character of consciousness in different

individuals is one of the most fruitful regions of psychology. The physiological conditions of consciousness and attention are emphasised. Sensations are the modifications of consciousness experienced in the use of the organs of sense. They originate in consciousness, yet are immediately or ultimately excited from without. The relations of sensation and stimulus, as well as the limitations of the Weber-Fechner Law, are clearly stated. The physiology of feeling is propounded as a surplus of nervous energy in the cerebral centres. Prof. Ladd declares emphatically against the reduction of all feeling to "pleasure-pain," although these enter into almost all other feelings. The physiology of mental images and ideas is carefully stated. While certain properties of the brain-substance furnish the physical conditions of memory-images and images of fancy, there is no literal "copy" of any sense-impression; but there is a tendency on the part of the molecules of this substance to re-act in a similar way whenever they are again similarly excited. The treatment of fusion and association of ideas is concise and lucid.

The account of perception is somewhat meagre. It is merely defined as knowledge through the senses, sight and touch being separated from the rest as giving direct knowledge of the qualities of things. But the section dealing with visual perception is very able, and well expresses the relation of the latter with cerebral judgments. Here, as in reasoning and knowledge, reasoning is recognised as implicit in all our daily life, even in those mental acts which seem to be the result of direct perception by the senses. This process of reasoning is reduced to the simple syllogism, where, however, we notice a serious misprint—M is P, S is M, ∴ S is P—not ∴ as in the text.

The emotions are treated physiologically, and distinguished from less intense feelings by their resulting bodily developments. "In their highly emotional form all feelings run, as it were, a sort of limited physiological career." They are distinguished from passions as being less voluntary and habitual. "Women are more emotional than men, but men are more passionate than women. Strong emotions are sources of weakness, but strong passions may be sources of strength." In desires, again, we have "the stress of feeling ready to break over into a definite act of will toward some particular end." Will and character are the outcomes of "mental life," which manifests itself to the subject of that life as spontaneous activity. "To be active" and "to do" are fundamental terms of our experience. Conation, "the active aspect of mental life," is physiologically reducible to the "automatism" of the central nervous system, whence the motor activities evolve upwards into voluntary movement. An act of volition implies a certain development of will, and of all the connected conscious powers of the mind. "It may be defined as a definite conation (or conscious doing) directed toward realising some end that is pictured before the mind, preceded or accompanied by a condition of desire, and usually accompanied or followed by a feeling of effort." And thus character becomes a double process of being stamped and stamping ourselves. Our natural disposition is moulded, not only by circumstances, but also by the way in which we take, seize, appropriate, and use the circumstances by responsive choices, plans, and in general deeds of will. Finally, temperament, development, effect of age and race, are touched upon, with the proviso that we cannot postulate laws of mind in the same sense as laws of material masses and atoms. Four principles of mental development can, however, be recognised—

continuity, relativity, solidarity, and final purpose; and the closing words have a ring of the old Stoic philosophy:

"The true and higher development is attained only as matters are more thoroughly put into our own hands. He who knows himself, who plans his own life, who takes himself in hand to carry out that plan, and who selects such a plan as will worthily dominate and control all the mental facilities, he it is who is most entitled to be called a true soul, or mind. A planless mental life is scarcely worthy to be called a genuine mental life."

It is less easy to digest the work of Prof. Lloyd Morgan. His careful studies in animal psychology are valuable, not less for their positive conclusions than for their well-timed warning against rash generalisations from the comparative method of observation.

Apart from these chapters—perhaps the most permanent (as being the most experimental) part of the larger book—we may regard the *Psychology for Teachers* as an epitome of the earlier *Introduction to Comparative Psychology*. In both the complex nature of consciousness is insisted on. Not merely "focal" but also "marginal" elements have to be considered. "The moment of consciousness embraces a psychical wave, with a summit or crest of clear consciousness, a short rising slope of dawning consciousness, and a longer falling slope of waning consciousness." This wave is diagrammatically represented. Perception is more comprehensively treated than in Prof. Ladd's "Primer," although the definition "perception of relations among sense-phenomena" really covers the same ground as Ladd's "reasoning" or "judgment."

As Dr. Fitch tells us in his preface, the *Psychology for Teachers* is designed to meet a very real want in pedagogic literature. In order to superintend the formation of character and understanding in children, some knowledge of the material it is proposed to work on is essential, together with the conditions of its development and growth. To this end the lectures before us are very suggestive: yet we question whether some previous knowledge of psychology would not be required in order to appreciate the value of the book. We miss the terse language and sharp presentation of Prof. Ladd. It is less difficult, in view of the scant time and many occupations of the Board School teacher, to conceive the "mental grasp of impressions into one field of consciousness, varying with individual variations of character," than to "analyse our states of consciousness into focus and margin, and to differentiate the focal from the merely marginal elements"; and we doubt if the average mind will discover in a country walk: (1) the sense-ideas in the focus of consciousness; (2) a good deal of re-presentative margin forming the background of ideas; (3) a certain amount of presentative margin due to the stimuli which are affecting our special senses. An elementary book, moreover, should surely appeal to the eye as well as to the understanding, and here again the work of Prof. Ladd must take precedence. Both alike will lead the student on from the commonplaces of the text-book to that perception of life and its relations, to discover which is the function of true education.

FRANCES A. WELBY.

CORRESPONDENCE.

ORIGIN OF NIMROD.

Oxford: May 6, 1895.

I am glad to be informed by Prof. Paul Haupt that the theory connecting the name of Nimrod with that of the Kassite King Naram-Sin is not the property of Prof. Hilprecht, from whom Prof. Sayce quoted it in his review of Hilprecht's *Assyriaca* (ACADEMY, March 2).

In July, 1884, Prof. Haupt published a paper, called "The Language of Nimrod the Kushite," in the *Andover Review*, in the course of which he states the opinion that נמרד was shortened from נמרוד. Maraddas, he adds, is the Kossæan god of hunting. Compare also his note on p. 91b of the Johns Hopkins University Circulars, vol. xi., No. 93 (May, 1892).

T. K. CHEYNE.

THE THUNDERBOLT OF THE ASSYRIANS.

London: May 7, 1895.

In the *ACADEMY* of October 20, 1894, in a notice of my *Flora of the Assyrian Monuments and its Outcomes*, it is stated that:

"We have epigraphic authority that the god who carries the thunderbolt is Ramman, the god of the air, whose weapon was the thunderbolt."

Count Goblet d'Alviella, in his review of the same book, in the *Revue de l'Histoire des Religions* (tom. xxx., No. 1, p. 96), says:

"J'accepterai parfaitement qu'en façonnant le trident mis entre les mains de Ramman, dieu de l'air et de l'orage, l'artiste Assyrien ait été influencé, consciemment ou non, par sa propre façon de représenter la tige sacrée avec des cornes symboliques. Mais ce n'est pas une raison pour suivre M. Bonavia, quand il en déduit que l'attribut du dieu est une forme réduite de l'arbre sacré—c'est-à-dire une tige ornée d'une paire de cornes—et que par suite, le foudre ou trident redoublé représentait simplement chez les Assyriens une double paire de cornes avec la tige sacrée au milieu."

In my researches I put to myself the question: Why has the thunderbolt in Ramman's hand a straight middle prong, while the two side prongs are wavy?

In all the photographs of lightning which I have seen, the thunderbolt is wavy and never straight. Whence does the straight middle prong of the mythological thunderbolt come?

The only answer that I could find to my question was that this supposed thunderbolt was copied from a pair of spiral horns tied to a stick, horns having been, from the most ancient times, used as a weapon against the evil eye, and possibly also against all manner of evil spirits.

In studying the genesis of this form of weapon, or charm, it became evident to me that the artist who placed that thunderbolt in Ramman's hand had seen the same thing somewhere else as a weapon of some sort, independently of thunderbolts: that the figure was so registered in the convolutions of his brain, and that he unconsciously gave it the same form, when depicting a god of the tempest. The caduceus in the hand of Mercury appeared to me to be the same thing modified into a pretty form by Greek artists. Mr. Elsworthy, in his recent book on *The Evil Eye*, thinks that Mercury carried the caduceus in his hand as a charm to guard himself, in his flights, against injuries of the evil eye. And I do not think that the zigzag caduceus in each hand of the god (shown on p. 164, fig. 87a, of my book) has ever been taken for a thunderbolt.

So that in spite of there being epigraphic authority that the god Ramman is the god of the air, whose weapon is a thunderbolt, it does not appear to me to follow that the Assyrian or Chaldean artist did not copy this form of thunderbolt from a previous form which had nothing to do with thunderbolts, but originated in a pair of spiral horns tied to a straight stick, and used as a protection against either the evil eye or connected with some other superstition regarding evil power. The fact remains that, as shown by Mr. Elsworthy, both the so-called "thunderbolt" or double trident, and the so-called "fleur-de-lys," with many other things, were used as charms for protection against the evil eye.

On p. 371, fig. 181, of *The Evil Eye*, Mr. Elsworthy shows, among other charms, a double hand and

a trident; on p. 372, fig. 182, he gives a genuine thunderbolt, a spear in the shape of a fleur-de-lys, and a lyre, besides other things, all used as charms. On p. 373, fig. 183, he gives a double fleur-de-lys, a trident, a lyre, a double pair of horns, all having the power, according to the ancients, of warding off injuries worked through the evil eye.

It may be of some importance to note that in those days the doubling of the trident, of the hand, of the fleur-de-lys, of a pair of horns was a common practice, as if to render the charm more powerful.

E. BONAVIA.

SCIENCE NOTES.

THE following fifteen candidates have been selected by the council for election into the Royal Society: Mr. J. Wolfe Barry, Prof. A. G. Bourne, Mr. G. H. Bryan, Mr. J. Eliot, Prof. J. R. Green, Mr. E. H. Griffiths, Mr. C. T. Heycock, Prof. S. J. Hickson, Major H. C. L. Holden, Mr. F. McClean, Prof. W. MacEwen, Dr. S. Martin, Prof. G. M. Minchin, Mr. W. H. Power, and Prof. T. Purdie.

Major Rennell and the Rise of Modern English Geography, by Clements R. Markham, will form vol. ii. of the "Century Science" series, edited by Sir Henry Roscoe, to be published by Messrs. Cassell & Co. on May 17.

DR. A. TILLE, of Glasgow, author of "Die Geschichte der Deutsche Weihnacht," will publish immediately a philosophical work entitled *Von Darwin nach Nietzsche*, in which he traces the so called Allgemeine Weltanschauung, of which Nietzsche is the leading representative, to the scientific doctrines of Darwin.

At the Royal Institution on Tuesday next Prof. E. Ray Lankester will begin a course of four lectures on "Thirty Years' Progress in Biological Science."

At the meeting of the Anthropological Institute on Tuesday next, among the papers to be read are: "Pygmies in Europe," by Prof. J. Kollmann; and "The Rock Paintings and Carvings of the Australian Aborigines," by Mr. R. H. Mathews.

At the meeting of the Royal Meteorological Society on Wednesday next papers will be read on "The November Floods of 1894 in the Thames Valley," and on "Barometrical Changes preceding and accompanying the Heavy Rainfall of November, 1894."

DR. RICHARD HANITSCH, demonstrator of zoology at University College, Liverpool, has been appointed to the curatorship of the Raffles Museum, at Singapore.

PROF. WOLCOTT GIBBS, of Harvard, has been elected president of the National Academy of Sciences at Washington, for a term of six years, in succession to Prof. Marsh.

MAGISTER FRIEDRICH SCHMIDT, of St. Petersburg, has been elected a foreign member of the Geological Society.

At the general monthly meeting of the Royal Institution, held last Monday, special thanks were returned to Mr. George Matthey, for his donation of £50 to the fund for the promotion of experimental research at low temperatures.

THE issue of *Nature* for last week prints in full two papers that were read at a recent meeting of the Royal Society, dealing with the nature of the gas from uraninite. One is by Prof. William Ramsay, on "A Gas showing the Spectrum of Helium, the Reputed Cause of D₃, one of the Lines in the Spectrum of the Sun's Chromosphere"; the other is by Mr. J. Norman Lockyer, on "The New Gas obtained from Uraninite." The latter states, under reserve, that the method adopted may ultimately provide us with other

new gases, the lines of which are also associated with those of the chromosphere.

MESSRS. DULAU have issued a catalogue of the *Philosophical Transactions* of the Royal Society, which includes a complete set from 1824 to 1893, and also a very large number of separate papers. Among them are series by Sir Humphry Davy, William and Sir F. Herschell, Sir E. Sabine, Sir David Brewster, Faraday, Sir Richard Owen, and Cayley. We specially notice Darwin's "Observations on the Parallel Roads of Glen Roy . . . with an Attempt to prove that they are of Marine Origin" (1839).

PHILOLOGY NOTES.

AT the anniversary meeting of the Philological Society, held on May 3, Prof. Strachan's paper, on "The Verbal System of the *Saltair na Rann*," proved of such interest to the audience that they asked the professor to treat all the parts of speech as well as the verb, and also the syntax of the poems. This he promised to do in his long vacation, and to print his paper before Christmas. The *Saltair*, or Psalter of the Quatrains, is a set of 150 ballads on the history of the world from the Creation, in Old Irish (A.D. 988). Mr. Whitley Stokes edited it for the Clarendon Press "Anecdota."

PROF. GEORG BÜHLER, of Vienna, has recently published two papers on the origin of the Indian Alphabet, in anticipation of his forthcoming "Grundriss der Indischen Palaeographie." One of these, in the *Sitzungsberichte* of the Imperial Academy of Science (Vienna: Tempusky), deals with the characters known as Southern, or Indian Pali, to which he prefers to give the native name of Brahma. The other, in the *Zeitschrift f. d. Kunde d. Morgenl.*, deals with the Northern, Arian, or Bactro-Pali, which similarly he calls Kharosthi. For both alike he elaborately proves an Aramæan origin, though at different dates and by different channels. We hope soon to be able to print a detailed summary of his arguments and conclusions, which are extremely important, not only from the point of view of palaeography, but as illuminating the early history of India. For the present, we must be content to quote one remarkable passage, which he borrows from Mr. E. J. Rapson, of the British Museum:

"During the period of Akhaeminid rule (510-331 B.C.) Persian coins circulated in the Punjab. Gold double staters were actually struck in India, probably in the latter half of the fourth century. Many of the silver *sigloi*, moreover, bear countermarks so similar to the native punch-marks as to make it seem probable that the two classes of coins were in circulation together; and this probability is increased by the occurrence on *sigloi*, recently acquired by the British Museum, of Brahma and Kharosthi letters."

Prof. Bühler rightly regards this as decisive corroboration of Dr. Isaac Taylor's theory that the Kharosthi alphabet is due to the Akhaemenian conquest and occupation of north-western India.

REPORTS OF SOCIETIES.

CLIFTON SHAKSPEARE SOCIETY.—(Saturday, April 27.)

MISS LOUISA MARY DAVIES in the chair.—"Much Ado about Nothing" was the play for consideration. The evening was principally devoted to the discussion of the ethical tendency in Shakspeare's plays. This was commenced by the reading of a paper by a member of the Melbourne Shakspeare Society, who combated Shakspeare's right to the title of hero in the ordinary sense of the word, and who stated that it would be a mistake to make him our literary ideal or take him as guide, philosopher, and friend. His marvellous beauty, wit, wisdom, and

power of expression cannot be gainsaid, but there are absent qualities more important than these. He exercised no influence on the periods after him; he began and ended with himself. Neither our philosophy nor our character has been moulded or modified in the slightest degree by him. He sets the world right in no particular. He makes no discovery of the many truths that lie unknown and unseen round us. He advocates and enforces none of those known to us. He espouses no cause, but is distinctly neutral in the great struggle between wisdom and folly, light and darkness, good and evil, that makes up life in this world. Mighty as was his intellect, and mightiest as was his power of speech, he gave the world no help by sign or sound in its stumbling, purblind progress. The world owes him the possession of perhaps its greatest intellectual pleasure; but that is all, and not sufficient to entitle him to the saintship of England, or to take rank above many writers who could be named. The poet—the ideal poet—is the highest figure in literature; for poetry is not a branch of literature, but its highest mode of expression. But no graces of expression can atone for inferiority in the aim and subject matter. The difference between Shakspeare and the ideal poet is analogous to that between the picturesque annalist and the philosophic historian. The highest praise that can be accorded to Shakspeare's works is that they are things of beauty. Beauty, certainly, has a use and elevating power of its own; but it is a reflective and very subordinate one, and, Keats notwithstanding, it is the last defence of any literary work, viewed from its loftiest standpoint. No one can feel impelled to purity, truth, charity, or any nobleness of mind by Shakspeare's works. The tone of all his writings does not prove that he was even a religious pagan. Marvellous as Shakspeare's wisdom is, it is not of the highest kind, it is of the earth, earthy.—Mr. Arthur S. Way read a paper which he had prepared in answer. He said that Shakspeare was not a man with a mission, in the narrow sense of concentrating his powers on the proclamation of some new principle of thought or action. He wrote not for an age, but for all time. The charges wrought against him resolve themselves into those of moral indifference and moral cowardice. To infer that, because he shows us men and women as they really are, he is a mere realist, is to misconceive that consummate feature in his art without which he could not be a great moral teacher. If he depicted men and women who were not of like passions with ourselves, to whom life's temptations could not appeal, or placed them amid surroundings which we knew instinctively to be unattainable for ourselves, how could we be instructed or stimulated, or warned by their example? Shakspeare has, however, plenty of sermons, but no sermonizing. He veils his teaching in romance and parable, in music and song. His men and women pass before our eyes, not mouthing texts and spinning homilies, but working out their destinies, choosing good or evil, and receiving the same—sowing like Falstaff to the flesh, and of the flesh reaping corruption; like Macbeth, sowing the wind and reaping the whirlwind—that men may know that it is not blind chance or partial saints that turn or stay the wheels of fate, but that verily there is a God that judgeth in the earth. Clear and unflinching as the voice of Holy Writ, peals through his pages the cry, "Woe unto them that call evil good, and good evil, that put darkness for light and light for darkness." He speaks encouragement and inspiration to those who fight against wrong; pointing to others who have toiled and suffered as they, and like whom they too may triumph; for the evildoers he lifts up a beacon-light above rocks that would wreck the drifting soul, and he never drapes those rocks with roses nor veils them beneath a smiling sea. And Shakspeare, too, speaks not only nor chiefly of the outward punishment, which sometimes seems to us to linger, but of that inward retribution which does not tarry. But he tells men these things, not in set speeches, not in formal phrases of theologians, not in the dogmatic assertions of exhorters, or tempestuous rantings of hot-gospellers, but in the living actions of men and women, in the spectacle of their struggles and their agonies, of their triumph and their shame, in revelations of secret hearts, in lightning flashes that light up abysses of moral gloom, and gleam far down the gulf of hell. To charge Shakspeare with moral cowardice is to show ignorance of the fitness of seasons. When Milton launched into the career

of a pamphleteer, the cause of civil and religious liberty was emphatically the popular cause. Shakspeare knew that the time for such writing had not come. What could it have availed in the days of the Tudor tyranny, when Elizabeth made even despotism popular, for a solitary poet to lift up his voice against the iniquitous monopolies, or against the bridling of free speech, or against religious coercion, when the united voice of Parliament could scarce win a hearing? Shakspeare's aim was not to rub off the exorcences on the surface of society, but to go down to the heart and core of it, to combat those influences which in individual men and women were in danger of poisoning the springs of the nation's life. Shakspeare took sides in the struggle—not of Parliament against Sovereign, not of Protestant against Papist, not of Nonconformist against Establishment—antagonisms which are not eternal—but of truth against falsehood, of purity against defilement, of love and charity against hate and intolerance, of selfless honesty and trustful faith and rectitude of soul against the lawlessness of greed and the nightmare of unfaith; and the serpent-windings of treachery, and there is no discharge in that war.—Mr. L. M. Griffiths read some notes on "A Few Obscure Allusions in 'Much Ado about Nothing.'"

ROYAL INSTITUTION.—(Annual Meeting, Wednesday, May 1.)

SIR JAMES CRICHTON-BROWNE, treasurer, in the chair.—The annual report of the committee of visitors for 1894, testifying to the continued prosperity and efficient management of the Institution, was read and adopted. The real and funded property now amounts to above £102,000, entirely derived from the contributions and donations of the members, and of others appreciating the value of the work of the Institution. Sixty-two new members were elected in 1894, and 63 lectures and 19 evening discourses were delivered. The books and pamphlets presented in 1894 amounted to about 242 volumes, making, with 578 volumes purchased by the managers, a total of 820 volumes added to the library during the year. The following were elected as officers for the ensuing year: President, the Duke of Northumberland; treasurer, Sir James Crichton-Browne; secretary, Sir Frederick Bramwell; managers, Sir Frederick Abel, Captain W. de Abney, Lord Amherst, Mr. William Anderson, Sir Benjamin Baker, Messrs. John Birkett, William Crookes, Edward Frankland, Charles Hawksley, John Hopkinson, Alfred Bray Kempe, George Matthey, the Marquis of Salisbury, Messrs. Joseph William Swan, Basil Woodd Smith; visitors, Messrs. John Wolfe Barry, Dr. Charles Edward Beever, Arthur Carmichael, Carl Haag, Victor Horsley, Hugh Leonard, Sir Joseph Liester, Messrs. Lachlan Mackintosh Rate, Alfred Gordon Salamon, Dr. Felix Semon, Henry Virtue Tebbs, Sylvanus P. Thompson, John Westlake, Judge Frederick Meadows White, and Sir William H. White.

ANGLO-RUSSIAN LITERARY SOCIETY.—(Tuesday, May 7.)

E. A. CAZALET, Esq., president, in the chair.—Lieut.-General F. H. Tyrrell read a paper on "Russia and the Armenians." The history of the ancient kingdom of Armenia is carried back by its people to the times of the mythical Kings Aram and Arai, from whom the name of the country and of its highest mountain, Ararat, are derived. The Prophet Jeremiah refers to it as Mini (Har-Mini, the mountain of Mini), in the eloquent passage in which he marshals the kings of the Medes and their vassal kingdoms against the arch-enemy Babylon. Armenia became successively a Persian satrapy, and a Macedonian province: in the words of Sir Mount Stuart Grant Duff, "the bridge by which civilisation passed into Europe, and by which Hellenic culture returned once more to the East." A native rising against the rule of the Græco-Syrian Seleucidae make Armenia a national kingdom once more; and its fall before the all-conquering march of the Roman legions is commemorated by the boastful utterance of its king, Tigranes, at the sight of the army of Lucullus: "If they come as ambassadors, they are too many; if as enemies, too few." Armenia for long afterwards enjoyed the unenviable position of what is called in modern political jargon a "Buffer State" between the

hostile empires and rival civilisations of the West and the East. A branch of the Arsacide royal family of Parthia mounted her throne, and arrayed her forces on the side of the Easterns; but the overthrow of the Parthian power by the resurrection of Persia under the Sassanide dynasty threw her again into the arms of Rome. The conversion of Tiridates the Great to Christianity through the preaching of St. Gregory the Illuminator, finally cemented the Roman alliance; and the border state thenceforward suffered cruelly at the hands of the Persian Fire worshippers, till the Arab and Mohammadan conquest in the seventh century involved oppressor and oppressed in one common ruin. During the decline of the Saracen empire Armenia again revived under the dynasty of the Bagratidae, who professed to trace their pedigree to David; and during the Crusades the Christian kingdom enjoyed a precarious independence, which was finally extinguished by the Mameluke Sultans of Egypt, who had just expelled the Crusaders from the Holy Land. Leo, the last King of Armenia, died in exile at Paris in 1393. Since that time the Armenians have been wanderers in many lands, like the Jews and the Parsis, with whose national character and condition they present many points of resemblance. Armenian communities and congregations are to be found to-day scattered over the world from Moscow to Madras, and from Manchester to Batavia; but a large proportion of the nation has remained an agricultural people, and continues to cultivate the ancestral soil. The national existence of this Armenian nation has been for the past six centuries one long martyrdom. The strife of Caesar and Sassanide has been renewed between the Sunni Turk and the Shiah Persian, who have alternately, through the changeful fortune of incessant war, become the masters of the land of Armenia and of the lives and fortunes of its Christian inhabitants. When the country was spared the horrors of foreign war, it was distracted by the perpetual broils of the Pashas or of the Janissaries with the Porte. At the best of times the Christian peasantry were exploited for the benefit of their Mussulman rulers, and exposed without redress to the capricious brutality of the ruffianly Turkish soldiery. In the eighteenth century the success of the Russian arms in the Caucasus revived hope in Armenian breasts; and in the early years of the Tsar Nicholas' reign all Persian Armenia, north of the river Aras, or Araxes, was annexed to Russia. After the Russo-Turkish War of 1828-29 more than 200,000 Armenians emigrated from Turkish into Russian Armenia. The late massacres in Armenia are only a repetition of the atrocities by which the Nestorian Christians of Chaldea and the "Devil-worshipping" Yezidis have been all but exterminated within the present generation by the fanatical Kurdish tribes. The situation in Armenia has been lately aggravated by the immigration of many Lazis and Circassians from the districts lately ceded by Turkey to Russia. Repeated experience has proved that the Ottoman Porte is quite unable to maintain order in its own territories; and the only alternative to the total extermination of the Christians in Armenia is the armed occupation of the country by a European power. By the sixteenth article of the Treaty of San Stefano, Russia made herself responsible for the maintenance of order in Turkish Armenia; but by the sixty-first article of the Treaty of Berlin, the responsibility was shifted to the great powers of Europe; and we all know that what is everybody's business is nobody's business. The prosperous condition of Russian Armenia, and the wealth and contentment of its people, are in striking contrast to the state of affairs in the Turkish province. In Russia, many of the high administrative posts are filled by Armenians; and in the Russian army there are twenty-six generals who are Armenians by birth. The substitution of Russian for Turkish administration throughout the whole of Armenia may be regarded with equanimity by every friend of humanity and of progress.—The Rev. A. Thompson and Mr. E. Delmar Morgan made some remarks. The president related reminiscences of his travels in Transcaucasia and of his personal acquaintance with Armenians. He said that, by the treaty which ceded Cyprus, Lord Beaconsfield had pledged Great Britain to insist that Christians inhabiting Turkey in Asia should be treated with humanity.

FINE ART.

THE ROYAL ACADEMY.

I.

THERE is more than the usual lack of agreement, both among the critics and with the public generally, as to whether this is or is not what is conventionally termed a good Academy. So much depends on the standpoint of those who would, without hesitation or misgiving, sit in judgment on our great miscellaneous gathering of pictures at Burlington House as a whole. For that larger public which looks upon the Royal Academy mainly as the biggest summer show, and expects from it variety of anecdote in painting and canvases of sensational interest, there may be some disappointment. There is to be noted a partial renewal of Sir J. E. Millais's art which must at any rate command the most sympathetic attention; but Sir Frederic Leighton, Mr. Orchardson, Mr. Luke Fildes, Mr. Poynter, and some other artists of note, belonging to what may be termed the inner phalanx of the Academy, are hardly seen at their best. *En revanche*, Prof. Herkomer has produced what is—however we may judge it as a work of art—the optical sensation of the Academy; Mr. J. S. Sargent shows himself as surprisingly clever, as unconventional, a painter of men as he is of women; M. Carolus-Duran makes a welcome re-appearance at Burlington House; Mr. Alma Tadema outdoes himself in industry and elaboration; Mr. W. B. Richmond brings forward at least one praiseworthy effort in the direction of monumental decoration. Apart from the exceptional works of Mr. Sargent, and the contributions to the year's display of Sir J. E. Millais and Prof. Herkomer, the chief interest of the exhibition lies in the insight which it affords to the observer who cares to go a little below the surface of things, as to the direction which British art is now decisively taking.

Whether we consider the works of the moderates in modernity, such as Mr. J. W. Waterhouse, Mr. J. M. Swan, Mr. Stanhope Forbes, Mr. David Murray, Mr. Gotch, Mr. Arthur Hacker, Mr. Solomon J. Solomon, Mr. Logsdale, or the more extreme band, such as Mr. George Clausen, Mr. Frank Bramley (in his new phase), Mr. Henry Tuke, Mr. Frank Brangwyn, Mr. Cayley Robinson—to name only a few of the most prominent innovators represented on this occasion—we cannot fail to see that, as regards the younger generation, the face of English art is already changed. For good or for evil, modern French technique, and more or less the modern French standpoint, now colours the painted work of young England, and will, it is pretty safe to surmise, continue to do so for an indefinite period. We have taken our fever later, and in a much milder form, than the Scandinavians or the Americans—later even than the advanced brigade of modern German art. Like the first-named, we shall, it appears, be saved from absorption, such as the Americans as a school have suffered, by the strength of the national temperament, much more than by the waning traditions of the English school.

To attempt to stem the tide at this advanced stage would be merely foolish, though one may well wish—as the most benevolent of our French critics and admirers do fervently wish—that the further development of our painters had been generated from within, and not from without. Rather let those who possess authority and influence endeavour to guide the onrushing stream, and confine it within its proper banks. In mentioning above a few of the names of modern artists, we have been perforce compelled to omit some of the most interesting, because they are either very imperfectly represented or not represented at all.

The Scotch impressionists, though just tolerated at the Academy, have never made it their stronghold. They know that they will be treated with scant fairness, and they accordingly do not take the trouble to put forth their full strength. To make more than a casual acquaintance with them out of Glasgow and Edinburgh, one must seek them out at the Salon of the Champ de Mars, and at the two rival exhibitions which are now annually opposed to each other at Munich.

Among artists of great promise and, indeed, already of great accomplishment, whom we are sorry to miss on the present occasion, are Mr. Charles Furse, Mr. Lorimer, and Mr. Edward Stott. The last-named painter, who is certainly one of the most original, one of the most genuinely progressive, of the English landscape-painters, has not—unless rumour speaks with lying tongue—found favour with the hanging committee this year.

In England we know Mr. J. S. Sargent chiefly as a painter of female portraits; but it should not be forgotten that one of his first great successes in Paris was made with the portrait of his master, M. Carolus-Duran. He has twice portrayed here, with a masterly skill which even those most opposed to his school and his point of view must admit, Mr. Coventry Patmore. The time-worn features of the poet are, perhaps, more sympathetically depicted in the sketch-portrait (737), with more absolute vividness and force in the finished picture (172), the aspect and design of which slightly, yet notably, vary from that of its precursor. There must necessarily be—whether on or below the surface—something more of sympathy and charm in the personality of the eminent man of letters than Mr. Sargent has seen, or chosen to see, in it: something that Mr. Watts, for instance, would have been able to suggest, though he might partially fail in giving the features, the outward structure of the physical individuality. From the Anglo-American painter's own point of view it is difficult to imagine anything done with a more Hals-like certainty and breadth, with a more incisive strength and concision, with a greater felicity in the expression of physical character. The painter is in another mood in the singularly original full-length "W. Graham Robertson, Esq." (503), which must count among the most successful portraits that he has produced down to the present time. The idea of painting thus, with sombre surroundings, and in lines mainly perpendicular, a young man of slender figure and somewhat unusual type, may possibly have been suggested by Mr. Whistler's "Comte Robert de Montesquiou," which was at the Champ de Mars last year, but of imitation there can, of course, be no question between two artists of this calibre. It is not easy to explain with mere words how Mr. Sargent has made out of the simple elements to which he has restricted himself, and with a tonality rivaling in unrelieved sombreness that which characterises the canvases of Velasquez, and of Mr. Whistler himself, a fascinating picture. There is an alertness, a momentariness in the arrested action of the slender figure, an expression of nerve-force, as distinguished from muscularity, which make of this portrait, apart from its purely pictorial qualities, a perfect expression of the thoroughly modern individuality placed before us. The only fault that even hypercriticism can find with the execution is that the intense, yet cold, light is concentrated almost too strongly upon the finely modelled head. The execution is not less remarkable for its reticence than for its force and directness; the hand of the master is so assured of its cunning, that he disdains any longer to indulge in unnecessary *bravura*. The female portraits of this painter are, on the

present occasion, less important than those of the sterner sex. The half-length "Mrs. Russell Cooke" has, however, a tremendous power of self-assertion, which go far to dwarf and extinguish its neighbours. It has the almost brutal frankness in treatment of Frans Hals, but not his buoyancy or his contagious optimism.

Mr. Sargent's teacher, M. Carolus-Duran, is kinder this year to the Academy than he is to the Salon of the Champ de Mars, where, for the first time, he is unrepresented. His single contribution, "William Robinson, Esq." (350), is a superbly direct and brilliant piece of painting, such as we expect from this master of the brush, especially when his subjects are other than the aspiring dames of the cosmopolitan plutocracy which has its headquarters in Paris. Its merit, is nevertheless, purely pictorial: it does not set us thinking, either about the artist or his model.

Prof. Herkomer's vast, and in its way exceedingly clever, group, "The Burgo-master of Landsberg, Bavaria, with his Town Council," leaves the spectator in some doubt as to how he should take it. Seen from afar—facing as it does the main entrance opposite the staircase—it produces a surprising effect of the *trompe l'œil* order; the numerous personages thus acquiring the relief and reality of life, as they do in the panoramas of the higher and more artistic order. The council-room of the municipality in Mr. Herkomer's native town is shown in formal, carefully worked-out perspective, the worthy councillors being ranged in oak seats on either side, while in the centre the burgomaster and the town-clerk appear at the table of office, backed by a blue curtain which veils and partly shuts out the daylight admitted by a central window. The casements to the right and left are opened wide, and reveal the quaint house-fronts and gables of the Bavarian town. Startlingly real is undoubtedly the sober and not precisely interesting scene thus conjured up before the eyes of the spectator; but in its formal repetition of parts it is wanting in that decorative attractiveness which the Netherlands of the seventeenth century managed to impart to their similar groups, even when they depicted the most stolid and self-conscious burghers. Mr. Herkomer, in avoiding the pitfall of a too palpable artificiality, has fallen into another—that of a too timid adherence to the mere outside realities of his subject. There is, let us hasten to add, much rugged force and simplicity in the portrayal of the artist's compatriots, and an earnestness about the whole which proves that it has been a labour of love. The atmospheric envelopment of the figures and of the whole dreary scene is capital; but the picture is emphatically one with which one would not care to live on very intimate terms. The best of Prof. Herkomer's other portraits is "The Right Hon. Cecil Rhodes" (188). We miss, as one usually does miss in his work, the finer qualities of the painter—harmony and vibration of colour, subtlety in the modelling, inventiveness in the design. But here is at any rate what most people not unnaturally look for as the essential quality of a portrait—a convincing likeness, interpreting nothing particular, and showing no especial originality of standpoint, but having in it, nevertheless, an element of breadth and strength. It is these qualities, no doubt, which cause the Anglo-Bavarian artist's popularity with the larger public to rest on so solid a basis. He is, above all, a safe man when the portrait of a notability is to be painted; and if the greatest happiness of the greatest number is to be taken into consideration, this is clearly of importance.

It is very touching to note how, when old age is approaching, Sir J. E. Millais enters upon a new phase of his art, or rather reverts

to a former style and mode of conception; quite spontaneously, however, and without any conscious imitation of his former self. The picture by the English master of which one is most reminded by his contributions to this year's Academy is the beautiful "Eve of St. Agnes," though it would be disingenuous flattery to assert that technically the later performances are equal to that exquisite, but even now not very widely appreciated, work. "St. Stephen" (18) shows the youthful martyr lying dead in the pale, clear light of an invisible moon, his brow shattered by a ghastly wound. The treatment of the moonlight is unconventional and clever, the handling solid; but what charms the beholder most, is the naïve and almost child-like poetry of the conception. This return to the mode of thought and feeling of the earlier Pre-Raphaelites makes itself felt, too, in another example, "A Disciple" (166), in which we may further note the fine quality of the black mantle which envelops the youthful figure seated in an attitude of meditation and prayer. It is, however, in the large canvas, "Speak, Speak" (251), Sir J. E. Millais's most important contribution to the year's pictures, that the renewal of his style and the return to the old starting-point is most clearly to be traced. We are in a sombre chamber, lighted on the one side by the moonlight stealing through a narrow casement, on the other, by the warmer radiance projected from a candelabrum of strange form placed by the side of a vast bed, shadowed by sombre green curtains. From this couch starts up, more in passion even than in affright, a man in the full vigour of early manhood, who appears to supplicate ardently a visionary form—the luminous shadow of the lost one which the intensity of his longing has evoked. Fine points might be noted almost everywhere in the execution. We must admire the quality of the moonlight which lights up one end of the dark chamber, the opalescent tones of the shadowy figure, and the flashing jewels encircling her brow and waist, which, almost too brilliant for the rest, light up the scene. The execution is throughout of a masculine breadth and simplicity, the heavy, murky atmosphere being most convincingly rendered. Where the master fails, it is by reason of a certain curious literalness and insistence on the material side of his conception, which robs it too much of mystery, because it leaves the imagination with little or nothing to suggest, to complete for itself. We admire the pathos, the beauty of the informing idea, yet are not carried away into the dim borderland between dreaming and waking, whither the painter would fain transport us. Of the famous trio of the original Pre-Raphaelite Brotherhood, this is the one whose genius least well fits him to be wholly successful in such an imaginative work as this.

CLAUDE PHILLIPS.

THE CHAMPS ÉLYSÉES SALON.

WHATEVER may be said in praise of the Champ de Mars from the aesthetical point of view, it must be recognised that the Champs Élysées still remains the popular Salon. This is due, to a certain extent, to the fact that many familiar names figure on its catalogue, and that the general character of the exhibits is more varied than at the Champ de Mars, where a certain monotony prevails. Then, the historical, the anecdotal, the *genre* pictures, so interesting to the general public, are numerous; while the unique situation of the Palais d'Industrie and its pleasant May surroundings attract both Parisians and visitors, many of whom often hesitate to venture so far as the Champ de Mars.

Foremost among the attractions of this Salon stand M. Detaille's equestrian portraits of the

Prince of Wales and the Duke of Connaught in full uniform. The expression, the attitude of the two Princes, their horses, their military surroundings, are admirably painted; the details are correct to a button. This is a royal picture, royally painted, and splendidly framed. But the popular picture of the exhibition is M. Brouillet's "Vaccination for Croup at the Hospital Trousseau." In one of the children's ward, on the spotless white bed, lies a curly-headed child, held down by two nurses. The doctor is in the act of injecting the serum; round him are grouped the medical staff and students. The scene is bathed in an atmosphere of white light. The *ensemble* is very striking and greatly impresses all who see the picture. Next in popularity comes M. Chaperon's spirited illustration of the following description of General Macard in Marbot's Memoirs:

"Ce singulier personnage, véritable colosse d'une bravoure extraordinaire, ne manquait pas de s'écrier lorsqu'il allait charger à la tête de ses troupes: 'Allons, jo vais m'habiller en bête! . . .'. Il était alors son habit, sa veste, sa chemise, et ne gardait que son chapeau empanaché, sa culotte de peau et ses grosses bottes! . . . Une fois habillé en bête, le général Macard se lançait à corps perdu, le sabre au poing sur les cavaliers ennemis, en jurant comme un païen. . . ."

The general is represented riding like a madman in advance of his squadron, in every respect the very semblance of a wild beast. M. Roybet's "Saraband" is also a very popular picture. Two quaintly dressed children are dancing to the tune played on a guitar by their father, while the mother looks on approvingly. Dresses and surroundings are of the seventeenth century, and this brilliant *pastiche* of Flemish art shows that M. Roybet has studied Rubens and Franz Hals to advantage.

The Grand Salon is principally devoted to the exhibition of large canvases, such as M. J.-Paul Laurens' immense illustration of an episode of the siege of Toulouse, in 1278—the rebuilding of the city wall by the inhabitants—an uninteresting picture, scarcely worthy of the painter's reputation. M. Gervais' representation of Maria de Padilla stepping out of her bath in the presence of her royal lover and his courtiers; M. Csok's "Elizabeth Bathori"; M. Chalon's modernised version of "Salomé and John the Baptist"—all make one regret that so much talent, time, and colour should have been wasted on such trivial, if not repulsive, subjects. Several incidents of Bonaparte's campaigns in Egypt and Italy are the subjects of interesting pictures which attract the crowd. M. Munkacsy's able rendering of a workmen's meeting before a strike is very clever, and quite in touch with passing events.

It is needless to say that M. Bonnat contributes an official portrait of President Felix Faure, which, though I may be accused of flattery, is the pleasantest looking President he has painted since the advent of the Third Republic. M. Bouguereau's portrait of himself is lifelike, and as much may be said of M. Baschet's portrait of M. Ambroise Thomas. M. Jules Lemaitre is portrayed by M. Weber, and M. François Coppée by M. Fournier. Mr. Orchardson's portrait of Sir James Thornton is greatly admired. MM. Benjamin-Constant, Cernon, Doucet, Lefebvre, and other well-known *portraitistes*, are, as usual, brilliantly represented on the line. But M. Henner's simple, exquisitely painted portrait of a widow lady is the pearl of the Champs Élysées. Art can go no further than this.

Mr. Orchardson's "Salon de Mme. Récamier" is, of course, a great attraction. A really remarkable work is M. Titto Lessi's "Les Bibliophiles," which for minuteness of detail and perfection of finish might almost pass for a Meissonier. The "Deux Amis" (a dog and friendly cat) of M. Mahler, a rising *animalier*, is very clever, and shows great delicacy of touch; for

how few painters have succeeded in imitating the fluffy appearance of a cat's fur? Mr. Ridge-way-Knight's *paysanne* gathering hawthorn blossoms is quite a May picture; and with what relief the tired visitor's eye rests on the landscapes and cattle scenes of Breton, Français, Harpignies, Tanzi, and other familiar names. M. Gérôme's group of worshippers in a mosque is equal to his best work. But as much cannot be said of his small picture entitled "Mendacibus et histrionibus occisa in puteo jacet alma Veritas," in which he depicts naked Truth killed by falsehood, her body flung into a well and the mirror after her, from which flashes of light are cast as it lightens the dark abyss.

The show of sculpture in the garden is, as usual, one of the most interesting features of the Salon: the exhibits are both numerous and excellent. M. Barrau's life-size statue, "Suzanne," is a remarkable, if somewhat realistic, study of the human form: the modelling is splendid, the attitude easy; one almost regrets that the sculpturer has thought fit to tint his material, for polychromatic statues are seldom an improvement on the white purity of marble. M. Falguière has sent an elegant and aristocratic statue of Henri de Larochejaquelein, the Vendéan hero, and the bust of a pretty Parisienne. M. Charpentier's marble statue, "Illusion," is exquisite in form and execution; and M. Jean Hugues' "Un Potier" is the life-like representation of a potter at work. There are, of course, several Joans of Arc. First, M. Antonin Mercié's symbolical group, intended for the national monument at Domrémy, represents France personified by a tall female figure of careworn aspect, her *fleur de lis* mantle falling from her shoulders; she leans one hand on the frail form of the Pucelle, and with the other points to the horizon upon which the Maid's gaze is anxiously fixed while she drops the distaff to seize the sword. M. Lanson shows us Jean at the battle of Jargeau: her helmet has just been struck off her head, but undaunted, banner in one hand and sword in the other, she rushes into the thick of the fray. M. Paul Dubois, after fourteen years' study and various essays, has completed the bronze equestrian statue which is to be erected in front of the Cathedral of Rheims. It is a beautiful work of art. Jean is represented in armour on her charger in a visionary state; her eyes heavenwards, she seems to hear the Voices, while lifting high her sword she exclaims: "Rendez la place au roi du ciel et au gentil roi Charles et vous en allez, car autrement il vous arrivera malheur."

Cecil Nicholson.

NOTES ON ART AND ARCHAEOLOGY.

Now that the Royal Academy has opened its doors, the number of minor exhibitions diminishes. So far as we know, the only one to open next week is that of a number of military pictures at the Graves Galleries, in Pall Mall. Among them we may mention: "1815," by Mr. R. Caton Woodville; "Saving the Colours at Inkerman," by Mr. Robert Gibb; and "The Storming of the Cashmere Gate of Delhi," by Mr. Vereker M. Hamilton.

Mr. T. FISHER UNWIN announces for publication, on May 15, the first part of a work, entitled *The Paris Salon*, which will consist of four parts in all, each containing twenty-four plates.

THE frontispiece to Part 2 of Messrs. Cassell's *Royal Academy Pictures* will be a full-page reproduction of Sir J. E. Millais's "Speak! Speak!"

At the Royal Institution, on Saturday next, Mr. Seymour Lucas will deliver the first of two lectures on "Picture-making."

At the meeting of the Society of Arts on Wednesday next, Capt. W. de W. Abney will read a paper on "Means for mitigating the Fading of Pigments."

At the meeting of the Royal Geographical Society, on Monday next, Mr. D. G. Hogarth, of Magdalen College, Oxford, will read a paper on his recent journey of archaeological exploration to the Upper Euphrates; and Mr. J. L. Myres, of the same college, will give an account of his journeys in the peninsula of Halicarnassus.

WE hear that the Yorkshire Philosophical Society is asking for subscriptions, in order to undertake the removal of some houses which obstruct the view of the fine old thirteenth century wall surrounding the precincts of St. Mary's Abbey.

THE centenary of Corot's birth is to be celebrated by an exhibition of his works in Paris, which will be opened on May 23, and also by the erection of a monument in the Parc Monceau.

THE Académie des Inscriptions has nominated M. Chamondard, a former member of the French School at Athens, for the gold medal annually awarded by the Société des Architectes Français.

WE quote from the New York *Nation* the following letter by Prof. Charles Waldstein, dated Argos, March 28:

"As I write, I sit on the walls of the second temple of Hera (of the fifth century B.C.), while the men are massed on the slope below, to the south, where, last year, we found the first indications of a large building between twenty and thirty feet beneath the foundation walls of the second temple. As we wished to lose no time this year, Mr. J. C. Hoppin (Harvard, 1893), together with our architect, Mr. E. L. Tilton, of New York city, and Mr. T. W. Heermance (Yale, 1893), began excavating a week ago, and carried on the work very successfully before my arrival here. The building below the south slope of the second temple promises to be one of the finest of the eleven buildings we have already discovered on this most favourable site. Of the north wall, which is of the best Greek masonry, four courses are standing. We have already followed it up for more than a hundred feet, and have not yet come to the end. The pillar bases in the centre are all *in situ*. On one of these last year a drum of the column was still standing, and we have since discovered two others. Here Mr. Hoppin found some well-preserved large fragments of the metopes from the second temple, together with two heads in excellent preservation, one of which (a warrior with a helmet) fits the neck of a fragment of a metope with the greater part of the torso. If our good fortune continues, we shall be able to present fine specimens of metopes of this temple, which is second only to the Parthenon in artistic importance. The grant of the Archaeological Institute and (above all) the liberality of Mrs. J. W. Clark, of Pomfret, Conn., enable us to carry this season's work to a termination without the worries of cramped means."

THE STAGE.

"A STORY OF WATERLOO" AND "DON QUIXOTE" AT THE LYCEUM.

MR. HENRY IRVING has added another to his long list of striking impersonations. The profound impression created on the large and brilliant audience, which assembled at the Lyceum on Saturday evening, by his performance of Corporal Gregory Brawsted, in "A Story of Waterloo," was as natural as it was deserved. Rarely has so subtle a study of old age been presented on the stage; but to such delineations Mr. Irving has accustomed us. Perhaps the true secret of his success lay in the constant suggestion of the old man's ruling passion no whit weakened by decrepitude or ap-

proaching death. There is always something that appeals to human nature in the idea of the old war-horse still snorting and pawing the ground at the hint of battle, and of this feeling Mr. Irving knows how to take full advantage.

Dr. Conan Doyle's little play is of course slight, but even in the hands of less admirable exponents it would please by its simplicity and fidelity to nature. The old Corporal is not idealised; he remains the soldier to the last, and no passages were better relished by the audience of Saturday than those in which the veteran insists that, of the Bible, "Joshua or nothing" shall be read to him, and irritably rejects his grand-niece's suggestion that it will be all peace in the next world. Not that an occasional note of beauty and pathos is wanting. There was something very moving in the idea of the old straggler left behind when all his comrades, from colonel to drummer-boy, had marched on to the muster above.

Mr. Irving's impersonation of the veteran left, as we have implied, nothing to be desired. The garrulity of old age, its constant reiterations, its restlessness and querulousness, yet withal its peace and—if we may so say—"apartness," were admirably portrayed. Not less faithful was the actor's representation of the physical aspect of senility: in face, gait, gesture, and voice the old man was before us.

Miss Annie Hughes and Mr. Fuller Mellish lent Mr. Irving admirable support. Less can be said for Mr. Ben Webster, who seemed ill-suited in his part, and, consequently, ill at ease.

As affording Mr. Irving an opportunity for the display of very remarkable versatility, the production of the late W. S. Wills's "Don Quixote" was, no doubt, well-timed. Whether the experiment of dramatising part of Cervantes' story is a successful one is another question. Those who have learned to love the Knight of La Mancha in the pages of Cervantes may be tempted to think that it is best to leave him there. There are some characters in literature (that appear to lose in dramatic representation; and of these, we venture to think, Don Quixote is a notable example. The Knight belongs to the realm of imagination, and when brought down to strut his little hour upon the boards seems vulgarised—nay, even slightly ridiculous. The dreamer and student, whose love of the old order has bewitched him into a belief in its actual existence, appears on the stage a foolish, crack-brained fellow; the loveliness and simple dignity which never abandon Don Quixote in the novel have somehow evaporated, and we hover between amusement and—shall we say?—mortification. The episodes selected for representation are no doubt those most dramatically telling, but they are also inevitably farcical in effect; and the result to the spectator is not unmingled satisfaction.

None the less is Mr. Irving's appearance in the part a notable one. It is always interesting to follow a great actor's reading of an immortal character, and to certain features of that character Mr. Irving gives finished expression. The dreaminess, the unconsciousness of ridicule, the simple good faith and courage, are all there. But to place the Don Quixote of Cervantes in worthy guise upon the stage is a task in which even Mr. Irving fails. Everything that skill, knowledge, and eye to dramatic effect could do has been lavished upon the play. A word of praise is also due to the humour of Mr. Johnson's Sancho Panza.

The first item of the triple bill was "Bygones," a specimen of Mr. Pinero's early work, in which Miss Annie Hughes and Mr. Valentine did good service. R. O.

MUSIC.

RECENT CONCERTS.

THE Albert Hall Choral Society closed their season last Thursday week with a performance of "The Creation." The vocalists, Mme. Albani and Messrs. Lloyd and Black, were all in good voice, and the choir sang splendidly. There was a large audience. To many Haydn's Oratorio seems old-fashioned, out-of-date; but one is apt to forget that in matters of art tastes differ, and, again, that the majority of the public enjoy most works with which they have been familiar from youth upwards. We write as if the composer was the sole attraction at the Albert Hall; the vocalists and Sir J. Barnby's choir, however, must, of course, also be taken into account.

Mr. Bispham gave a Brahms' concert on Tuesday afternoon, May 7, the anniversary of the composer's birth. He was able not only to fill his programme with good things, but to present songs seldom heard. As a song-writer, Brahms stands by the side of Schubert and Schumann, the two masters who, from the commencement of his career, have exercised so strong an influence over him. Brahms has never sought to escape from or hide that double influence. It would indeed be difficult, nay impossible, for him to do either the one or the other, for he has become what he is by assimilation, and not by imitation. Like his predecessors, he has contributed much to song-literature, and, like them, he has never wasted his strength on worthless poetry. The songs of Brahms often find their way on to concert programmes; but Mr. Bispham, by this anniversary concert, has reminded us that the mine is far from exhausted. In the first group of songs, his dramatic rendering of "Verrath" deserves special mention. He also sang three fine numbers from the "Schöne Magelone" series. Mrs. Henschel and Miss Agnes Janson both took part in the concert. The former was not in quite her best form. The latter sang Op. 91, Nos. 1 and 2, with viola accompaniment (Señor Arbos). Both numbers are interesting, but two songs offering greater contrast would have been preferable. Two Trios, with accompaniment of horns and harp, were sung by the ladies of the Magpie Minstrels. The Trio in E flat for pianoforte, violin, and harp, was excellently performed by Miss Davies and Messrs. Arbos and Paersch. Miss Davies played solos: the G minor Ballad was interpreted with energy, and the Intermezzo in A with delicacy. The pianist was, however, less successful in her rendering of the B minor Capriccio. The concert concluded with vocal Quartets, sung by Mrs. Henschel, Miss Janson, and Messrs. Shakespeare and Bispham. It would be gross injustice not to mention Mr. Henry Bird. On the programme he was styled, as usual, an accompanist, a term which gives a feeble idea of the important service which he rendered on the pianoforte. A special word ought to be coined for men such as Mr. Henschel or Mr. Bird, who can co-operate with the singer in revealing the beauties of the Lieder of Schubert, Schumann, and Brahms.

Herr Willy Burmeister, whose extraordinary performance of a Paganini Concerto at a recent Philharmonic concert created such a sensation, gave an orchestral concert at St. James's Hall on Monday. He played Spohr's seventh Concerto in an able manner; the slow movement, especially, was delivered with much breadth and charm. It was, however, a pity that he chose that work, in place of the Mendelssohn Concerto first announced. Spohr has fine movements, but he is often dull or trivial. Herr Burmeister's rendering of Saint-Saëns' clever "Rondo Capriccioso" was good, yet it lacked French delicacy. In an air by Bach, his tone was rich. The violinist once again exhibited his technical powers in an old-fashioned Faust Fantasia by

Wieniawski, and the Paganini-Burmester "Hexentanz." During the evening his intonation was at times faulty; but this may be accounted for by our pitch, to which he is not yet accustomed. Of Herr Burmeister's great powers as an executant there is not the slightest question; but we have yet to hear what he can do as an interpreter of Bach and Beethoven.

A concert was given by Herr Alfred Oberländer and Herr Alfred Krasselt at Prince's Hall on Wednesday evening. The latter, leader of the Munich Philharmonic Orchestra, is an able violinist. His performance of Spohr's Adagio from the ninth Concerto was highly satisfactory as to both tone and taste; while in the "Perpetuum Mobile" of Ries he displayed technical powers of a high order. A "Romance" by Svendsen was delicately performed; but in Hubay's Csarda-Scenen he seemed somewhat fatigued. We did not hear his first piece, a movement from Paganini's Concerto in D. Herr Oberländer is a tenor, with a good voice, though apparently not under perfect control. He sang the "Spring Song" from "Die Walküre," and a pleasing Aria from Berlioz's "Benvenuto Cellini." Both pieces naturally suffered through having only a pianoforte accompaniment. Why cannot vocalists select songs suitable for a concert-room? They cannot plead lack of material. Pianoforte arrangements of Symphonies, useful enough in their way, are never played at concerts; and neither ought songs, in which the orchestra plays something more than the part of a big guitar, to be given with pianoforte accompaniment.

J. S. SHEDLOCK.

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We are somewhat apt to forget that, to men of that day, Laud's ecclesiastical restorations were really novelties. For we wrongly regard the Puritans as an energetic but small minority, and not as an influential party, which, having narrowly missed ascendancy, was proportionately exasperated to find itself in subjection. The persecution to which Laud was exposed at the end of his Oxford career, the sharp contest for the headship of St. John's, are proofs of the strength of his opponents. It is true, as Mr. Simpkinson points out, that in 1611 Laud was the leader of the rising generation, eager to breathe freer air. He and they passed on to victory and to power, but behind them lay a sullen (though not always silent) mass of opposition. After the so-called Arminians had secured "all the best benefices in England," their adversaries still watched for an opportunity to recover the lost ground. The whirligig of time brought its revenges; and when, in 1633, Laud was archbishop, the energy of youthful reaction was on the side of his adversaries. He was fifty-nine, Prynne little more than half his age, and Milton ("church-outed by the prelates") eight years Prynne's junior. The leaven of resistance—call it rebellion or revolution—had been at work among Protestants since the early days of Edward or Mary. Though repressed, it was still accumulating its "sweltered venom," like the witches'

toad, and, like that ingredient, would boil first in the bubbling cauldron. It was Laud's error and misfortune to add just that degree of heat that was required.

As a Church reformer, Laud lacked faith in principles. He was not content to set up his ideal of the "beauty of holiness," and let it work. That the ideal did attract, the reception of Herbert's "Temple" amply showed. But Laud must always impose a rule where he failed to direct a choice. His visitation articles are overburdened with detail. Their endeavour to grasp all particulars of church life was doubtless futile. But they afford us curious glimpses into its daily course. The observance of the passing-bell, the provision of "good wine" for the sacrament, the keeping by Roman Catholics of books and vestments "for a day, as they call it," were among the subjects of inquiry. Certain abuses here specified lingered till the days of Parson Tulliber. Some ministers were swearers, using "bodily labour not seemly for their function," as was likely when many benefices were worth but five pounds. There were Sunday markets and fairs, and chaffering by pedlars and butchers in the churchyard after service. It was well to try to alter these things; but it was not so judicious to ask the churchwardens about the studies of their parson, in days when Pocock was tolerated by his people as "a good man, but no Latiner." Laud had defined sharply enough his position with regard to the Roman controversy. His Puritan opponents admitted that his Conference was the strongest book against the papal claims, and yet obstinately assailed him as a papist. That the patron of Chillingworth and of Durie should have been offered (for the second time) a cardinal's hat within ten days of his nomination to Canterbury, is a conclusive proof that invincible prejudice is of no party, and of no Church.

Laud attached an exaggerated value to the obedience he could (for the moment) secure by his use of the royal power. That use was, viewed from one side, injudicious; viewed from another, Erastian. But it had secured an immediate and visible result, and Laud was content.

Equally well-meaning and equally disastrous was Laud's civil administration. Mr. Simpkinson has well vindicated the honesty of Laud's intentions as to the working of the revived jurisdiction of the Star Chamber and High Commission. His aim was to secure the equality of Englishmen before the law—which to him meant the submission of all to the king, as its minister and interpreter. He tried to accomplish this purpose in a bureaucratic fashion, sure to recommend itself to the methodic, decorous, clerkly soul of Charles.

It will be new to many readers to be told that the Star Chamber was "designed to be the protector of the poor and the ignorant." The nobles and gentry were ordered to their own counties, there to devote themselves to the "guidance and protection of the poor under the jealous supervision" of that Court, whose equitable procedure was designed to supplement the ordinary tribunals by its vigorous and discretionary action. Its members, indeed, seem to have

considered informality as a help to equity. In the cases recorded by Rushworth, arbitrary arrangements, rough-and-ready decisions, indicate the personal and passing feelings of the judges, untrammelled by training or precedent. They award odd and fancy punishments, and in one instance (mere vulgar abuse of a lord) the penalty is scandalously severe—the payment of £2200 and a whipping. So far had the action of the court swerved from Laud's benevolent design, that his not checking these severities was made matter of accusation against him. He replied that he was not responsible for what was done by common consent—"it was their act, not mine." But the excuse was not allowed; indeed, considering Laud's power at the time, it savours too much of special pleading.

The example is instructive, as showing what was the main obstacle to the success of the Archbishop's plans. The people with whom he had to reckon cared nothing for his ideal of equality. His notion of guiding the nation's energies from above, of ordering from a secure height the movements of all ranks, led by officers chosen by the King as supreme, every man equally amenable to the sovereign will—this notion was hateful to everybody concerned. The King was too jealous to allow any minister (as Strafford said) to make him truly great; his prerogative he regarded as inalienably attached to his person, and not to his ablest servant would he entrust its use. The nobles had their own schemes of aggrandisement. Mr. Simpkinson has pointed out (in his Appendix) how definite and far-reaching these projects were. They aimed at nothing less than independence of the King and the military control of the country, divided into provinces or counties according to the local influence of each noble family (the Percies were to have four counties for their share).

"These men were to take the place held by the semi-independent governors of provinces in France who had of late years been the chief danger to French unity, and to the coercion of whom Richelieu had devoted so much of his energy."

In those of less exalted station the same tendency is visible. Working together with the political discontent of the time, it gave to the civil contest a peculiar bitterness. The question of "gentry" was a factor no less potent for evil than the ambition of the great lords. It comes up in various ways, and very characteristically in the opposition to Laud himself. One of the prejudices against him, industriously kept up by his opponents who knew its power for mischief, was the imputed lowness of his origin. The falsehood did all the harm it was meant to do. Nay, in the circumstances of the time, the truth would not have served him much. That he was of respectable parentage, that his uncle had been Lord Mayor, was not likely to make him acceptable to the country gentry who ruled the Commons, and meant to rule England. Seated, in untitled dignity, in the manors held by their forefathers for centuries past, they had been irritated and scandalised by the rise of mere court favourites to high dignities—the Villiers family had been a conspicuous

example. They had not all political ambition, but they all wished to be differentiated, formally and visibly, from their social inferiors. Heraldic distinctions, and occasional visitations when those arrogating such distinctions might be authoritatively proclaimed "no gentlemen," were all very well; but they craved something more. The longing for some recognition of his order, as a separate caste with peculiar privileges, was very strong in many a squire who cared not to make a figure at Whitehall or Westminster. Hence was derived an extreme jealousy of those who had risen by trade, or even by learning, and the antagonistic eagerness to claim consideration on the ground of acquired wealth or professional eminence. To both classes, therefore, "gentry" was a cherished symbol, whether they possessed or coveted the position it denoted. The perilous wish to be outside the law was not peculiar to Charles. There was danger lest against his idol of prerogative the kindred idol of privilege should be set up—privilege, not of Parliament only. As the nobles emulated the French provincial governors, so were the squires hankering after the exemptions and advantages of the noblesse.

In these circumstances, Laud's treatment of the libellers was disastrous. Their offences well deserved punishment—indeed, (according to the usage of the time) the very punishment they received. But to put on one pillory a divine, a lawyer, and a physician was an insult to the very sensitive social instincts of that day. Fuller says: "It is hard to fix shame on the professors, and sever it from the profession." "The ignominy shocked many well-meaning persons," is the comment of the nonjuring Collier. Laud had risen in his profession by the personal favour of the King, and had he so far forgotten the pit whence he was dug as to affix a stigma on a fellow divine who had been so unfortunate as to incur the King's displeasure? (This aspect of the case was further emphasised by the prosecution of Archbishop Williams.) The explosion of sympathy was so formidable that nothing was done to repress even its repeated expression, and the triumphant return of the culprits heralded the ruin of the Archbishop.

That ruin was assured by Laud's association with that systematic civil tyranny which Hyde, a sound Churchman, characterised (in his speech to the Lords on ship-money) as an "irregular, extravagant power, like a torrent." Mr. Simpkinson has traced Laud's onward progress: stumbling in his difficult course, having far more work on his hands than he could fairly attend to, failing in health and temper, and exhibiting more and more that weakness—more fatal to him than crimes have been to other statesmen—his utter want of tact.

Laud was a lonely man. Without any strong family ties, he turned to friendship to supply the want of that affection he could ill bear to forego. His intimate friendships were with Neile, Bishop of Durham, Buckingham, and Strafford. There were those who, like Windebank, rewarded his kindness by desertion, and others, like Brent, who helped to ruin their patron. He had

always been industrious in reforms, and but too heedless of the number of enemies these reforms made for him. He had, for instance, offended the country gentlemen by denying them chaplains who were merely their dependents, the popular lecturers by not allowing them to sit by the vestry fire till prayers were over and they could ascend the pulpit, a good many sciolists and hypocrites by the prohibition of controversial preaching in favour of practical exhortation and catechizing. He was misunderstood in his action against the feoffees, and in his determination to "rescue patronage from bodies of trustees who, by their very existence, are intended to hinder those modifications in teaching and worship which the ever-changing condition of society demands." Respectable wrong-doers, exposed and punished, loved the Archbishop no better than did the common lawyers, who hated the sharp, swift judgments of the High Commission—a tribunal of Parliamentary origin (as it is very easy to forget) disposing of "cases of flagrant immorality among that class which was too great and powerful to be locally dealt with." The furnace in which Laud's work was tested was not kindled wholly from the sacred fires of piety and patriotism. And his best work is with us to this day.

The freshness and versatility of Laud's mind is nowhere better seen than in the tracts he issued from his prison, against the fluent and shallow plausibilities of Lord Say. The fact that (for that generation), the battle was hopelessly lost did not cool his courage one jot. He follows up the absurdities and pretences of the enemy in a quiet vein of good-natured contempt, as he pricks the swelling periods and pompous fallacies of Say's speech. The exposure is not even now out of date, though it has long been out of mind.

The struggle was over: Scottish treachery in the brief northern campaign, English treachery or blundering at the council-table, had brought about the supersession of Laud by Strafford. The Archbishop turned to account his few remaining days of power by defining the position of the Church of England in a republication of Hall's *Defence of Episcopacy*, and by explaining the Scottish liturgy that had given so much offence. Laud's forebodings had come true. "The old wife of Canterbury" had been to him "a notorious shrew." The thrushes and nightingales had sung no more at Lambeth after his first year, "when they came to take their leave." Other strains than of earth must be his comfort in that gloomy house of his pilgrimage, the Tower.

It is the fashion of our day, in the supposed interest of historical impartiality, to ignore ethical considerations when reviewing the contests of the past. Events are looked upon rather as the inevitable result of the play of impersonal forces than as brought about by responsible agents. But it is hard to maintain this attitude in the face of such prolonged and cold-blooded villainy as the process of Laud's trial. Prynne's "tampering with the witnesses, palpable and foul"; the lords sauntering in and out as they pleased, so that not one of these perfunctory judges heard the whole

case; the victim not daring to assert his constitutional right as a peer, lest he should give opportunity for a fresh accusation against him as an "incendiary between the Houses," and should incur this obloquy in vain, since he would nevertheless be haled to the Commons bar; the acknowledged legal sufficiency of his defence availing nothing against the determination of the Commons to over-ride it: all combined to show in one conspicuous example how right and law and decency (to say nothing of the traditional English fair-play and good humour) availed nothing against the virulent bitterness of religious faction.

The last scene is told with impressive brevity, yet hardly any of its touching details are omitted. We feel, as the spectators must have felt, that it was (as Laud said) but a "little darkness upon nature," a mere "shadow of death" upon the threshold of the true life.

Mr. Simpkinson has well fulfilled his promise "to show Laud as he appeared to himself." He does not conceal the faults or shortcomings of the man; but he brings out clearly the lasting value of Laud's principles, triumphant (as Mr. Leslie Stephen has remarked) through the total abandonment of his methods.

R. C. BROWNE.

Euripides the Rationalist. By A. W. Verrall. (Cambridge: University Press.)

"Yes, dear Van! that is how you should behave. Imply things." This is the motto chosen by Mr. Verrall for one of his chapters, and they are all devoted to the proof that Euripides was skilled in the policy recommended by the Countess de Saldar. His Attic "wit" was exercised in undermining orthodoxy by hint and innuendo, by countless niceties of language, *φωνάεντα σωφροσίνῃ*, but wasted no less on the honest Byzantine scholiast and the ordinary modern commentator, than on the "yokels, boys, visitors from Acarnania, and the like, who listened to the quips of Apollo without a suspicion that the faith of the poet was not as naive as their own." Mr. Verrall, by the way, habitually writes "Apollo," not Apollo, as a concession to the rationalism of Euripides. Let us see why he does so.

First, he will not accept the view of many modern critics of Euripides, that he was, in Mr. Swinburne's phrase, "a botcher," who carelessly pieced together incoherent scenes with irrelevant lyrics, and did not mind if the conclusion of the whole were lame and impotent. There are weak points in the plots, it is true, and especially in the conclusions, on the ordinary interpretation. But it is only fair to the author, who enjoyed an immense reputation in ancient times, as the peer at least, if not the superior, of Aeschylus and Sophocles, to presume that in such cases we do not understand him. We may give up the problem, and regard the plays, with the exception of the "Medea" and one or two more, as mere storehouses of Attic idioms, with occasional fine passages of poetry or rhetoric, to which we may return with pleasure; or we may make a more serious attempt to find a solution.

Fortune favours the bold; and Mr. Verrall's enterprise has been rewarded with a clue to the mystery, which affords him complete satisfaction. He has found a new Euripides, who delights him, and he would fain persuade us that he has re-discovered the old one. The clue to the discovery is really very simple, though rather startling. Briefly stated, it is this:

"On the Euripidean stage, whatever is said by a divinity is to be regarded, in general, as *ipso facto* discredited. It is in all cases objectionable from the author's point of view, and almost always a lie. 'By representing the deities he persuaded men that they did not exist.'"

The last quotation is from Aristophanes (*Thesm.* 450), and constitutes, with "The Frogs" (*passim*) and a passage in Lucian's "Zeus Tragoedus," the entire sum of the ancient authorities adduced in support of this interpretation. It is strengthened, of course, by what we know of Euripides' philosophical creed, which was inconsistent with the popular theology, and involved him at least once in a prosecution for impiety; whether or no it was the cause of his final banishment from Athens. But it has usually been supposed that he bowed in the house of Rimmon, and conformed to the demands of orthodoxy at the altar of Dionysus. That he must have done so partially, Mr. Verrall indeed admits; otherwise he could not have "obtained a chorus," the ancient equivalent of the Lord Chamberlain's license. But orthodoxy cannot have been very exacting, if it was content with the sham prologue and epilogue, spoken by the stage divinity, as a mere mask, so Mr. Verrall would have us believe, to the serious realistic and rationalistic drama, which employs the intervening 1200 lines or so in overt or insidious attacks on the miracles or the worship of the God in question. Blunt, outspoken unbelief would have amounted to legal impiety, and would not have been tolerated on the tragic stage; but there was an increasing number of philosophic doubters who would rejoice even in a covert and satirical attack in the name of intelligence on the absurdity of a myth. Knowing Euripides' avowed opinions, they would have been on the alert, when a new drama was to be produced, to see how far he would go, and quick to seize every passage of dexterously-worded ambiguity, every weak point in the case for "Apollo" or "Artemis," every suggestion towards a rationalistic explanation of the miraculous legend. Nor would the effect of the drama have stopped short with the actual representation. Eager discussion, and comparison of point with point, as the play was talked over and read (for the circulation of contemporary literature in writing was just coming into fashion), would have elicited fresh illustrations of the author's irony, which might have escaped all but one or two of the original audience.

The Alexandrian and modern attitude towards the gods, recognising them as literary conventions, whose non-existence in fact was taken for granted, did not prevail in the fifth century. Still less admissible is the attitude of the Christian Fathers, who regarded them as existing beings, but

devils, not gods at all. The Attic audience was divided into hostile camps by the established feud between poetry and philosophy. The Delphic oracle to them was either the solemn supernatural utterance of the divinity or the product of fraudulent priestcraft. Knowing to which side Euripides inclined, and in what manner his genius found its natural expression, we have to regard him as a philosophic traitor in the camp of the poets; and we must not be so blind as to take his theology, when we come across it, in good faith.

That is a bare summary of Mr. Verrall's discourse on the circumstances under which the Euripidean drama was produced. It is illustrated by an examination, in great detail, of the plots of the "Alcestis" and the "Ion," and two shorter chapters on the "Iphigenia in Taurica."

In this new reading of "Alcestis," the centre of gravity is shifted. The central situation is not the self-sacrifice of the heroine, strongly as that must always appeal to our sympathy; but the alleged miracle of her resurrection. "Did Alcestis return from the dead?" is the question which the rationalistic playgoer would naturally ask. Euripides answers it by denying that she died. Her death was expected by all, above all by herself; had not the god foretold it? Like Mr. Bunbury, she placed such implicit confidence in the advice of her physicians that when Apollo the healer, the very head of the profession, gave her up, she died—to the best of her ability. Unfortunately for the credit of the oracle, after Admetus and his "accomplices," the chorus, had hurried her off with indecent haste to the tomb, Heracles, partly sobered after his carouse, but still capable of getting up a fight with an imaginary Death, finds Alcestis just coming round after her trance, and brings her back. So the play ends in a fiasco. There can be no attempt to improve the occasion of a return from the lower world with a becoming solemnity, for nobody has died after all. Admetus presumably enjoys the undesirable reputation, which he had anticipated, and as for Apollo, the less said the better. The chorus merely observes that things have turned out differently from what was expected—and that is all.

One must read the essay in full, to appreciate the extreme ingenuity with which Mr. Verrall supports his re-construction of the plot, and finds an answer to every conceivable objection. The very excess of the ingenuity, indeed, rather than any weak point in the argument, accounts for any distrust which may remain in the mind of an imperfect rationalist, after he has endeavoured to give an unprejudiced hearing to the plea. One, at least, of Mr. Verrall's unconventional comments is worthy of all praise. The attempt of Paley and others to redeem the character of Admetus from utter meanness by pointing to his hospitality deserves all the scorn which he can spend on it. The reception of Heracles at such a moment, placing him in a false position, which no amount of lying could secure from exposure, was no act of hospitality, but a vulgar insult in the worst possible taste. The

interpretation of the character of Heracles himself by Browning in "Balaustion's Adventure" is the matter of a discussion of considerable, though subordinate, interest.

Prepared by the essay on the "Alcestis," we are less startled when we are informed that the intention of the "Ion" is to prove the Delphic oracle a fraud. Written at a later date, the language of this play is more outspoken, and allusion is made to discreditable actions of Apollo in terms of audacious directness, which it is difficult to reconcile with the orthodox Delphic theology. But Mr. Verrall has much more to say than this. He has quite a new version of the actual story of the play, in which "Apollo" is "a superfluous hypothesis"; and he is ready with an ingenious explanation of the manner in which the priestess contrives to produce the (false) tokens for the identification of Ion. The prologue by Hermes is dismissed as a sham; the epilogue by Athena shares the same fate; and the realistic drama ends at the point where Ion, perplexed and horrified, resolves to address a fresh inquiry to the oracle—which would have resulted, had it been made, in a complete exposure of the cheat.

We are not quite easy about this throwing overboard of prologue and epilogue. Granting that they are frequently unworthy of the main part of the play, and that Mr. Verrall's view that they are false, because they are spoken by gods, may be correct—on his main hypothesis this is certainly the case—that does not make them any the more an integral part of the play. It would have been not only simpler, but more in accordance with the traditions of tragedy, to dispense with them entirely. The prologue and epilogue of the "Ion" only mar the artistic effect of a drama which, for the rest, on Mr. Verrall's reading, is an impressive drama of human life. We cannot help thinking that Euripides' conscience as an artist might have conspired with his want of conscience as a theologian to encourage him more frequently to take the step which he took in the "Heraclidae," and do without any gods at all.

Our last word shall be an exclamation of amazement at the allegorical interpretation of the closing scene of the "Phoenissae," regarded as an interpolation by a disciple, after the death of the master. To get at its true meaning we are to read for Oedipus, Euripides in exile; for Antigone, the muse of Euripidean tragedy; with Aeschylus in the background, as the vanquished Sphinx of obscurity and superstition. We are inclined to think that Mr. Verrall has paid the interpolator too great a compliment, in choosing his spurious wares for this final exhibition of his own skill as a restorer. But that need not spoil our enjoyment of those amusing tragedies, the "New Ion" and the "New Alcestis."

CAMPBELL DODGSON.

Songs of the Sea and Lays of the Land. By C. G. Leland. (A. & C. Black.)

WHEN one considers how many years Mr. Leland has amused and instructed the world, it is impossible not to be astonished at the freshness of his latest volume. Many an

original jest is cracked, and even the veterans put on new coats for the performance. There is much quaint lore, too, lurking in the pages, for Mr. Leland knows how to season his folly with a touch of an "old wisdom by our world forgot." Though he has done better work than much that appears in this book, few among us could have been so successful. He must be an unpleasant companion who cannot laugh over the reading of these droll songs and rhymes, and I do not envy his acquaintance.

In a curious preface Mr. Leland tells us that "as regards the incidents, tales, turns of speech and idioms, current sayings, and so on from poetry down to vulgarity," he has taken much from the mariners of the sailing ships, a peculiar class now rapidly passing away. In the first, and much better half, he has endeavoured to give us a permanent picture of the men who haunted the old "Boy and Barrel" tavern,

"In the north end of Boston, long ago."

Sympathy and knowledge are the pilots that have steered Mr. Leland to success. There may be a note of vulgarity, as he declares there is, in some of the songs; but there is a much larger allowance of poetry, and they have the breath and taste of the sea strong about them. By way of contrast, affording the reader every chance of putting the author's own verses to a severe test, three or four traditional sailor songs are included in the collection. One of them, "The Mermaid," is certainly the best of all, but for the most part Mr. Leland's own work does not suffer by the comparison. There is a good deal of superstition and not a little rather grim humour in them here and there. Among the more striking is a powerful variant on the story, common enough among the South Sea traders, of the ship that is haunted by the ghost of a murdered mariner. In Mr. Leland's ballad the murderer grapples with the dead man

"in spite of all our cries
When life and awful anger came in the corpse's
eyes;
It tore him to the taffrail and held him deadly
tight,
All over the Bahama Isles a-sailing by the night.
"And overboard together in a grapple went the
two,
And downward sunk before us into the water
blue;
Bat in and all around them shone a corposanto
light,
All over the Bahama Isles a-sailing by the night.
"But from that very minute the wind blew well
and fair,
And everything went right with us when we had
lost the pair;
But I always shall remember while I live that
awful sight,
All over the Bahama Isles a-sailing by the
night."

But it is only on occasion that the subject-matter of the songs deal with such ghastly themes. Often there are rough but gallant ditties, ending with a cheer for

"the women with jet black curls
Of Spain or of Portugal!
And even for the Yankee and English girls,
The prettiest of them all."

The adaptations of Spanish and Italian songs are very neatly done, particularly felicitous being the swinging rhythm of

"Los tres Muertos," of which the chorus goes—

"There they lie alow, low, low,
Nor hear the cockral's crow,
When the palm-trees are a-growing and the wind
is ever blowing,
There they lie alow, low, low."

Mr. Leland has a gentler manner at times: witness the delightful "Mackerel Song," and the admirable paraphrase of the

"Irme quiero, madre,
En aquella galera,
Con el marinero
Por ser marinera."

The "Lays of the Land" are not nearly so striking as the sea-songs. Indeed, one rather resents their appearance in the same volume. They are often quite witty and very agreeable reading; but they are more familiar in style and not quite up to the level of old favourites in the same class. Yet it is ungracious to cavil, for, after all, a goodly number of them could only be equalled by Mr. Leland himself. Their subjects, perhaps, make them less attractive to English readers, for their interest is entirely local. The sea-songs, on the other hand, though made in Boston, are of no nationality. They belong alike to all sea-faring nations—Dutch and Yankee, English and Spanish. Mr. Leland offers to the landlubber a new sensation, and to all of us a pleasant memory. He has built a monument not unworthy of a hard-living, warm-hearted, and picturesque class of men. The writers of a younger generation would not have been able to fulfil so excellent a task: the necessary knowledge and enthusiasm is dying from off the earth with the heroes of the songs.

"We never should doubt of a mystery,
There are lots of 'em round us still;
For nobody knows what's down in the sea,
And nobody ever will."

But of the men who sailed over the seas, in the days before steamers, Mr. Leland speaks with authority, and the wiser among us will be grateful to him for having spoken so heartily and well.

PERCY ADDLESHAW.

Aspects of the Social Problem. By Various Writers, edited by Bernard Bosanquet. (Macmillans.)

THIS is a thoughtful and instructive volume of essays, dealing with various branches of a subject which is rightly felt to be one of pressing interest, and perhaps more so now than at any previous period—the condition of the toiling masses and the direction in which we may look for amelioration.

The writers come before us with good credentials for the task they have undertaken. Mr. Bosanquet's qualifications as an earnest and philosophical student of social problems are well known, and he tells us that

"the contributors may claim that they have all attempted to qualify as social students in two definite ways. They all possess prolonged and systematic experience in practical efforts to improve the condition of the poor, and they have all paid careful attention to the methods and principles of social reform. Their studies, written on different occasions, with different purposes, and drawn from different fields of

observation, appear, when compared together, to have a single principle at their root. The writers have seen and felt, as well as reflected, that the individual member of society is above all things a character and a will, and that society as a whole is a structure in which will and character are the blocks with which we build."

As may be gathered from this extract the tendency of these essays is to favour individualism rather than socialism, at least in the sense now most generally given to the latter word. Mr. Bosanquet's own position on the subject is stated with clearness and force in his paper on "Socialism and Natural Selection," which was originally delivered as a lecture before the London Ethical Society:

"I believe in the reality of the general will and in the consequent right and duty of civilised society to exercise initiative through the State with a view to the fullest development of the life of its members. But I am also absolutely convinced that the application of this initiative to guarantee, without protest, the existence of all individuals brought into being, instead of leaving the responsibility to the uttermost possible extent on the parents and the individuals themselves, is an abuse fatal to character and ultimately destructive of social life."

Mr. Bosanquet, accordingly, does not believe with most Socialists that competition is an evil in itself; while he admits that the excess of it may have had consequences, which may rightly call for State interference. He considers the principle of Natural Selection as applied to human society to be an essentially sound one, and that attention should be called to "the frightful dangers that attend any over-riding of what is relatively natural selection through family responsibility by the direct interference of administrative or other philanthropy." These dangers cannot be denied; but it is equally certain that to some extent they exist under the present system, as our author admits.

"To some extent inevitably, the Poor Law encourages an element of the population for whom the family does not exist, or who are preserved only to hand on to others the defects, which, but for our elaborate hospitals and infirmaries, would have perished with them."

The existence of this class certainly presents a painful problem; but we can hardly revert to the old Pagan method, which would be effective, if it were rigorously carried out, of destroying all weakly and deformed children. We cannot allow these unfortunates to be left to the unmodified effects of Natural Selection, and the question is how we may best strike at the causes which have produced them. Socialists would no doubt contend that these causes are largely to be sought in the hard conditions of existing society and in the strain of excessive competition, and that it is by striving to alter these conditions that we must look for improvement.

One of the ablest essays in the book is the one in which Mr. Bosanquet treats of "The Reality of the General Will," and submits the various elements of public opinion to an exhaustive analysis. Perhaps the reader may think that he is more successful in telling us what the general will is not, than in defining precisely what it is.

It is not "the decision of a community by vote upon any single issue"; nor is it "identical with public opinion, considered as a set of judgments which form the currently expressed reflexion upon the course of affairs," and "again, it is not merely the *de facto* tendency of all that is done by members of the community." All this seems plain enough; but it is possible that some may not clearly apprehend what is meant by the assertion that "the general will is a process continuously emerging from the relatively unconscious into reflective consciousness." It must be admitted that Mr. Bosanquet is by no means as much addicted as are many writers on sociology to the employment of the bewildering terminology which Mr. Herbert Spencer first set the fashion of using, but he does occasionally fall into the practice.

Of the papers contributed by Mr. Bosanquet's fellow-labourers one of the most important is that in which Mr. H. Dendy deals with the painful problem of "the industrial residuum," the class of our population which has been described as the "submerged tenth." Some may think that he shows too great a disposition to classify under this head the great mass of the unemployed, though he endeavours to guard against any such assumption. However, the existence of a large body marked out, as our essayist says, by an entire "absence of the economic virtues," is unfortunately a patent fact; and, as he points out, the character is not confined to one section of society. There are those who may be designated

"the wealthy section of the residuum. All that they need to complete their likeness to their poorer brethren are the dirty homes and squalid surroundings, and if they were left for only a week to their own exertions there can be little doubt that these also would appear."

Socialists would no doubt take advantage of this admission as showing that the principle of Natural Selection does not work by any means perfectly under existing conditions, nor always lead to the survival of the fittest.

Perhaps the most interesting essay in the book to the general reader will be Mr. Dendy's account of "The Children of Working London." His knowledge of the subject is evidently minute, and his picture is, on the whole, not so unfavourable as might have been anticipated. He asks the question which has often been put:

"Is it possible for children to grow up healthy and strong—mentally and physically—in large towns, or is it as inevitable as it is true that the race degenerates with town life until the third generation dies out from mere want of vitality?"

And he concludes that there is nothing necessarily involved in city life which must lead to this deplorable result, which, usual as it is at present, can be traced to evils which are perfectly avoidable.

Other instructive papers which can only be referred to are those on "The Position of Women in Industry" and on the "Origin and History of the English Poor Law."

R. SEYMOUR LONG.

A JESUIT EDUCATIONALIST IN THE SIXTEENTH CENTURY.

Les Jésuites et la Pédagogie au XVI^e. Siècle :
Juan Bonifacio. Par Le P. J. Delbrel.
(Paris: Picard.)

FATHER DELBREL brings forward once more the terrible treatment of children by the sixteenth-century schoolmasters. He quotes the too familiar passages from Erasmus, Montaigne, Vivès, Vida, Rabelais. He adds others not so well known, but not less remarkable. Here is a quotation from Ravisius Textor, writer of the famous school book *Epitheta*:

"If they fall into any mistake, if they are convicted of lying . . . if they murmur or complain the least bit in the world, thresh them soundly (*très fort*), and don't stop threshing; don't temper the punishment until their arrogance is melted, and until they become calmer than oil, and less resisting than melon-pulp" (*Epistolæ*, xxiii.).

Not less significant is the definition quoted by Father Delbrel from the *Thesaurus* of Robert Stephens (Estienne) of a boy: "Puer dicitur a paviendo, quia ætas puerilis est obpavienda, id est ferienda, punienda." Father Delbrel adds testimony direct from Spain, to which country Bonifacio belonged (1538-1606), from the proverb, "Knowledge goes into the child in proportion as blood is whipped out of him." Even in later times, a Biscayan schoolmaster boasted that he had never had a scholar pass under his hands "without having marked him for life."

The indignant protests of Erasmus, Vivès, Vida, Rabelais, Montaigne, Charron, have brought to them honour and homage as the defenders of children. Father Delbrel claims that we must add to the honoured list of those who loved children when the average schoolmaster seemed to hate them the name of Juan Bonifacio, the Jesuit.

In one of Bonifacio's books, the *Christiani Pueri Institutio*, the first chapter contains the following vigorous passage:

"I have observed, in most minds, a tendency to imagine the child as capable of every evil. . . . In my opinion, this prejudice, which flatters the conceit of adults, compromises the interests of childhood, and may be as fatal to society as to religion. I see scarcely anyone combat this opinion, and it gains ground all the more because people not only adopt, but do not hesitate to propagate it. I have therefore thought to do a good deed by taking in hand the cause of the child, even if I must struggle alone in his defence against the crowd of his accusers."

This intense feeling of isolation is natural enough; but, of course, it is inaccurate. In England, for instance, Thomas Becon, Ascham, Kemp, and Mulcaster were child-lovers, and detested excessive beating. Nor could Bonifacio have read the beautiful story of the life of Vittorino da Feltre in Italy.

Bonifacio's treatment of the subject, as narrated by Father Delbrel, is charming. He shows that children have done great things, and have had marvellous dispositions, that they are dear to God and to the Virgin Mary. Moreover, in the opposite extreme, they are dear to the beasts of the field.

Never, says Pliny (a quotation from whom is inevitable in the sixteenth-century author), has a lion been seen to attack a child. In another passage Bonifacio quotes again from Pliny:

"An elephant, teased by a troop of urchins, raises one of them in the end of his trunk; then, softened by the cries of the poor little one, and satisfied by having given him this warning, he puts him down on the ground with a mother's care. . . . The sagacious animal seemed to understand that there is no age more worthy of pardon and indulgence."

Father Delbrel makes a strong point of Bonifacio's love of children as the very joy and life of the family hearth. Montaigne never maintained that to be without children would render life less complete and less happy. It was not part and parcel of the sixteenth-century thought. Victor Hugo and Lamartine in France, in England Wordsworth, and in our own time R. L. Stevenson and J. H. Shorthouse, and hosts of others, have glorified childhood. But Bonifacio delivers *éloge* after *éloge* on the subject, even in the sixteenth century. He thinks there are no efforts rewarded so bountifully, with so much usury, as those which are consecrated to the education of youth. He cites the case of St. Francis Xavier, who made his first, his most fervent and most useful proselytes, from children. Education, he goes on to say, has brought back again in many a town the primitive Christian times—the golden age of the Church.

Education is not an end in itself, it is but a means to the triumph of the Church. The teacher does not teach merely to impart knowledge, but he teaches to spread Catholic truth—to confirm the faithful and to arouse the unbelieving. With great skill of dialectics, Bonifacio points out:

"Either children must be of profit to us, or we to them. If they become good, chaste, modest, trained, our care has been useful and salutary to them. If they are displeasing, if they remain ignorant and wicked, they exercise our patience. . . . We have many faults to expiate before entering heaven; what expiation surer and more complete is there than martyrdom? . . . Let us be ready not only to suffer death for our pupils, but if it is necessary, to suffer it by them, and at their hands."

Bonifacio, then, wavers between the two positions: the attractiveness of teaching; because it is so pleasant, and its equal attractiveness because it is so unpleasant. "Education," as Father Delbrel puts Bonifacio's position, "is a paternity, and paternity has its pains, and it has its joys."

On the whole, it would seem that Bonifacio felt the school teacher's task in itself a bore. In a letter to a teacher, he says:

"To despise the judgments of the crowd, who only respect what is brilliant, to say adieu in some degree to all those splendid studies to which one is addicted, to chatter with children, to give oneself up, with the intellectual culture which one has received, to the declining of nouns and the conjugating of verbs, and that every day; then to begin again, for everlasting these same exercises, all that demands efforts, glorious as they are difficult. I can never cast my eyes on men capable of such a virtue without returning to myself ashamed and unhappy. . . . For my pleasure, in my teaching, I have Ciceronian periods; I cannot see how you

can find an attraction in (elementary) instruction."

Father Delbrel has done a service in writing this account of Bonifacio. Naturally enough, he endeavours to improve the occasion by drawing attention to the work of the Jesuits in the promotion of education. He also brings passages to prove the general kindness of Jesuit teachers to children. One of these is an interesting quotation from a book by Cervantes, the *Coloquio de los Perros*.

Bonifacio was born at San Martin del Castanar, in the diocese of Salamanca, and entered the novitiate in 1557. For forty years he taught or directed the teaching in the colleges, and died at Villagarcia, May 4, 1606. His books were: *Epistolae et Orationes*; *Historia Virginialis* (1605)—a book of piety for pupils to read and study; *Christiani Pueri Institutio* (1576), his chief educational work; and *De Sapiente Fructuoso*. After Father Delbrel's account of these books no one will hesitate to agree that Bonifacio is an educationalist to be counted with, and of marked importance even in an age which produced Erasmus, Ramus, Budaeus, and Sturm. In his own country, Spain, he is specially significant as a continuator of the work of educational reform, so energetically begun by Vivès.

FOSTER WATSON.

NEW NOVELS.

Eve's Ransom. By George Gissing. (Lawrence & Bullen.)

Lord Goltho. By Mrs. Paul King. In 3 vols. (Hutchinson.)

A Late Springtime. By Lily Perks. In 2 vols. (Fisher Unwin.)

An Unknown Power: a Tale of Mystery. By C. R. Bellairs. (Digby, Long & Co.)

Mortgaged Years. By R. K. Dee. (Sonnen-schein.)

The Jewel of Ynys Galon. By Owen Rhoscomyl. (Longmans.)

Mount Despair, and Other Stories. By David Christie Murray. (Chatto & Windus.)

A Question of Colour. By F. C. Philips. (Archibald Constable.)

MR. GEORGE GISSING, in *Eve's Ransom*, writes of sad things without being pathetic, of mean circumstances without being sordid. Down in the Black Country, whose lurid nights and smoky days and barren wastes Mr. Gissing knows so well, there lives a young man, Hilliard by name, fettered by poverty to an occupation he does not like, and by generosity to his poor and unsupported sister-in-law. A stroke of luck sets him free for a time, and he goes to London, to "live"—and to meet Eve Madeley, who alters his whole existence. Earlier in the book Hilliard rather loudly proclaims to a more amorous friend that he shall never love or marry. You are notified of no change in his sentiments until he suddenly surprises you by making violent love to Eve. The story is curiously rather the history of events and utterances than a record of feelings as they lead up to acts. Eve herself is absolutely objective. You

see her through the eyes of the other persons: hardly at all do you look at the world or at herself through her own eyes. She is at once impalpable and life-like. Her actions are quite consistent with what you gather of her character, but the fascination she has for Hilliard rarely extends to you who know her so little. The book is extremely interesting, as being a love-story in the subdued tones of lower middle-class life, without any of the misleading glamour of romance, and as, in its own way, achieving realism without nastiness.

Lord Goltho holds a very curious position in Mrs. Paul King's book. He is hardly the hero, and as villain his villainies have very little effect on the fortunes of the other characters, yet to be a sharp thorn in the side of everybody else is the proper business of the villain in a novel. But simply as a study of a well-born evangelical hypocrite—a rare but existing thing—he is admirable. His clammy hands, his sanctimonious face, his sensual thoughts, his "White Evenings" for the East End, all these make up a picture of loathsomeness at which one shudders, and which no reader will soon forget. The doctrine of heredity accounts for the kind of boy we have in his little son, Felix. Twenty years ago he would have appeared as a sweet little victim of the Scripture-quoting monster. To-day Mrs. Paul King draws him as a miniature Lord Goltho, with childish artlessness superadded, and without the hypocrisy to cover his avarice and ill-nature. With the exception of Lucy Davenant, the little hare-brained child-wife, the other personages are ordinary; but Lord Goltho and Lucy, rapidly and effectively sketched as they are, make the book well worth reading.

The writer of *A Late Springtime* is thoroughly in earnest; and her characters, in spite of a certain self-consciousness—as though they knew that they were performing before you—gradually win upon your literary affections. By-and-by you take a real interest in the fortunes of the brave and beautiful Honor, whose lover has been wrested from her by a deceitful friend. This treachery has prolonged the winter of her life, and spring is only just in sight as you leave the book. But Miss Perks has committed one grave mistake. Just as the interest of the story is at its highest, the narration suddenly passes into the mouth of a character sprung upon you for the purpose, who says "all this happened before I knew Honor," and continues the tale. The wicked wife is then summarily disposed of, slaughtered behind the scenes as in the Greek plays, the way begins to clear for the lovers—and the book closes. The note of sincerity in it makes you almost wish for a few more chapters.

There is a good deal of mystery in *An Unknown Power*, not all of it intentional, but one thing is quite clear—the author personally vouches for the appearance of a ghost. More than that, two of his cousins also saw the apparition. Indeed, there is a laboured effect of spiritual interference with mortal affairs throughout the book—a prophecy overhangs which you know you are doomed to see fulfilled; and the whole

story runs to the tune of "Someone sobbing in the shadow," which the hero heard in a vision. It is, in fact, an ambitious attempt to write tragedy in the grand style. But the tragedy falls rather flat, and the hero's infatuation for the brown-eyed woman in brown, whose magnetic attraction for him is the "unknown power" aforesaid, is never convincing. Another drawback is, that you cannot be quite sure whether the things he is described as seeing and doing are actual sights and acts, or merely the visions induced by the brown-eyed woman.

In spite of a certain cleverness there cannot be said to be much that is attractive about *Mortgaged Years*. It opens with the trial of a beautiful young woman for the murder of her husband. The junior counsel for the defence is also young and beautiful, and much agitated to boot. A very little penetration shows you that this is a case of the Don Juan order—though, so far as one's recollection serves, Don Juan never got the length of murdering any of the husbands. The woman is acquitted; but the shadow of his complicity hangs over Marston's conscience, and when he afterwards falls passionately in love with a delightful girl he does not consider himself fit to marry her. One or two years pass, and the woman comes back to tell him that she, and not he, committed the murder, whereupon his objection to himself (and his author's objection to him) as a husband for the delightful and innocent girl ceases. This sort of thing is neither entertaining nor very pleasant. In Australian pictures one would like to have something more specially characteristic, and not so sadly ordinary and universal. And what does Mr. Dee mean by "onomatopoetic"?

Wales as a background for a pirate story—*The Jewel of Ynys Galon*—is quite a new departure, and, aided by the quaint forms of Welsh speech and old Welsh characters, a very picturesque one. The Jewel, whose history is one of daring and bloodshed, belongs by right to the Chief of the sons of Morgan, and has descended from generation to generation. When the book opens, in the beginning of last century, there are two claimants to the position of Chief, one being the foster-brother of the schoolboy who tells the tale, and the other a ferocious pirate with intervals of chivalry and magnanimity. Here is an opening for adventure, of which a plentiful amount follows. Stirring passages crowd one upon another, and heights of heroism are reached by the boy Ivor, and his friends and foes, that make one dizzy to think on. There is really good stuff in the book.

Mr. Christie Murray's volume of stories ranges from undiscovered wilds in Australia to London, from London to "Californy," and thence to India, the home of mysticism. Several of the stories, indeed, deal more or less lightly with things mystic, and notably "The Ghost's Opera," which tells how a young man quite unconsciously produced musical compositions that had been written by his unknown grandfather, and would have got into trouble thereby had not a spiritualist friend been able to explain him to himself. Mr. Christie Murray is always readable, and his characters are types true

to human nature; but perhaps the two best sketches here are "A Day in the Country," where a poet proves to be something more than a poet, and "The Fleshly Raiment," where a theosophico-spiritualist proves to be something much less than he pretends to be.

It is with difficulty that one accepts the principal situation in *A Question of Colour*. A beautiful young girl who has the world before her, and is engaged to a fine fellow who adores her, is represented as listening to the addresses of a negro. It is true that she did once tell her lover that she was not at all a nice girl, and that he would some day be surprised to find how different she was from what he thought her to be; but this avowal makes as little impression on the reader as it did on him. The situation once accepted, Mr. Philips has produced a very telling picture. Jan Umgazi, though he "could still recall dimly the naked savages and mud 'kraals' of his youth," is thoroughly European in every feeling, and his anguish of mind, marvellous resignation, and self-control touch the reader very closely. Otherwise the characters and incidents are not out of the common.

GEORGE COTTERELL.

SOME COUNTRY BOOKS.

Bird Notes. By the late Jane Mary Hayward. Edited by Emma Hubbard. (Longmans.) This little book could not have appeared at a fitter time. All lovers of birds fed them during the past cruel winter, and doubtless made observations more or less formal upon their habits. Miss Hayward provided a morning meal for her outdoor pets from about 1868; and being of a very sympathetic and artistic nature, gradually commenced entering in her note-book the different behaviour and idiosyncrasies of these garden guests. Her observations are close and often subtle—perhaps, when she interprets bird-manners by human analogies, a little too subtle at times—but they are always worth reading, and will give much delight to those who are like-minded. The garden which afforded these notes is at Sidmouth, and many birds which are by no means common even in that sunny town seem to have visited Miss Hayward: as, for instance, cole-tits and nuthatches. She does not notice (what we have seen) that the *hirundinidae* stay at Sidmouth very late in the year. Mr. Lodge's illustrations are excellent, and greatly ornament a very pretty and unobtrusive book, which does honour to the fine perceptions and warm susceptibilities of a careful student of nature. No one would deem such tendencies subversive of the constitution, yet it is amusing to find that Miss Hayward thinks that "the *raison d'être* of large landed proprietors ceases," unless they are attentive to preserve the beauty of the country, "which is, as it were, committed to their careless hands." Such a kindly, sympathetic volume as these *Bird Notes* is a fitting memorial of Jane Mary Hayward.

By Vocal Woods and Waters. By E. Step. (Bliss, Sands & Foster.) Under this bizarre title the author reprints some twenty studies from nature of varying worth which have already seen the light in different periodicals. He has much sympathy with nature and the common things of a country walk, and does not gush and overflow with sentiment. A chapter on the dissemination of weeds is excellent. "Sir Joseph Hooker," he says, "once landed

upon a little uninhabited island, nearly at the Antipodes, and at once knew it had been previously visited by a fellow-countryman, for he found the English chickweed growing there." The cuts, especially those of scenery, are the poorest part of the book.

A Fisherman's Fancies. By F. B. Doveton. (Elliot Stock.) In these papers the author shows that he is endowed with good spirits and a capacity for enjoyment under every circumstance; but his writing is weak and superficial in thought. The book is divided into tales and sketches, country articles, and two lay sermons. In one of these sermons the author takes it for granted that few men, more "especially intellectual men," go to church; and he suggests as a remedy that the clergy should "draw more practical lessons from the events of the week." Most people are only too thankful to escape from newspapers and leading articles on Sunday. Nor is Mr. Doveton happy in his distinction of creeds and dogma—"Creeds are the crystallisations of our religious beliefs at one particular time into succinct formulae, but, as our knowledge widens, creeds are not fixed or unalterable, but the reverse. Dogma is an assertion of what must not be disbelieved in the future." Mr. Doveton's tales and sketches are neither better nor worse than multitudes which are published daily. He is more at home when, rod in hand, he wanders through Exmoor or by the banks of the Wye. There his appreciation of nature is hearty and genial. The book is throughout disfigured with poor puns, and with the use of "barbarous vocables"—as Coleridge would have called them—such as "reliable," "glimpse" (used over and over again as an active verb), "vestured," "Petasisis," "ephemerae," "I do not want to," and the like; while "scaling a wall, Remus-like," implies some historical haziness. The language, therefore, will scarcely be the richer for Mr. Doveton's essays.

Thorough Cultivation. Edited by W. Sowerby, F.G.S. (Sonnenschein.) Mr. Sowerby has certainly hit upon one of the secrets of success in agriculture when he recommends deep ploughing, so as to admit air into the land. Doubtless farmers, as a rule, would gladly take his advice; but here, as in so many avenues to agricultural prosperity, the question of expense bars the way. He faces the difficulty at the end of his book; and, while asserting that this system would pay "if properly carried out" (what an "if" is this in the present state of the farming interest!), is obliged to confess "it will possibly not yield a very large profit in money when reckless trading and ruinous competition has brought down the prices of agricultural produce to an abnormally low rate." The book consists of testimonies to the value of Mr. Sowerby's principle from Jethro Tull, Lord Tweeddale, Stephens, and others, concluding with a few pages on the garden-like culture dear to Japanese and Chinese husbandmen. Mr. Sowerby's own English is not always what might be desired, as when he talks of "every practicable farmer" (meaning "practical"), and of one course being "aptly as applicable" as another; but his pages are meant for men who will not criticise severely if they can obtain a new idea. Here are two picked out at random: there should be no such thing as a clod in well-farmed land; and again, permanent pasture means terrible waste. The prevalent distress, of course, compels farmers to contravene these maxims. It is time to protest, however, when Mr. Sowerby deems the poacher "generally one of the most intelligent and enterprising men in the village, therefore the squire shipped him off to Botany Bay." This is in the style of transpontine drama.

The poacher of real life is most frequently a lazy, drinking scoundrel, and the squire generally forgives him for the sake of his wife and family much oftener than he deserves.

Horse-Breeding for Farmers. By A. E. Pease. (Macmillans.) This is another kindly attempt to teach the farmer his business. Figures show that England exports few horses in comparison to those that she imports, and Mr. Pease urges the farmer in view of this to breed horses for himself. The author espouses the Arab proverb—"The greatest wealth is a wise wife or a fruitful mare"—and lucidly enters into the whole subject of horse-breeding, adding tables of cost. Figures, however, will prove anything, and no allowance is made for the untimely death of the parents or their progeny. Nevertheless, the book ought to be useful.

In order to give small farmers and gardeners short and distinct directions in dealing with what are perhaps novel subjects to some of them, the S.P.C.K. has seasonably issued a series of little books at the nominal price of a penny each, under the title, *Helpful Hints for Hard Times*. Thus they can be given to cottagers with ease, while the straightforward style in which they are written leaves nothing to be desired. From a dozen lying on the table, the following may be selected: "Fowls for Farm and Cottage," "Ducks," "Potatoes," "Onions," "Apples and Pear-Growing." These state the best kinds to be procured (no light matter when the Royal Horticultural Society issued a list of 616 varieties of pears alone), and give simple directions which, if implicitly followed, should do much to help on struggling farmers. An entirely new subject to most of these is mushroom-growing; yet for all near large towns here is a fortune waiting, and the handbook of the S.P.C.K. for them is admirable. So, too, with willows and osiers. Miss Matthews's little book on the dairy and butter is equally excellent. If the farmer will still follow the traditional rule of thumb in all these industries nothing more can be said; but here is a chance, for a penny, of completely revolutionising his procedure on a dozen important subjects, and certainly making money. One rule should be added when speaking of apples and pears: do not plant many sorts, but a few of the best, and then add many of these.

NOTES AND NEWS.

MESSRS. LONGMANS & Co. have in the press a new volume of poems by Sir Edwin Arnold, to be entitled *The Tenth Muse*.

MESSRS. MACMILLAN & Co. will publish immediately a History of Newfoundland, in handsome form, with illustrations, by Mr. D. W. Prowse, central district court judge. The author has taken pains to trace the importance of the colony in early times, as a nursery of British seamen, as specially connected with the Western counties, and as furnishing no small part of the food supply of New England. Mr. Edmund Gosse, whose father began his career as a naturalist in Newfoundland, has written a brief introduction.

MESSRS. ARCHIBALD CONSTABLE & Co. begin issuing this week a reprint of the edition of the "Waverley Novels," in forty-eight small octavo volumes, originally published by Cadell in 1829, which is said to have been the author's favourite. The reprint will be so far a facsimile as to be identical with the original, not only in type, but also line for line and page for page; but it will differ, in that each novel will be complete in its own volumes, whether three, two, or one. The original illustrations, by such artists as Wilkie, Landseer, Leslie, Stanfield, and Bonington, will also be reproduced, giving a vignetted title-page and a

frontispiece to each volume. The volumes are to appear at intervals of three weeks, so that the last will not be out before September of next year.

MESSRS. W. H. ALLEN & Co. announce for next Monday a biography of the Queen, by Mrs. Fawcett, with a portrait selected by the Princess Christian. This will be the first volume of a new "Eminent Women" series, to be followed by monthly volumes.

MR. J. F. HOGAN, M.P., who spent the late parliamentary recess in Canada and Australia, has completed a book of his observations and experiences, which Messrs. Ward & Downey are about to publish under the title of *The Sister Dominions*. In choosing this title Mr. Hogan indicates his belief in the early accomplishment of Australian federation.

MR. T. FISHER UNWIN will publish immediately the first of a new half-crown series, which is designed to include popular stories by well-known writers. "Rita," who contributed *A Husband of No Importance* to the "Pseudonym Library," begins this new series with *A Gender in Satin*. Mr. Robert Buchanan will also contribute.

MESSRS. TILLOTSON & SON, of Bolton, announce for early publication a new series of short stories by the Rev. S. R. Crockett, Miss Marie Corelli, Mr. Grant Allen, and others. Mr. Crockett's work is entitled "The Enlistment of a Cameronian," and Miss Corelli's "The Withering of a Rosa." Serial stories by Mrs. Katharine S. Macquoid, Miss Dora Russell, Mr. Fitzgerald Molloy, Mr. F. W. Robinson, and the Rev. S. Baring-Gould, are also to be published by the same firm.

A NEW novel, by the author of "On Heather Hills" will be published next week by Messrs. Hutchinson & Co., under the title of *A Family of Quality*.

MESSRS. CASSELL & Co. are about to publish a popular edition of Dr. Conan Doyle's novel, *The Doings of Raffles Haw*.

THE identity of some pseudonymous authors has been leaking out. In the case of *The Shen's Pigtail* it is only a partial revelation; but English residents in China will recognise in "Mr. M—" Mr. C. W. Mason, who some time ago was a familiar figure in their circle. The author of *Lesser's Daughter* and *A Splendid Cousin* is Mrs. Alfred Sidgwick, the translator of "Caroline Schlegel." "Mr. Smith," the author of *Old Brown's Cottages*, is not a lady, as some reviewers imagined, but none other than Mr. Horace Hutchinson. "Oswald Valentine," one of the three Cambridge graduates who produced, under the initials V.O.C.S., *The Passing of a Mood*, is Mr. Oswald Sickert, a younger brother of Mr. Walter Sickert. The most recent pseudonym, "R. E. Francis," covers the identity of Miss Frances Poynter.

AT the meeting of the Aristotelian Society, to be held at 22, Albemarle-street next Monday, at 8 p.m., Mr. F. C. Conybeare will read a paper on "The Philosophical Aspects of the Doctrine of Divine Incarnation."

THE Brontë Museum at Haworth, consisting of relics, &c., of the three Brontë sisters, was to be opened to-day (Saturday) by Sir T. Wemyss Reid. The collection includes a water-colour portrait of Emily, and Charlotte's copy of *Paradise Lost*.

THE FORTHCOMING MAGAZINES.

UNDER the title of the *New Quarterly*, the first number of a new organ of literature and art is about to be issued by Mr. T. Fisher Unwin. This Spring book will be followed by a Summer, an Autumn, and a Winter or Christmas Book. The contents of each will be in harmony with

the season of its appearance. The four numbers, thus definitely contrasted, will seek to reflect the changing aspects of nature and human life, as these appear to the artist and the naturalist, the student of history and the critic of social things. The contents of the first number—consisting of essays and stories, lyric and ballad verse, pictures and decorations—are grouped into four sections: Spring in nature, Spring in life, Spring in the world, and Spring in the north.

MR. A. E. FLETCHER, late editor of the *Daily Chronicle*, has undertaken the editorship of the *New Age*, "a weekly record of Christian culture, social service, and literary life." He will have the assistance of the founder and present editor, Mr. F. A. Atkins, and the whole of the present staff.

MR. KARL BLIND will have an essay in the forthcoming number of the *Twentieth Century* on "A Renowned Continental Scientist," namely, the late professor and Italian senator, Jacob Moleschott—a fore-runner of Darwin, Huxley, and Tyndall—whose posthumous "The Collections of my Life" have just been published by his daughter. To the *North American Review* Mr. Karl Blind has been asked to contribute an article on "The Ideal German Wife," as part of a "symposium" by writers of various nationalities.

MR. FREDERICK DOLMAN has written an article on "Mr. Chamberlain's Municipal Career" for the *Fortnightly Review*.

MR. MAX PEMBERTON will contribute a series of true stories, entitled "Rogues under the Red Ensign: Ocean Mysteries I have Known," to Cassell's *Saturday Journal*. The first of these will appear in next week's number, which will also contain the opening chapters of a new serial, entitled "A Woman at Bay," by Miss Marie Zimmermann.

UNIVERSITY JOTTINGS.

THE Bishop of Peterborough, Dr. Mandel Creighton, has chosen "The Early Renaissance in England" for the subject of his Rede Lecture at Cambridge, to be delivered on June 13.

PROF. SANDAY has been nominated for the vacant Lady Margaret chair of divinity at Oxford by (among others) the Bishops of Southwell and Peterborough, the President of Corpus, the Rector of Exeter, the President of Trinity, and Prof. Cheyne. We understand that Principal Wace is not a candidate.

PROF. F. YORK POWELL has been appointed by the hebdomadal council to represent the university of Oxford at the ceremony of inaugurating the new university buildings at Lille.

THE syndicate on advanced study and research at Cambridge have issued a third report, in which they propose regulations for courses of study, to be embodied in the ordinances of the university. Applications for admission as "advanced students" are to be made to the Registry. The applicants must be at least twenty-one years of age, and must, in the ordinary course, be graduates of some university, though power is reserved to admit others who give evidence of special qualifications. They are required to matriculate in the usual way, for which a fee of £5 will be charged; and the same fee is payable on submitting a dissertation for the certificate of research, upon which the degree of B.A. or LL.B. is granted in the usual way, after six terms' residence.

IN Congregation at Oxford, on Tuesday, a new statute will be promulgated, adding anthropology to the list of subjects in the honour school of natural science. Only last

term astronomy was added; and this very term, it will be remembered, the status of Dr. E. B. Tylor has been raised from that of a readership to a professorship of anthropology.

THE university of Oxford has recently received the following gifts: a very valuable library of Oriental books and MSS., presented by Sir M. Monier-Williams to the Indian Institute; a copy of the "Phra Tripitaka," consisting of nineteen volumes written in Pali but printed in Siamese character, from the King of Siam; a bequest of £900 and certain books, from the widow of Henry Borrow Fielding.

THE special subject of Prof. Palgrave's lecture this week at Oxford, as professor of poetry, was "The Treatment of Landscape in Poetry," giving examples from Hebrew poetry, Italian poetry from Dante to Tasso, Welsh and Gaelic poetry, Anglo-Saxon and Middle-English poetry to Chaucer.

PROF. C. H. TOY, of Harvard, will deliver a public lecture on Tuesday next, at Manchester College, Oxford, on "The Place of the History of Religions in the Theological Curriculum."

THE delegates for supervising the instruction of selected candidates for the Indian Civil Service at Oxford state in their report that out of 149 selected candidates during the past three years ninety-three have elected to spend their year of probation at Oxford; and that seventy-seven had previously been members of the university, of whom fifty-three passed all their examinations for the B.A. degree.

THE curators of the Taylor Institution at Oxford spent last year £318 on the purchase of books, and £99 on binding.

AT a meeting of Convocation of London University, held on Tuesday, a motion adverse to the scheme for combining a new teaching university with the existing body was rejected by 238 votes to 117. At the same time, it was announced that the result of the voting (by papers) for a fellow was 1231 votes for Dr. T. B. Napier (who is a professed opponent of the scheme) and 733 votes for Mr. Cozens-Hardy (who is no less prominent as a supporter of it). Meanwhile, the Government has already introduced a bill into the House of Lords, appointing a statutory commission to carry the scheme into effect.

PROF. WILLIAM PURDIE DICKSON, who is perhaps best known as the translator of Mommsen, has resigned the chair of divinity in the university of Glasgow.

THE colleagues and former pupils of Sir William Turner, professor of anatomy at Edinburgh, have presented him with his portrait, as a mark of appreciation of his services in the cause of science and to the university.

WE have received the catalogue of the loan collection of plate which was on exhibition at the Fitzwilliam Museum during three days of last week (Cambridge: University Press). It seems to have been compiled with great care, and gives copious references to Mr. Wilfrid Cripps and other authorities. The number of entries is just 200, arranged in chronological order, under the two headings of secular and ecclesiastical. Three only are assigned to the fourteenth century: the enamelled beaker at Trinity Hall, traditionally said to have been given by the founder, Bishop Bateman; the drinking horn at Corpus; and the cocoa-nut cup at Caius. Many other cups possess special interest as having been given by founders or other historical personages—notably Archbishop Parker. Some of them have curious names, such as the Anathema cup at Pembroke, the cup of the Three Kings at Corpus, and

the Falcon cup and Poison tankard at Clare. We may also mention the cup formed of an ostrich egg, or "gripe's eye" (? eye = egg, as in *cockney*) at Clare; the physician's caduceus at Caius; the silver-mounted pipe, attributed to Dr. Parr, at Emmanuel; and a crook of chamois horns, used for pulling a decanter at Magdalene. Some of these, it will be observed, come down to late in the eighteenth century. The corporation of Cambridge possesses several fine maces; but it appears that the rest of its plate was sold in 1837, for an insignificant sum. Some of the stoups, &c., then parted with, which are now in private hands and can be identified by their inscriptions, were represented in the exhibition. The ecclesiastical plate includes the mitre and crozier of Bishop Wren, the uncle of Sir Christopher, and sometime master of Peterhouse. But in this class by far the most interesting objects were the incense boat and thurible of Ramsay Abbey, which were found in Whittlesea Mere in 1850, and are now the property of Lord Carysfort. If we remember aright, they were sold at auction in London three or four years ago. The only other piece of plate which can be assigned to an English Abbey is said to be the chalice at Trinity College, Oxford. What stronger testimony can there be to the destruction that followed on the Reformation?

ORIGINAL VERSE.

SYMPATHY.

CLORINDA died this day last year;
And yet once more the sweet flowers blow,
As if in truth they did not know
How all that made their beauty dear
With her lies darkling down below.
Have they forgotten, then, how well
Clorinda loved to keep in spring
Calendar of their blossoming,
From the first primrose of the dell
Until the rose in June was king?
Have they forgotten how she'd place
Great pansies in her garden plot,
With curious tulips in a knot,
And bid 'he daffodils do grace
Gold-crowned in many a shady spot?
Yes, they forget, and thou, O Earth,
An irresponsible mistress art,
That never for a breaking heart
Still'st at the mad music of thy mirth,
Nor in our tears hast any part.

EDMUND K. CHAMBERS.

MAGAZINES AND REVIEWS.

THE opening article in the current number of the *Jewish Quarterly Review* (David Nutt) is an enthusiastic estimate of the life and work of Leopold Zanz, the historian of mediaeval Jewish literature, contributed by Lektor I. H. Weiss. Then follows a notice, by Dr. A. Neubauer, of Alfonso de Zamora, the Jewish convert, who was one of the chief contributors to the Complutensian Polyglot Bible, in the matter relating to the Targum. This notice is valuable, as supplying a complete list, so far as ascertainable, of Alfonso's literary productions, with the Hebrew postscripts. In particular, we notice a full account of the rare letter addressed to the Jews at Rome for controversial purposes, written in Hebrew with an interlinear Latin translation. Dr. H. Hirschfeld prints, with translations, some liturgical documents of mixed Hebrew and Arabic, in which even Persian and Turkish words are found. Next we have the conclusion of Mr. B. Lionel Abraham's Arnold essay on "The Expulsion of the Jews from England in 1290," which we hope will be published separately. He points out that the expulsion was not a cruel act, nor prompted by greed. It

was "a piece of independent royal action, made necessary by the impossibility of carrying out the only alternative policy that an honourable Christian king could adopt." He also says that the consequences were of small importance, alike in English and in Jewish history. Under the title of "Florilegium Philonis," Mr. Claude Montefiore fills sixty-six pages of small type with an analytic summary of "certain salient thoughts and sentences, in the great mass of the Philonic writings, which seem worthy of notice and recollection"—originally delivered as a lecture before the Jews' College Literary Society. Dr. M. Friedländer—having studied the fragments of Biblical texts from Egypt, recently acquired by the Bodleian, to which Dr. Neubauer drew attention in a former number, as showing a new kind of Hebrew shorthand—has discovered that they really contain a hitherto unknown system of signs for vowels and accents. Finally, we may mention that Mr. G. H. Skipwith contributes notes on the two Books of Isaiah and Jeremiah.

REPRINT OF OGILBY AND MORGAN'S
MAP OF LONDON, 1677.

UNDER the able editorship of Mr. Charles Welch, F.S.A., Guildhall Librarian, the London and Middlesex Archaeological Society has just issued a facsimile of Ogilby and Morgan's Map of London, which first appeared in 1677. Being on the large scale of one inch to 100 feet, it clearly shows the ground plan of every structure; and it is accompanied by a facsimile reprint of the curious "Explanation," from the unique copy in the British Museum, which gives a list of every street, court, and alley, together with the public buildings, inns, and more important houses. The whole is made clear by a modern index, and by Mr. Welch's excellent introduction, from which we learn that Ogilby was the "King's Cosmographer and Geographic Printer"; that he and his wife's grandson, William Morgan, were appointed by the Corporation "sworn viewers," to plot out disputed property after the Great Fire, the two other surveyors being John Oliver and Thomas Mills; and that this map resulted from the necessity of preparing an adequate ground-plan of the whole city. We should add that the actual engraving was done by Hollar and other artists at present unknown, and that the map was not published until after Ogilby's death. Mr. Welch gives a slight sketch of the career of this industrious man, and further information will be found in the forty-second volume of the *Dictionary of National Biography*.

The publication is somewhat of a new departure, for which excellent reasons suggest themselves. To put it briefly, the society having done much in various directions to encourage antiquarian research, now feels that it can best enlarge its sphere of usefulness by preserving and making known ancient records of the city, supplementing this work from time to time by important original papers printed at longer intervals than formerly.

An excellent beginning is made by this reprint of Ogilby's map of the city, which, although the first professing to give all details, is the largest and most accurate until we come to modern ordnance surveys. Two perfect copies exist in the British Museum; and there is a fine example in the Guildhall Library, slightly defective, but having an additional sheet. The map shows London when it was almost, if not quite, rebuilt after the Great Fire, and part of the suburbs. It is printed on twenty sheets, and extends to Clerkenwell, Bunhill Fields, and Shoreditch on the north, on the south it is bounded by the mid-stream of the Thames, on the east by

Goodman's Fields and East Smithfield, and on the west by Gray's Inn, Lincoln's Inn Fields, and Somerset House. The plan of the City had been practically unaltered, as may be shown by comparison with the maps published immediately after the Fire, for the opposition of owners of property prevented the carrying out of any comprehensive scheme of reconstruction, such as those advocated by Wren and Evelyn.

On turning to the map itself, one of the first things that strikes us is the quantity of open space still existing throughout the City. One may say that almost every house had some little ground attached to it, while the important mansions could boast of considerable pleasure gardens. As the buildings were much lower than those erected nowadays, the town was by no means overcrowded; and this should have had a beneficial effect on the health of its inhabitants, neutralised, no doubt, by their ignorance of sanitary laws. Let us examine the details. The City Wall is shown with its bastions and gates well defined. The Fleet Ditch appears as a navigable stream up to Holborn Bridge. North of the Church of St. Andrew's, Blackfriars, there is a large open space, and we are told that "the King's Wardrobe was here." Noblemen are still living within the sound of Bow Bells. Thus, on College Hill we find the house and courtyard of "Zimri," the second and last Duke of Buckingham of the Villiers family, who, as Strype tells us, lived in this street for some time "upon a particular humour." Alas! it is on the west side; the present Newcastle-court more or less marks the site. I had hoped to have found it on the east side, as placed by Hatton in his "New View," and so to have satisfied myself that the handsome pair of gateways with carved pediments, still to be seen there, formed the means of access to this historic dwelling. Certainly, with the property in rear, they belonged to the Lethieullier family, and Strype and Hatton agree that, after the Duke's time, Sir John Lethieullier occupied his mansion. In the city also was Thanet House, the home of the Tuftons, which had then passed into the hands of Anthony Ashley Cooper, Earl of Shaftesbury. The philosopher Locke was residing there under his protection in 1679. Many of us have seen it, with its fine pilasters, said to have been designed by Inigo Jones. North of Barbican we see Bridgewater House and garden, the site still marked by Bridge-water-square. What is now called Devonshire-square, Bishopsgate, appears as "Devonshire House Garden." The house in Austin Friars afterwards bought by Herman Olmuis is already built, with a fine garden behind it considerably larger than that destroyed a few years ago. Crosby-square is not yet laid out, and the house of Sir John Lawrence, Lord Mayor in the year of the Great Plague, is marked not far from the site of the present Jewish synagogue in Great St. Helen's. This was evidently the house where he kept his mayoralty, drawn by Prattent for the *European Magazine*—not to be confused with the fine old brick mansion, Nos. 8 and 9, Great St. Helen's, pulled down three years ago, which Sir John inherited from his uncle Adam. Great people dwelt outside the city proper, in what are now most unfashionable neighbourhoods. Thus "Berkley House," with a spacious garden at the back, is on the south-west side of St. John's-lane, Clerkenwell, within a stone's throw of the old gateway. It must have been destroyed soon afterwards, for in the *London Gazette* of August 17, 1685, appears the following advertisement: "The Earl of Berkeley's House, with Garden & Stables, in St. John's Lane, not far from Smith Field, is to be let or sold for Building. Enquire of Mr. Prestworth, a corn chandler, near the said house, and you may know further."

Pages might be written on the subject of this most valuable map. No one can claim adequate knowledge of London topography who has not examined it; and our best thanks are due to those who have made it so easily accessible.

PHILIP NORMAN.

A DANTE LECTURESHIP AT OXFORD.

The following Memorial was presented to the Curators of the Taylor Institution, Oxford, on Saturday, May 10:

"The undersigned desire to express to the Vice-Chancellor and the other Curators of the Taylor Institution their opinion that it is desirable that opportunity should be afforded in this university for the systematic study of the works of Dante, and particularly of the *Divina Commedia*.

"They therefore beg respectfully to represent to the Curators the expediency of appointing a Lecturer on Dante for a period of three years, under the provisions of Stat. xx, sect. vi, cl. 7.

"They venture to suggest the name of the Rev. Dr. Moore, Principal of St. Edmund Hall, editor of the Complete Works of Dante, and author of several works bearing on Dante's history and writings, as one excellently qualified for such an appointment."

This Memorial was signed by twenty-eight members of Congregation: Master of Balliol, Provost of Oriel, President of Magdalen, Dean of Christ Church, Master of Pembroke, Warden of Keble, Prof. J. Burdon-Sanderson, Prof. W. Wallace, Prof. Robinson Ellis, Prof. T. K. Cheyne, F. C. Conybeare, Louis Dyer, J. L. Strachan-Davidson, John Hawkins, C. L. Shadwell, A. G. Butler, W. A. Spooner, A. H. Johnson, W. P. Ker, H. W. Greene, E. T. Turner (Registrar), J. A. Stewart, P. A. Henderson, J. Wells, A. L. Mayhew, C. H. Daniel, W. Lock, F. W. Spurling.

The Curators have taken the Memorial into consideration, and have appointed the Principal of St. Edmund Hall to be Lecturer on Dante for one year, the course to consist of at least fifteen lectures.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BOUTRY, Vte Maurice. Choix de Rimes 1754-1757. Paris: Calmann Lévy. 7 fr. 50.
CHRISTKORR, J. Friedrich Herbar's Erziehungslehre u. ihre Fortbildung bis auf die Gegenwart. Zürich: Schultheiss. 8 M.
CONTADINI, Comte G. de. Emigrés et Chouans. Paris: Didier. 3 fr. 50.
COUBAT, J. L. Locomotive en Turquie d'Asie. Paris: Michélet. 2 fr. 50.
FERRY, Jules. Discours et opinions de, p. Paul Robiquet. T. III. Paris: Colin. 10 fr.
GERHARD, E. Etruskerische Spiegel. 5. Bd. 12. u. 13. Hft. Berlin: Reimer. 9 M.
JOURNAL des GÉOGR. 2e Série, 1e Vol., T. 8e (1889-1891). Paris: Charpentier. 8 fr. 50.
L'EXPANSION de la France et la diplomatie: hier - aujourd'hui. Paris: Hachette. 3 fr. 50.
MAILLARD, Léon. Études sur quelques artistes originaux. Vol. II. Henri Boutet: pastelliste et graveur. Paris: Fleury. 10 fr.
MOROS, J. de. Pouilles à Datchour, mars-juin 1894. Leipzig: Hiersmann. 240 M.
REGL, F. Thüringen. Ein geograph. Handbuch. 2. Th. 2. Buch. Jena: Fischer. 9 M.
RIZENKINE, R. de la. La Peinture anglaise contemporaine. Paris: Hachette. 8 fr. 50.
EPIELMANN, C. Der neue Mongolenstamm. Braunschweig: Schwetachke. 1 M. 50.

THEOLOGY, ETC.

- ANALECTA hymica mediæ ævi. Hsg. v. G. M. Dreves. XX. Leipzig: Reisch. 8 M.
CORPUS Reformatorum. Vol. 79. Braunschweig: Schwetachke. 12 M.
FORL, J. Ueb. e. in Deutschland verschollenes Werk d. Thomas v. Kempen. Kempen: Kückner. 1 M.

HISTORY, LAW, ETC.

- ALTERTHÜMER, ägyptische u. vorderasiatische, aus den k. Museen zu Berlin. Berlin: Meitens. 150 M.
BAUMGARTNER, E. Die Gerichtsbarkeit in Versicherungs-sachen. Straßburg: Le Roux. 14 M.
CHABAY, Étienne. Mémoires du Comte de Parvy: souvenirs d'un officier de la famille royale pendant la Révolution (1769-1797). Paris: Plon. 7 fr. 50.
CHASSIN, Ch. L. La Vendée patriote 1793-1795. T. 4. Paris: Dupont. 10 fr.

- DURUY, G. Mémoires de Barrau. Paris: Hachette. 15 fr.
KLEBE DE BEUS, G. O. Geschichtlicher Ueberblick der administrativen, rechtlichen u. finanziellen Entwicklung der niederländisch-ostindischen Compagnie. Haag: Nijhoff. 10 M. 20.
LANZAC DE LABORIE, L. de. La Domination française en Belgique 1795-1814. Paris: Plon. 16 fr.
LEHMANN, K. Die geschichtliche Entwicklung d. Aktienrechts bis zum Code de Commerce. Berlin: Heymann. 3 M.
M. NUMENTA Germaniae historica. Epistolarum tom. II. pars 2 et tom. IV. Berlin: Weidmann. 29 M.
NUNTIATURBERICHTS aus Deutschland. 4. Abth. 17. Jahrb. 1. Bd. 1825-1835. Nuntiatur d. Pallotto 1628-1830. 1. Bd. 1833. Bearb. v. H. Kiewning. Berlin: Barth. 18 M.
PUBLIKATIONEN aus den k. preussischen Staatsarchiven. 61. Bd. Die Politik d. letzten Hochmisters in Preussen Albrecht v. Brandenburg. Von E. Joachim. 3. Thl. 1511-1525. Leipzig: Hitzel. 14 M.
ROCHER, B. de la. Les Registres d'Alexandre IV. (1254-1281). Fasc. I. Paris: Thorin. 9 fr. 50.
VANLAER, Maurice. La fin d'un peuple: la dépopulation de l'Italie au temps d'Auguste. Paris: Thorin. 7 fr. 50.

PHYSICAL SCIENCE AND PHILOSOPHY.

- ANHANDLUNGEN H. n. Prof. Adf. Tobler . . . v. dankbaren Schülern in Ehrerbietung dargebracht. Halle: Niemeyer. 18 M.
ATTENS, C. Graf. Die Myriopoden Steiermarks. Leipzig: Freytag. 4 M. 20.
BAILL, N. H. Monographie des Palmiers. Paris: Hachette. 10 fr.
BERON, R. S. Vorlesungen üb. allgemeine Embryologie. Wiesbaden: Kreidel. 7 M.
BRÜGGER, W. C. Die Eruptivgesteine d. Kristallinagesbietes. I. Christiania: Dybwad. 9 M. 20.
EISELER, P. Die Homologie der Extremitäten. Morphologische Studien. Halle: Niemeyer. 8 M.
FAUTH, Ph. Astronomische Beobachtungen u. Resultate aus den J. 1893 u. 1894. II. Kaiserslautern: Gotthold. 15 M.
GOLDFRIEDRICH, J. Kants Aesthetik. Leipzig: Strübing. 5 M.
HABUS, L. Lehrbuch zur Einleitung in die Philosophie. 2. Bd. Leipzig: Deichert. 8 M.
SABATIER, A. Essai sur l'immortalité au point de vue du naturalisme évolutioniste. Paris: Fischbacher. 3 fr. 50.
SCHNEIDER, E. Entstehung u. Prognose der Wirbelstürme. Regensburg: Nationale Verlagsanstalt. 2 M. 40.
SCHWARZ, F. Die Erkrankung der Kiefer durch Cenangium Abietis. Jena: Fischer. 5 M.
SOCOLU, I. Die Grundprobleme der Philosophie. Bern: Beck-Keller. 2 M. 40.

PHILOLOGY, ETC.

- EBELIS, G. Aubree, altfranzösische. Fabel. Halle: Niemeyer. 4 M.
SCHMIDTKE, J. Ortskunde u. Ortsnamenforschung im Dienste der Sprachwissenschaft u. Geschichte. I. Halle: Niemeyer. 3 M. 40.
STÜSS, B. Jüdisch-babylonische Zaubertexte. Hrg. u. erklärt. Halle: Krause. 2 M. 50.
TORP, A. Zu den phrygischen Inschriften aus römischer Zeit. Christiania: Dybwad. 80 Pf.
URKUNDEN, ägyptische, aus den k. Museen zu Berlin. Griechische Urkunden. 2. Bd. 4. Hft. Berlin: Weidmann. 2 M. 40.

CORRESPONDENCE.

AN APPEAL.

London: May 16, 1895.

We confidently appeal to the literary public on behalf of the widow of the late Prof. Terrien de Lacouperie, who has been left in the most destitute circumstances.

Prof. de Lacouperie's contributions to linguistic science are well known, and his authority as a specialist and discoverer must be of permanent value to Sinology and archaeology generally. As the remuneration which he received in connexion with his work was of very limited amount, the last three or four years of his career, burdened as they were by constantly recurring ill-health and by disastrous financial and personal relations, were one long struggle with the necessities of life.

A few months ago the Royal Literary Fund presented Mme. de Lacouperie with £80; but this sum was barely sufficient to meet medical and funeral charges, and those most pressing money obligations which, with characteristic unselfishness, she at once discharged.

It may be remembered that, about two years ago, owing to Prof. de Lacouperie's failing eyesight and health, a vigorous effort, supported by weighty recommendations, was made to obtain a pension from the Civil List, but without success; and it is much to be feared that any attempt to secure even a small allowance from this source for his widow would be attended by a similar result.

In all these circumstances, as there seems at

present to be nothing before Mme. de Lacouperie except absolute destitution, we earnestly hope that sufficient contributions will be received to establish a fund for her maintenance in some degree of comfort for at least a few years.

Subscriptions, and offers or suggestions as to any means of help in this sad and most pressing case, will be gladly received and acknowledged by the undersigned:

GEORGE BRIDWOOD (India Office).

ROBERT K. DOUGLAS (British Museum).

HUGH M. MACKENZIE (Joint-Editor of *Babylonian and Oriental Record*).

THE SYRIAC GOSPELS.

Marseille: May 10, 1895.

Having spent a few weeks in the Lebanon I have had no opportunity until now of seeing my letter about the Syriac Gospels in the ACADEMY of April 13. It contains only one small misprint, but this obscures the interest of the passage in John iv. 27. By reading *gām* (not *gām*), instead of *lam*, we perceive that though our Lord was sitting on the well when He was found by the Samaritan woman, He was standing when His disciples returned. Perhaps this was out of courtesy to the woman; perhaps the earnestness of His speech had prompted Him to rise.

With regard to the Mount of Precipitation, as mentioned in Luke iv. 29, I have tried, but without success, to ascertain from natives of Syria and from foreign residents if it bears any name. I have no good Syriac dictionary at hand; but a native teacher of that language whom I met at Beyrout told me that *Paras* is equivalent to the Arabic *Rās*, "head," or "summit." This may perhaps console us for being obliged to abandon the ingenious suggestion of *Puran d'opér*.

AGNES S. LEWIS.

"GAY'S CHAIR."

London.

In 1820 Mr. Henry Lee, author of "Poetic Impressions," &c., published a curious little volume called "Gay's Chair. Poems never before printed, written by John Gay." These poems, said the editor—and there is no reason to doubt the story—were found in a secret drawer in an old chair which was known traditionally as Gay's. The longest and most important of the poems given by Lee, the "Ladies' Petition," was printed, he said, "nearly verbatim from a manuscript in the handwriting of the poet, and the style is decidedly his. A few alterations have been made, to render the poem more conciliatory to the refined taste of the present day." Lee admitted that reasons equally satisfactory could not be offered with respect to all the other pieces he published, though he believed them to be authentic. Finally, Lee added a number of verses of his own, which he hoped would not be unacceptable.

In the library of Mr. F. A. Marshall, sold by Messrs. Sotheby in 1890, there was a copy of "Gay's Chair," with which had been bound up what were described as "Gay's original manuscripts of 'The Maids' Petition' and 'Answer to a Predestinarian,' the latter unpublished; also the original commission (as lieutenant) of Jonathan Gay, signed by the Duke of Marlborough in 1703, and the original MS. of the Rev. J. Baller's Memoir of his uncle, the poet Gay." This volume had been mentioned by Mr. Julian Marshall in *Notes and Queries*, Sixth Series, v. 234; and through the courtesy of Mr. B. F. Stevens, of Trafalgar-square, I was able to trace it to its present owner, Mr. Robert Hoe, of New York, who very kindly sent the volume to England for my inspection. I was

naturally disappointed to find, from an examination of its contents, that it included nothing in the poet's autograph. "The Maids' Petition" is in the handwriting of a contemporary; but the style is much more flowing and easy than Gay's, and nearly all the capital letters are of radically different construction. This may to some extent be seen by any one who will compare the facsimile on p. 9 of Lee's volume with one of Gay's autograph letters to Swift or others; the signature "J. Gay," on Lee's facsimile, is not in the MS. I may add that my conclusions were fully borne out by the opinion of experts at the British Museum. The other poem, the "Answer to a Predestinarian," is in an entirely different handwriting—probably a woman's—and the style and subject of the verses alike show that they could not be Gay's. Baller's "Memoir" and Lient. Gay's commission are no doubt genuine, and they possess much interest. Baller's writing is atrocious, and Lee added a note: "I found great trouble in reading what follows, but I trust the account printed in 'Gay's Chair' is nearly the truth of it." Baller gave 1687 as the date of Gay's birth—not 1688, as printed by Lee; and the last words of his memoir are as follows: "The oldest son of the eldest of these sisters has drawn up these memoirs both from his own knowledge and from what he has heard from his mother.—Barnstaple, July the 2d, 1776."

"The Maids' Petition" is the only poem in this collection which was printed as Gay's by Lee; and though the MS. is certainly not the poet's autograph, I do not think that any doubt need be felt respecting the authenticity of the piece. Gay's fondness for his native Devonshire is well known, and the verses were probably written during one of his visits to Exeter. The allusion to the guarding of the trade in wool suggests 1719 as the date, the year in which Steele contributed the "Spinster" to the war of pamphlets on the subject. However that may be, the MS.—which furnishes the only authentic text of the poem—shows that the "few alterations" to which Lee confesses were very far from few, and the variations are worth printing. Three lines of the MS. have here been omitted. Lee's version with numbered lines will be found in the second volume of Mr. Underhill's edition of Gay's Poems, published by Messrs. Lawrence & Bullen in 1893:

"THE MAIDS' PETITION TO THE HONOURABLE HOUSE OF COMMONS.

- "6. Your Honours will afford us justice.
7.wrongs.
8.tongues.
12. We check
- 13, 14. Now you must know—ah! can't you guess
- The subject of a Maid's distress?
16.for young fellows.
19. A virgin.....
21. So apt to fall, so spt to stray.
24. She dares not lie.....
28.maiden's right.
30. To be from.....
32. To get good men, howe'er we need 'em.
- 35-37. Those plagues more odious than small-pox,
- Those jades more subtle than a fox,
- Still cut.....
39. Adore us! Lord,.....
44. Can get a youngster.....
- 45, 46. No single creature e'er appeared
- That wore but breeches and a beard.
- 48-51. Well, certainly there's witchcraft in it,
- And all the devils are but —
- To aid and succour those their imps!
- For though by straining all our wits.
53.a youngster to the lure.
54.captive now secure.
64. The creatures are for ever joking.
67. That could.....
- 68-70. We would be widows, or know why.
72. To kiss or talk a spouse to death.

- 74, 75. Us with the title of old maids
- (The greatest part of us we mean)
- 79-84. For though they are nat'rally so green
- They can't be judged above fifteen
- (For what is green but what is young?)
- Yet if the widows wag their tongues
- Till we afford 'em that conviction,
- E'en let 'em wag sans contradiction.
86. But why Old Maids for goodness sake?
89. Time is so much.....
92.earn our heartiest curses.
95. The truth from frequent facts appears.
99. Need anybody.....
100. That single women.....
101.their scurvy carriage.
103.men make all this fuss.
- 108-10. Not one in thirty would be sped.
- 111-18. Then while the widows interlope,
- How can a maiden live in hope?
- But sure your Honours will determine
- Something against the greedy vermin;
- For if the creatures are allowed
- To be so wanton and so proud,
- We can have neither health nor quiet,
- On asafetida must diet.
122.more passionate.....
- 123-5. Make against widows this invective,
- When 'tis the maids that are defective;
- We under favour come to show.
- 127, 128. We try each shift, turn every way,
- Are never idle night or day.
132. We're doing something—with a grace—
- At home, abroad, o'er snuff, or tea,
- 137, 138. We strive our talent to display.
140.one gives oneself at prayers.
142. Than paying visits.....
143.constant pays.
- 145-62. Ah! Sirs, 'twould do you good to hear,
- Our exquisite behaviour there—
- Well! sure the Church is quite enchanting,
- Good company—'tis never wanting:
- The Liturgy—why, one may venture
- Rather than look like a Dissenter,
- Or sit and keep one's eyes quite idle,
- To read a bit—towards the middle.
- The postures and the ordinances
- Quite suited to the ladies' fancies!
- That turning Eastward to adore,
- When we have shown our charms before,
- 'Tis owned was mighty well designed
- To show a body's shape behind!
- And then so pure to lie *perdue*
- With all the company in view,
- And modestly behind a fan
- Explore the prettiest gentleman!
- While if his sight inspires a whim
- We pray more fervently—for him.
- 171, 172.no wind or weather
- But what directly.....
- 174-8.Pray, need the widows sniff their
- nose?
- If any prying coxcomb sees,
- Why, 'tis no further than the knees;
- And sure there can be nothing
- shocking
- In a silk garter and thread stocking.
179. Thus far we hope to do.....
- 184-6. We shine with graces not our own.
- A bolster or an iron boddice
- Makes us as shapely as a goddess.
- 188-94. 'Tis not so difficult to faint.
- Whate'er is well concealed is well:
- Roses when gathered keep their smell.
- A patch though wanted in its place,
- For what you know may hide a grace;
- But if the faults we have are known,
- We change the name—the fault is gone.
- 199-201.our arts,
- With streaming eyes and aching hearts,
- We must confess, with all our care.
- 204, 205. And we in dreams alone are married.
- But since 'tis.....
207. Your Honours that it
209.always shall be reckoned.
212. To know what 's what as well.....
214. A luckless maid shall.....
217.we certainly foresee.
- 219-20. To keep the widows back from
- marrying,
- Than carrion crows from eating carrion.

- 223-6. Of bold and able-bodied beans
- To comfort us and aid the laws.
- But if you find it hard to settle
- On beans enough of proper settle,
- 228-32. Of our complying easy nature
- To putts and bolls and such queer elves,
- What if your Honours did yourselves—
- And we imagine not to flatter
- Such public spirits—for that matter
- Should take our residue betwixt ye;
- We count but from sixteen to sixty.
- 234-53. This public is your private good.
- And private good the world doth say
- Will much with all-wise patriots sway.
- The silent mophil Yea and No man
- Will borrow fluency from woman.
- And then you take it, 't won't be long
- Before he 'll have a silver tongue.
- Then if you're troubled with the itch,
- The Scotch disease, of being rich,
- Still, sirs, your servants can keep touch,
- We've got—nobody knows how much;
- For if the ready rhino fall,
- We've more than you can want in tail.
- Come, look about ye, pick and choose,
- Welcome to take as to refuse;
- Here all your fancies may be suited
- With real maids, or maids reputed.
- Strike while we're hot, don't be such
- fools
- To stay before the iron cools.
- If these proposals should not please
- ye,
- You'll still contrive to make us easy,
- For since your sails have been brimful
- Of cares to guard the trade in wool,
- We spinsters doubtless may expect
- All that such wise heads can effect.
- Do that, and though we must not say
- That your petitioners shall pray
- (Since 'tis our part, without disputing,
- To hear men's suits, not go a-suiting)
- Yet thus far modesty may go,
- When men want Aye, we'll ne'er say
- No."

It has almost entirely escaped observation by writers upon the poet that some commendatory verses by Gay were prefixed to "Licentia Poetica discussed . . . a Poem," published by W. Coward, M.D., in 1709. These verses, the first printed by Gay with the exception of his "Wine," 1708, are not included in any of the editions of his poems. The fact that they follow in Dr. Coward's book immediately after lines by Aaron Hill is not without interest; for Gay was a friend of Hill's, and, according to tradition, was at one time his amanuensis. Gay's verses to Coward are not of any intrinsic value, consisting chiefly of the statement that the doctor had made the way to Parnassus so smooth, "that vent'rous travellers cannot stray," but may now gain the summit, "and with their tuneful guide, enrol their honoured names."

GEORGE A. AITKEN.

THE ETYMOLOGY OF "ARSENIC."

Oxford: May 11, 1895.

If Dr. Chance is right in his view that ἀρσενικόν, the name for yellow 'orpiment in Dioscorides, is a foreign word, equivalent to the Rabbinical Hebrew *zarnîq* "auri pigmentum" (Buxtorf), the Arabic *zarnîx* "arsenic," New Persian *zarnîx*, and that the word is of Persian and Indo-European origin—a view which appears to me to be not improbable—the result is, I think, that we may really find an Indo-European root for our word "arsenic." It is probably a not very distant relation of our English word "gold," as it is quite easy to derive both "gold" and the Persian *zarnîx* "arsenic" from one and the same Indo-European root *g^hel*, meaning to be green, yellow.

This root has many derivatives in Sanskrit and Avesta: as, for instance, Skr. *hari* "yellow," *harita* "yellowish," *hirana* "gold"—Av. *zairi*, *zairita*, *zarana*. Cognate with these is Persian

zer "gold," and, according to some scholars, *zernix* "arsenic." This etymology is to be found in Horn's *Grundriss der neupersischen Etymologie*, 1893, § 694.

A. L. MAYHEW.

THE PATOIS OF THE UPPER ADOUR.

Campan, Hautes Pyrénées: May 10, 1895.

The *Annuaire du Petit-Séminaire de Saint-Pé*, 1890 (Bagnères: Péré), contains a very interesting collection of "Proverbes et dictons patois" by the Abbé Mousseigne, who is a professor in the seminary. Some of them are like the Basque proverbs of Le Sieur Arnaud d'Oihenart. One is tempted to see English "nick-nack" and "riff-raff" in the following proverb: *Ço qui bié de gnicoû-gnacou, Qué s'en tourne enta rifou-rafou*; which appears to mean, "That which comes from dishonest gains returns to rack and ruin." The English occupied this part of France for some time; did the people take from them the word *Wo!* which is still in constant use to make oxen and horses stop? The volumes of the same *Annuaire* for 1893, 1894, 1895 contain an admirable "Etude sur la Langue Bigorraise" by the Abbé Béard, curé of Luc par Tournai. It will be completed in 1896, and 1897 by the chapters dealing with the Syntax.

E. S. DODGSON.

THE ARMS OF ARCHBISHOP ROTHERHAM.

London: May 13, 1895.

In connexion with the letter of J. S. C. upon certain criticisms by the Rev. Andrew Clark of articles contributed by me to the *Archæologia Oxoniensis*, may I say that the editors of the *Historical Review* have kindly allowed me space in the forthcoming issue in which I shall be able to adduce such evidence in support of my original statements as the limits to which I was previously confined prevented my stating at length?

I should be glad to acknowledge the value of the evidence adduced by J. S. C. from Cambridge, though the substantial accuracy of the coat as stated by Mr. Montague James has long been proved from other early sources.

PERCEVAL LONDON.

THE GENEALOGY OF THE BORGHIAS.

London: May 10, 1895.

In an article which appeared in the *ACADEMY* of April 20, which I only saw yesterday, it is stated, somewhat authoritatively, that Pope Alexander VI. "was a Borgia on both sides." I ask your kind permission to be allowed to say that this is not quite correct. He was a Borgia only on the mother's side, his mother, Isabel, having been married to a certain Jofré Lanzol, a well-to-do nobleman of Xativa, in Spain. There were several daughters born of this marriage, besides two sons, Pier-Luis and Roderic (the future Alexander), who were adopted by their uncle Calixt III., known as Alfonso Borgia before his elevation to the pontificate, and took his name. It is thus, and not otherwise, that Roderic Lanzol, Italianised into Lenzoli, became a Borgia. (See *Life of Lucrezia Borgia* by F. Gregorovius.)

T. DELTA.

A CORRECTION.

Chiltern, Bowdon: May 13, 1895.

Since my translation from the Portuguese in the *ACADEMY* of May 11 appeared before I could send a corrected proof, allow me to amend as follows. The name of the poet is, of course, *Junqueiro*, not *Janqueiro*; in stanza i., l. 1, read "violets" for "violet"; and, in l. 3 of

the same, place a comma after "sleep"; the second half of stanza iii. should run:

"Who is mourning, nightingale,
Yonder, by the ocean side?
'Tis my love that through the dark
Weeps within his narrow nide!
'Tis my love that through the dark
Weeps within his narrow nide!"

In stanza iv., l. 1, put a comma after "goal," in l. 2 delete the full stop, and in l. 3 omit the first "it."

EDGAR PRESTAGE.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, May 19, 7.30 p.m. Ethical: a Paper by Mrs. Bryant. MONDAY, May 20, 4.30 p.m. Victoria Institute: a Paper by Prof. Hull.

8 p.m. Society of Arts: Cantor Lecture, "Japanese Art Industries," L. by Dr. Ernest Hart.

8 p.m. Aristotelian: "The Philosophical Aspects of the Doctrine of Divine Incarnation," by Mr. F. C. Conybeare.

8.45 p.m. Geographical: Franklin Commemoration. TUESDAY, May 21, 8 p.m. Royal Institution: "Thirty Years' Progress in Biological Science," IL, by Prof. Ray Lankester.

5 p.m. Statistical: "Municipal Finance, as illustrated by Birmingham," by Mr. E. Orford Smith.

5 p.m. Society of Arts: "Commercial Education in Belgium," by Prof. W. Layton.

8.30 p.m. Zoological: "The Ornithological Collections made by Dr. Donaldson Smith during his recent Expedition in Somaliland and Gallaland," by Dr. R. Bowdler Sharpe; "A Synopsis of the Genera and Species of Apodid Batrachiana, with Descriptions of a New Genus and Species (*Belliohis viatus*)," by Mr. G. A. Boulenger; "List and Distribution of the Land-Mollusca of the Andaman and Nicobar Group of Islands in the Bay of Bengal, with Descriptions of some New Species," by Lieut.-Col. H. H. Godwin-Austen; "A New Species of Hedgehog from Somaliland," by Dr. J. Anderson.

WEDNESDAY, May 22, 5 p.m. London Institution: Discussion on Bimetallism.

8 p.m. Society of Arts: "The Dressing and Metallurgical Treatment of Nickel Ores," by Mr. A. G. Charleton.

8 p.m. Geological: "A Human Skull and Limb-bones found in the Palaeolithic Terrace-Gravel at Galley Hill (Kent)," by Mr. E. T. Newton; "Geological Notes of a Journey round the Coast of Norway and into Northern Russia," by Mr. G. S. Boulger; and "Rhaetic Foraminifera from Wedmore (West Somerset)," by Mr. Frederick Chapman.

THURSDAY, May 23, 3 p.m. London Institution: "Spectroscopic Astronomy," IL, by Dr. W. Huggins.

4.30 p.m. Society of Arts: "The Northern Balnchis, their Customs and Folklore," by Mr. Oswald V. Yates.

8 p.m. Electrical Engineers: Discussion, "The Recent Development of the Single-acting High-speed Engine for Central Station Work."

FRIDAY, May 24, 3 p.m. Linnean: Anniversary Meeting.

5 p.m. Physical: "Mixtures of Ethane and Nitrous Oxide," by Dr. Kuenen; "The Measurement of Cyclically Varying Temperature," by Mr. H. F. W. Bursall.

8.30 p.m. Viking Club: "Sword and Saga," by Mr. E. H. Baverstock.

9 p.m. Royal Institution: "The Absolute Measurement of Electrical Resistance," by Prof. J. Viriamu Jones.

SATURDAY, May 25, 3 p.m. Royal Institution: "Picture-Making," IL, by Mr. Seymour Lucas.

3.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

A Primer of Evolution. By Edward Clodd. With Illustrations. (Longmans.)

MR. CLODD'S little book is a marvel of condensation. *The Story of Creation*, of which it is an offset, seemed in its way a remarkable achievement. It packed the whole modern theory of evolution, as applied to suns and worlds, to plants and animals, to minds and societies, into a single volume of moderate dimensions, adapted to the needs of the unscientific reader. One would have fancied conciseness had reached its last term, and could go no further. Yet in his present work Mr. Clodd has outstripped himself and (if I may be allowed the sporting phrase) has broken his own record. He has epitomised his epitome. One might be tempted to suppose beforehand, indeed, that such a summary of a summary must necessarily read like a dry catalogue of names,

a list of unexplained and abstract principles. As a matter of fact, it does nothing of the sort. The fact is, Mr. Clodd has a genius for this kind of exposition: his clear and limpid style makes his brief statement of laws known and proved, or laws believed and conjectured, read like a flowing tale rather than a dull abstract. He knows how to put things. The reader who works his way through this clever little primer will know more at the end of it than he might easily have imbibed out of half a dozen longer and more pretentious treatises.

It is no small task to set forth in brief the beginnings and ends of the entire cosmos in a popular work of less than 200 pages. Yet by strictly confining himself to the essential and central, Mr. Clodd has managed this surprising feat. His book falls into two main portions. The first part is statical, or descriptive of the universe as it actually exists—both viewed abstractly, as matter and motion, and viewed concretely, as stars and nebulae, as empirical aggregates, as compounded of solar systems, planets, plants, animals, humanity. The second part is dynamic, or explanatory and evolutionary. It deals with the becoming and growth of the universe; the source and development of organic life; the principles of heredity, variation, natural selection, and adaptation to the environment; the origin of species; and the main facts of social evolution. The book is just what it calls itself—a primer; but the student who attacks it will find himself at the end in possession of a tolerably clear conception of what evolution means, and of its applicability to all parts of the cosmos, physical or psychical. Of course the treatment is necessarily cursory and, so to speak, diagrammatic; but I think the reader will learn little or nothing he has afterwards to unlearn, while he may be enticed on by this simple and easy exposition to embark in due course on the more difficult and dangerous seas of Darwin, Spencer, Huxley, and Tylor.

GRANT ALLEN.

SCIENCE NOTES.

THE arrangements are now completed for the meeting of the British Association, to be held at Ipswich from September 11 to 19, under the presidency of Sir Douglas Galton. The following is the list of sectional presidents, nominated by the council: Section A (mathematical and physical science), Prof. W. M. Hicks, of Firth College, Sheffield; B (chemistry), Prof. R. Meldola, of the City and Guilds Technical College; C (geology), Mr. W. Whitaker, of the Geological Survey; D (zoology, including animal physiology), Prof. W. A. Herdman, of Liverpool University College; E (geography), Mr. H. J. Mackinder, reader at Oxford; F (economic science and statistics), Mr. L. L. Price, bursar of Oriel College, Oxford; G (mechanical science), Prof. L. F. Vernon Harcourt, of University College, London; H (anthropology), Prof. W. M. Flinders Petrie, of University College, London; K (botany), Mr. W. T. Thiselton-Dyer, director of the Royal Botanic Gardens, Kew. The new president will deliver his inaugural address on September 11. The two evening discourses will be given by Prof. Silvanus Thompson, on "Magnetism in Rotation," and by Prof. Percy

F. Frankland, on "The Work of Pasteur and its Various Developments." There will be, as usual, two soirées, and also excursions to places of interest in the neighbourhood of Ipswich. It may be as well to quote in full the objects of the association:

"To give a stronger impulse and a more systematic direction to scientific inquiry; to promote the intercourse of those who cultivate science in different parts of the British empire with one another, and with foreign philosophers; to obtain more general attention for the objects of science, and the removal of any disadvantages of a public kind which impede its progress."

THE council of the Royal Geographical Society has made the following awards: The founder's medal to Dr. John Murray, for his services to physical geography, and especially to oceanography during the last twenty-three years, and for his work on board the *Challenger*, and as director of the Challenger Commission and editor of the Challenger publications since the death of Sir Wyville Thomson in 1882; the patrons' medal, to the Hon. George Curzon (1), for his work on the history, geography, archaeology, and politics of Persia; (2) for his subsequent journeys in French Indo-China, which have resulted in further publications of geographical as well as political and general value; and (3) for his journeys in 1894 to the Hindu Kush, the Pamirs, and the Oxus, together with his visit to the Amir of Afghanistan in Kabul; the Murchison grant to Mr. Eivind Astrup, for his remarkable journey with Lieutenant Peary across the interior glacier to the northern shores of Greenland, and for his independent journey along the shores of Melville Bay, during which he laid down a portion of the northern part only previously seen at a great distance; the Back grant to Captain C. A. Larsen, for the geographical and meteorological observations made by him during his Antarctic voyage in 1894; the Gill memorial to Captain J. W. Pringle, R.E., for his share in the railway survey operations carried on under the direction of Captain Macdonald, in the country between the coast from Mombasa to the Victoria Lake; the Cuthbert Peek grant to Mr. G. F. Scott-Elliott, for his explorations of Mount Ruwenzori and the region to the west of the Victoria Nyanza.

THE anniversary meeting of the Linnean Society will be held at Burlington House on Friday next at 3 p.m.

ON Monday next, the Geographical Society will hold a special meeting at Burlington House at 8.45 p.m., to commemorate the fiftieth anniversary of the sailing of the Arctic expedition under Sir John Franklin. On the same day a party of the members will visit Greenwich, where the Franklin relics are preserved.

AT the Royal Institution, on Thursday next, Dr. William Huggins will begin a course of three lectures on "The Instruments and Methods of Spectroscopic Astronomy"; and on Friday next, Prof. J. Viriamu Jones, of the South Wales College, will deliver the evening discourse on "The Absolute Measurement of Electrical Resistance."

THE National Academy of Sciences of the United States, at its annual meeting held last month, awarded the Barnard gold medal to Lord Rayleigh for the discovery of argon.

AT the last meeting of the Entomological Society, held on May 1, Prof. C. G. Thomson, of Lund, was elected an honorary fellow, in the room of the late Pastor Wallengren. Mr. Waterhouse exhibited a living larva of a longicorn beetle. This larva was found in a boot-tree which had been in constant use by the owner for fourteen years, the last seven of which were spent in India. The specimen was brought to the British Museum on May 6,

1890, and was put into a block of beech wood, in which it had lived ever since; it did not appear to have altered in any way during these five years. It had burrowed about eight inches, and probably made its exit accidentally. Mr. Blandford referred to a similar case which had come under his notice.

THE Clarendon Press announces for immediate publication a Monograph upon the Oligochaeta, by Mr. F. E. Beddard. The work will be a summary of what is known upon the subject, with a certain amount of new matter included, and will deal with the fresh-water forms, as well as with the earthworms.

PHILOLOGY NOTES.

TO-DAY (Saturday) the library of the late Prof. Terrien de Lacouperie was to be sold at Sothebys'. As already stated in the ACADEMY, it includes a collection such as is rarely brought together of books relating to the philology, archaeology, and anthropology of the Farther East. Some of them have a recognised money value, such as Yule's *Marco Polo* (a presentation copy), Legge's *Chinese Classics* (5 vols in 8), Perrot and Chipiez' *Histoire de l'Art dans l'Antiquité* (5 vols.), Logan's *Ethnology of Eastern Asia* (which is seldom found complete), Schlegel's *Dutch-Chinese Dictionary*, the *Annales du Musée Guimet* (25 vols.), and a set of the *Transactions of the several International Congresses of Orientalists* (14 vols.). But we would specially draw attention to lot 227, which consists of Chinese books printed in China, including the *Tai Ping Yu San* (in 100 volumes, or rather livraisons), of which we believe that not even the British Museum possesses a copy.

UNDER the title of "Les Etudes Chinoises, 1891-1894," M. Henri Cordier—professor of the geography and history of the Farther East, at the Ecole des Langues Orientales Vivantes—has reprinted from the *T'oung-pao* (Leiden: Brill) a paper on recent studies in Chinese, which he read before the Oriental Congress at Geneva last year. It is in continuation of a similar report which he presented to the London Congress, 1891. He begins with obituary notices of those Sinologists who have died during the past three years—the most noticeable names being the Marquis d'Hervey de Saint-Denys, professor of Chinese at the Collège de France; Prof. Georg von der Gabelentz, of Berlin; and our own lamented Terrien de Lacouperie. The first has been succeeded by M. Edouard Chavannes, an attaché of the French Legation at Peking, author of a work on stone sculpture in China during the two Han dynasties; the second, by a young pupil, Dr. Wilhelm Grube, who has written on the philosophy and the natural science of the Chinese. All these notices are made interesting, not only by personal details, but by very full bibliographies. That of Terrien de Lacouperie, which is much the longest, corrects some errors about the circumstances of his early career which have appeared in England. It appears that he never saw China. Then follows a summary of the contents of recent publications, arranged in order of countries, beginning with China itself. Under this first head is included most of the work done by Englishmen, though the section devoted to Great Britain begins thus:

"Qu'il me soit permis de saluer dans sa quatre-vingtième année le glorieux vieillard qui est aujourd'hui, incontesté, à la tête de nos études, non-seulement dans son pays, mais dans le monde entier: le Rév. Dr. James Legge."

We must also quote the passage that opens the section on Holland:

"J'admire ce petit pays animé d'une vie scientifique sans exemple ailleurs, dont l'université de Leide est le foyer intense. Que l'on songe à ceux qui y dirigent les études arabes, indiennes, malaises,

chinoises, de religions comparées, et l'on aura quelque difficulté à trouver une réunion de semblables chefs dans de grandes capitales."

Under Russia is given a somewhat meagre account of the discovery and decipherment of the Yenissei inscriptions.

M. CORDIER has also sent us a print of the éloge of Sir Henry Rawlinson, which he delivered at a recent meeting of the Société de Géographie. Here we must be content to quote a letter which he read from Prof. Jules Oppert: "Rawlinson était un homme d'un génie prime-sautier, et ce qui est encore plus rare, il avait le don de tomber juste. On peut dire de lui que presque toutes les idées qu'il a énoncées, étaient vraies. Il a donné le branle à toute cette étude, plus que Hinks qui l'a précédé dans quelques points, mais qui avait l'esprit plus irlandais et plus étrange que Rawlinson qui était Anglais et pratique. O'était en outre un homme d'un grand courage personnel: il se fit hisser sur un échafaudage le long de l'immense rocher de Behistoun, à 300 pieds au-dessus du sol, pour copier et pour estamer cette grande inscription en trois langues, dont on doit le texte à son courage seul. La planchette sur laquelle il était assis était tenue par des cordes confiées aux mains d'ouvriers persans qui à tout moment pouvaient le jeter dans l'abîme. O'était un homme qui avait de la méthode dans tout ce qu'il faisait et il suppléait par de larges et vastes connaissances aux lacunes que le manque du temps pris par ses occupations militaires pouvait avoir laissées subsister dans sa préparation aux études. Depuis trente ans il ne travaillait pas personnellement, mais il dirigeait des publications de British Museum. Les jeunes Allemands et Anglais feignent de ne pas le connaître; un Anglais me disait même qu'il n'avait jamais lu une ligne de Sir Henry Rawlinson. Je lui répondis: 'I supposed just so; because if you had read them, your papers would be less imperfect than they are.'"

WE may add that M. Cordier has just issued, in the "Publications de l'Ecole des Langues Orientales Vivantes," the conclusion of the third volume of his *Bibliotheca Sinica*, a bibliographical dictionary of works relating to the Chinese empire.

REPORTS OF SOCIETIES.

VICTORIA INSTITUTE.—(Monday, May 6.)

DR. CHAPLIN in the chair.—The following papers were read: on the so-called "Pithecanthropos" of Dr. E. Dubois by Prof. E. Huij, and on the physical character and affinities of the Gauchees by Sir J. W. Dawson, illustrated with photographs. In the latter the author reviewed the historical facts as to the Canary Islands and their inhabitants, the characters of the Crania found, and the weapons, ornaments, &c., and detailed the conclusions he had arrived at with reference to the relationship of the Gauchees to ancient peoples of Western Europe and Africa, and their possible connexion with the colonisation of Eastern America.

ASIATIC.—(Anniversary Meeting, Tuesday, May 7.)

LORD REAY, president, in the chair.—In proposing the adoption of the council's report for 1894, Sir Raymond West drew attention to the fact that the number of members was greater than in any previous year since the society was founded, and that the finances were conducted on a most business-like and satisfactory basis. General G. G. Pearce seconded the motion.—The president, in congratulating the society on the report, dwelt on our responsibility as a nation in carrying on the work of Oriental research. He quoted the example of other countries whose interests in the East were far less than ours, and expressed a hope that the Government would take advantage of one opening which lay before it. A bill for the reconstitution of the University of London is very shortly to be laid before the House of Lords; he had reason to expect that the new body would be in every way an imperial University with an Oriental school not unworthy of our great empire in the East, and that those Oriental scholars who had hitherto so often worked without any suitable recompense would receive due recognition of their labours.

—Mr. Virchand R. Gandhi, late delegate to the Chicago Congress from the Jain Association of Bombay, delivered an address on "The History and Faith of the Jains." The old error that the Jains were a sect or offshoot of the Buddhists was now universally abandoned by European scholars. The Nigantha Nātaputta, mentioned in the Pali Pitakas as a contemporary and opponent of the Buddha who died a few years before him, has been rightly identified with the Mahāvira Vardhamāna, the founder of the Jain community. Their own records showed that he was a Kshatriya of the Jñātri clan, and Jñātri would in Pali become Nātha. The word Nigantha, meaning "free from ties"—that is, the ties of the world—is an epithet still often applied to Jain monks. It was true that among the Gacchas, into which the Jain monks were divided, there was one, the Nigantha Gaccha, which ceased to be so called at the ninth in lineal descent from teacher to pupil from Mahāvira. But the name was only changed from Nigantha to Kotika, to celebrate the fact that the chiefs of the Jain community in the ninth patā (or spiritual generation) had repeated a Kati—that is, ten million times the Sūrya Mantra, a mystical invocation of the Sun called by that name. Thenceforward the Gaccha received the epithet Kutika, but it was none the less also Nigantha. The lecturer then explained the doctrine of non-resistance, which has made the Jains so peace-loving and law-abiding a people. He also compared the Jain doctrine of the soul with that of the Vedantists on the one hand, and of the Buddhists on the other, showing that the Jains, in accordance with their Anekanta Vāda, or method of looking at both sides of the question, had steered always a middle course. In conclusion, he touched on some points of Jain ethics, especially emphasising the tone of mercy which pervades their writings, and which was well exemplified by the formula of the Prati Kamana daily repeated, "I forgive all living beings: I ask all living things to forgive me."—The paper was followed by a discussion, in which General Pearse, Mr. H. Baynes, Prof. Bendall, Mr. Raynbird, Dr. Leitner, Mr. Beveridge, and Prof. Rhys Davids took part.

FINE ART.

THE EGYPT EXPLORATION FUND.

ARCHAEOLOGICAL EXPLORATION IN ALEXANDRIA
Alexandria: April 25, 1895.

The question whether any notable remains can be recovered now of the great city which was the burial-place of Alexander, the rallying centre of Greek letters, the greatest of Jewish colonies, and the most notable cradle of Christianity, has been asked so often, and met always by so uncertain a response, that it appeared worth while to obtain even negative evidence on the point. Although several attempts have been made by excavators, including Dr. Schliemann, their frequent omission to publish their results, and the unsystematic character of their work, left the problem still open up to this season.

In the course of two months' work I have endeavoured to solve it, and my conclusions, though negative, are definite. With the help of Messrs. E. F. Benson and E. R. Bevan, of the British School of Archaeology at Athens, I have made exploratory borings about the central quarter of the ancient city, including the region of Fort Komal Dikk, the reputed site of the *Soma*, and in the eastern cemeteries. The Service des Antiquités gave us *carte blanche*, the military authorities offered facilities, and private owners of land showed a readiness to advance our exploration, for which we cannot be too grateful.

These borings as a whole have demonstrated:

1. That over all the central part of the Roman town there lies a deposit from 15 to 20 feet thick, mostly composed of Arab living-refuse, and singularly deficient in objects of interest.

2. That such remains as exist of the Roman town are in very bad condition; everywhere

they present the appearance of having been ruined and rifled systematically. Walls are destroyed to pavement level and pavements ripped away.

3. That immediately below (sometimes at or even above) the Roman level water is tapped. Even tombs are found now to be below the inundated line. The soil must have subsided, and the stratum, earlier than Roman, be submerged for the most part. Neither in this stratum, therefore, nor in that immediately above, which is still very damp, can papyri be expected for one moment. The fact of such subsidence is proved amply by the aspect of the foreshore of the Great Harbour. The foundation-courses of large buildings, not earlier than Roman, gleam in the sea, and the low cliff, composed entirely of *débris*, shows sections of Roman walls and pavements right down to water-level.

The state in which we find the central quarter accords exactly with the known fact of the destruction of the *Brachium* in the time of Aurelian. In St. Jerome's day the once rich Quarter was no more than a refuge for hermits; and St. John Chrysostom, when he said that the Tomb of Alexander was as though it had never been, seems to have spoken sober truth. The local collections of antiquities, and reports obtained from local *savants*, builders, contractors for drainage works, and the like, all demonstrate that up to now nothing first-rate of the Greek or Graeco-Roman period has been unearthed in Alexandria, and very little that is even second-rate. The reward of tomb-riflers in recent times has been theavings of earlier riflers; and ruined walls at pavement level, and the most broken of *débris*, have constituted the only return for the money and time spent in excavation in the town itself.

I feel convinced that no great mine of museum-treasures remains to be explored under Alexandria; that its libraries have perished utterly; that all that exists of its Mausolea is plundered ruin; that the glories of the former foreshore are now represented by shoals in the port; and that its great temples, passing into churches and mosques, have been robbed of all they once possessed of value or beauty. The site is much over-built and very expensive to work, and no one could conscientiously recommend a foreign society to expend its funds upon it.

Nevertheless, there are topographical results to be gained still, which are much to be desired. It will never be possible to write the history of the city until far more is known of its ancient plan than the investigations of Mahmud Bey el Fallaki supply. The laudable efforts of Signor Botti, director of the local Museum, have been directed to topographical ends for the past two years; and from the nature of the site, the prosecution of these valuable researches is best left in local hands. Bit by bit, little by little, the map must be made, by watching here the foundation of a house, there the demolition of another. Drainage, well-sinkings, reclamation of foreshore lands—all these must be made to subserve the ends of science, supplemented by information collected incessantly from local residents. Constant residence, therefore, and wide acquaintance with the inhabitants of all classes and nationalities are the first essentials to an explorer in Alexandria. Foreign societies would do well to subsidise such work, even where it be out of their scope to conduct it themselves; and in a town where are so many antiquaries interested in the history of the city, the funds would be always in good hands.

I hope to furnish shortly a detailed report giving grounds for the general conclusions expressed here, and dealing with exploration in Alexandria in recent years and more particularly that diligently conducted by Signor Botti.

D. G. HOGARTH.

NOTES ON ART AND ARCHAEOLOGY.

MR. ELLIOT STOCK will publish very shortly *George Morland: Painter*, London, 1763-1804, by Mr. Ralph Richardson, illustrated with reproductions of many paintings and of Rowlandson's portrait. In an appendix will be given lists of Morland's paintings and engravings, showing where and to whom they have been sold and the prices they realised; also a chronological catalogue, with the dates of the publication of the engravings.

THE Royal Society of British Artists has given effect to a resolution adopted last year, to so increase the number of members as to enable the society to hold one exhibition annually of the works of members only. The announcement was made last season, with the result that 117 artists sent in their names as candidates. At a general assembly held last week the following were elected: John Aborn, J. Noble Barlow, Francis Black, Arnesby Brown, Leicester Burroughs, Charles Collins, C. H. Eastlake, Walter Fowler, Windsor Fry, E. Gouldsmith, Robert Hume, T. Ireland, Burrough Johnson, J. E. Jacobs, S. M. Laurence, W. Luker, jun., Fred Milner, T. E. Mostyn, Gréville Morris, J. W. Parsons, Graham Robertson, Harry Staunard, J. Sanderson Wells, and W. Tatton Winter. The society will hold another election in the autumn.

MESSRS. CASSELL & Co's. thirteenth annual exhibition of Black and White Drawings will be opened on Thursday next at the Cutler's Hall, Warwick-lane, E.C. Drawings by the following will be included: F. Dicksee, W. L. Wyllie, Sir J. D. Linton, S. E. Waller, J. Fulleylove, Miss M. I. Gow, A. Hopkins, W. B. Hole, J. Fullwood, T. W. Wilson, and Prescott Davies.

AN exhibition of pictures by Signor Ugo Catani will open next week at the St. George's Gallery, Grafton-street.

NEXT Monday, at the Society of Arts, Dr. Ernest Hart will begin a course of Cantor Lectures on "Japanese Art Industries."

DURING Wednesday, Thursday, and Friday of next week Messrs. Sotheby will be engaged in selling the cabinet of English coins formed by Mr. A. B. Richardson—which, we may add, has been for two days on view at Messrs. Rollin & Feuardent's, in Bloomsbury-street. The catalogue, which has been admirably compiled, shows the extreme care which the collector took to acquire only rare pieces in the finest state of preservation, and of undoubted pedigree. The ancient British pieces are only three in number, including the rare silver of Epaticus, from the Marsham collection. The Saxon are strongly represented, among them being five sceattas, and pennies of Offa, Beornwulf, and Anlaf. Coming to later times, we have the gold noble of the twentieth year of Edward III.; the gold "salute" of Henry, which is believed to be the only specimen in private hands; the silver "gros d'argent," of the same king, which is scarcely less rare; sovereigns of Henry VII. and Henry VIII., and the George noble of the latter king; a gold pattern crown of Edward VI.; milled crown and half-crown of Elizabeth, in gold; gold noble, or spur-royal, gold fifteen-shilling piece, and "exurgat" silver half-crown of James I.; patterns in gold of Charles I., and a fine example of the celebrated Oxford crown by Rawlins; patterns of the Commonwealth by Blondeau and Ramage; broad and half-broad of Cromwell; and a pattern two-shilling piece in silver; patterns and proofs of later monarchs.

GREAT indignation is felt in Candia at the unjustifiable conduct of the Turkish authorities. The Greek Syllogos a short time ago purchased the ground on which stands the famous inscrip-

tion of Gortyna, and to their surprise it has now been occupied by the Governor of Heraklion. It is much to be feared that the works undertaken by the invaders will be detrimental to the preservation of the inscribed monument. We hope that the Assembly will take prompt measures in the interests of science to see that justice is done to the Syllagos, and that its rights of property will be vindicated.

AT a recent meeting of the Académie des Inscriptions, M. Henzey read a paper upon some Chaldaean monuments of great antiquity, of which he had received impressions from M. de Sarzec. In particular, he dealt with two foundation-stones, upon which Eannadu, the warrior of the Column of the Vultures, had inscribed a history of his reign. One of these contains no less than 150 compartments of writing. Besides the long religious litanies, which comprise almost the entire literature of this remote epoch, these annals are at present the only contemporary historical documents that we possess. It appears that Eannadu had worked hard to expand and fortify the towns or detached quarters which formed the agglomeration of Sirpula, particularly Uru-azagga, "the holy city." The catalogue of his conquests includes the countries of Elam and Isban, his traditional enemies, and also the historic cities of Erech, Ur, and the City of the Sun (evidently Lasam). Mention is made of an alliance between some of these with the land of Kish. On the Column of the Vultures, Eannadu bears the style of king of Sirpula, which he also gives to his father Akurgal and his grandfather Ur-nina; but on the foundation-stones he only uses, for them as well as for himself, the religious title of *patesi*, which he boasts to have been invested with by Istar, the goddess of battles. These statements throw light upon the theocratic character of early Chaldaean civilisation, while they show the important part that Sirpula played from the beginning of history.

MUSIC.

ROYAL ITALIAN OPERA.

"EVEN what is passing in our presence we see but through a glass darkly," once wrote Froude; and these words apply with stirring force to the history of the music-drama since Wagner's death, or, rather, since his theatre on the hill at Baireuth called attention in a practical manner to his art-theories. Now, among the composers—and their name is legion—whom Wagner has influenced, there is one who stands, like Saul, head and shoulders above his fellows. We refer, of course, to Verdi, whose "Otello" was chosen by Sir Augustus Harris for the opening night of his season at Covent Garden. Born in the very same year as Wagner, Verdi had already obtained world-wide fame when Wagner's name, if not totally unknown, was but little heeded. And yet, when his habits were formed, and his genius apparently well developed, he seems to have studied deeply the works of his great contemporary. To discuss whether he was influenced seems to us waste of time and breath. "Otello," in its inequalities, its patchiness, in its very strong and its very weak moments, proclaims the fact. And even if not a note of his later operas were known, it might be taken for granted that a man of Verdi's genius and culture could not fail to be affected by Wagner.

"Otello," then, is an important opera among those "passing in our presence." In it we see the old and the new. Verdi at times mixes the two with wonderful skill; at other times, like the Saone and the Rhone, they merely appear side by side. And not only is the opera important from an historical point

of view, but it is highly interesting. The close of the first act is masterful, while in the last Verdi seems almost as if he were persuaded to become an out-and-out Wagnerite. The libretto by Boito, based on Shakspeare's play, is extremely clever, and the author's endeavour to follow the poet as closely as possible is praiseworthy. Still, the delineation and development of character which make the play so strong have to give place to the mere action; so that what is truly dramatic in Shakspeare sometimes becomes almost melodramatic on the stage.

The rendering of the part of Otello by Signor Tamagno was a powerful one—powerful in voice and in gesture. Since he first appeared in the part at the Lyceum, his singing tones have improved; but in them there is more of nature than of art. Whatever, on reflection, one may think of Signor Tamagno's impersonation of Otello, there is no question as to its impressiveness. Mme. Albani took the part of Desdemona. She was disappointing at first, but improved, and in the last act was at her best. Signor Pessina was the Iago. He sang well, but revealed very little of the coldness and cynicism of the Ancient, excepting in the words he uttered.

On the following night came an opera by another Italian composer, which occupies a prominent place in the period of which we have been speaking. Boito's "Mefistofele" is a very great, a very interesting work; and yet it falls short of being a masterpiece. It is great, because the composer, within the limits of an opera, has condensed Goethe's "Faust" with a very fair measure of success; and he has provided music, always clever, nearly always dramatic, and at times, as in some parts of the finely conceived Prologue and in the prison scene in the third act, of great power. MM. Barbier and Carré, the librettists of Gounod's "Faust," certainly produced a very clever book, but one gathers from it little of the spirit or scope of Goethe's poem. Gounod ends with the salvation of Margaret, but Boito, following Goethe, with the salvation of Faust. And yet, although the latter composer conveys the proper meaning of the German poet, his final scene proves somewhat of an anti-climax. The celestial strains from the Prologue, which are repeated with such telling effect at the close of the prison scene, when Margaret falls lifeless on her heap of straw, are heard again when Faust dies at the close of the work; yet they no longer produce the same impression. It seems as if some touch of genius was lacking, to give them additional power and penetrating effect at the close. Then, again, one's sympathy is naturally more aroused by the fate of the innocent-minded girl than by that of her seducer. Goethe wrote a philosophical poem, not an opera libretto. A really successful libretto can only be formed from his work by sacrificing, as did the Frenchman, the deep meaning of the original.

Misa Margaret Macintyre was an excellent Margherita. Her voice seems to have gained in strength since her visit to the colonies; she was admirable, both as vocalist and as actress, in the prison scene. Signor de Lucia, though not an ideal Faust, was at his best. M. Plançon, the Mefistofele, sang well. Mlle. Agnes Janson did herself justice in the classical Sabbath duet.

Signor Mancinelli conducted both operas with much ability and animation.

Meyerbeer's "Le Prophète" was given on Wednesday evening. Signor Tamagno, as Jean de Leyden, was an imposing prophet. The "Re del cielo" was delivered with wonderful lung power, but the effect was

coarse. And why did he turn his back, the whole time, on his devoted followers? Mlle. Lejeune, from Brussels, made a favourable début as Marta. Miss Giulia Ravogli was the Fides, but she was not in good voice. Signor Bevignani conducted. The dramatic instinct of Meyerbeer was great, and so, too, was his skill as a musician. He has fine moments; but much of the opera is wearisome. Had Meyerbeer never written down to the level of the public, his niche in the temple of fame would have been a higher one.

J. S. SHEDLOCK.

MUSIC NOTES.

SOME time back Sir George Grove suggested in a letter to the *Times* that facsimiles of Beethoven's Symphonies should be published; but, unfortunately, no steps in the matter were taken. Recently, however, Dr. Erich Prieger, the well-known director of the Beethoven Museum at Bonn, has commenced an undertaking of a similar kind in connexion with the pianoforte Sonatas of the master by issuing a facsimile of the autograph of the Sonata in A flat (Op. 26). We say "commenced," for if the publication is favourably received, it will, doubtless, be followed by others of a similar kind.

MR. WILLY BURMESTER gave a concert at St. James's Hall on Monday afternoon. His reading of the first movement of the Mendelssohn Concerto was excellent; that of the second, pure but cold; that of the third, excited. This Concerto, with pianoforte accompaniment, though transcribed by the composer, is unsatisfactory. In some pieces by Wieniawski and Sarasate, Mr. Burmester displayed fine technique, but he was certainly not at his best.

DR. OTTO NEITZEL concluded his series of pianoforte recitals at the Steinway Hall on Thursday afternoon. The programme included Beethoven's Sonata in B flat (Op. 106). On account of its difficulties, and also, it may be said, great length, it is seldom performed. Dr. Neitzel played the first two movements with vigour. The fine Adagio was interpreted with marked intelligence, though scarcely sufficient feeling. The Fugue, not an inspired movement, was correct, but naturally dry. Dr. Neitzel played some numbers of Schumann's "Davidsbündler" with skill, and more feeling than he had displayed in the Sonata. The programme included two pieces by Mr. F. Berger, and Liszt's "Danse Macabre," a piece as ugly as it is difficult.

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IN a few instances, Mr. Norman gives his readers to understand that he has furbished up, emended, and perhaps expanded, for his present work papers originally designed for the periodical press. Somehow or other the book looks as if it had been written from beginning to end for publication in newspapers and magazines. It is a collection of articles bound together for the author's convenience, rather than a succinct and orderly account of his observations. On the other hand, his system, or want of system, enables him to put on record a quantity of useful and entertaining matter, for which, had he chosen to follow a less desultory plan, there might have been no room. And on the whole there is no reason for quarrelling with the result.

A certain want of coherence may be discerned in the narrative; but Mr. Norman shows himself throughout to be an acute and painstaking traveller, who has made the most of his opportunities. What one does miss is evidence of those preliminary studies, without which an ordinary traveller in the East often returns to Europe little wiser than when he set out. Mr. Norman is too clever to commit the more obvious blunders that are to be found in the works of the mere tourist and globe-trotter; but he does at times lay more stress than is necessary on various phases of life of which he became cognisant, in a way that may lead the unwary to suppose that certain peculiarities, or one might say deformities, of civilisation are exclusively found in China, and nowhere else on the face of the earth.

To give an example. He dilates at length on the barbarities of the Chinese penal code, emphasising his point with some exceedingly horrible illustrations. How is the Western world, he asks, to know what the Celestial empire really is, unless people are willing to see and hear of its innumerable horrors? He goes on to say that "the utterly mistaken notion of China, which is so widespread at home, is due in great part to this unwillingness to look straight in the face what a French writer has so well called the rotten East." Then we are treated to a vivid and repulsive description of Chinese punishments and judicial torture, together with a sickening report of an execution. Mr. Norman writes:

"I have looked upon men being cruelly tor-

tured; I have stood in the shambles where human beings are slaughtered like pigs; my boots have dripped with the blood of my fellow-creatures; repulsive as all this is, it is one of the most significant and instructive aspects of the real China, as opposed to the China of native professions and foreign imagination, and, therefore, it must be frankly described."

After all, this conveys only a half truth. Humane principles, as we know them, do not pass current in China; neither do they in the East generally. Mr. Norman need not have gone all the way to Canton to discover that, as a rule, Orientals do not feel the sufferings inflicted on others. Whether they have passed the stage when such sympathy is a second nature with men, or whether they have not yet arrived at it, is a question upon which anthropologists may be left to speculate. The thing to notice is that Chinese callousness is only a local form of a defect in nervous organisation shared by Eastern races, from the Bosphorus to the Amur. It is not enough for Mr. Norman to tell us that in this respect the Chinaman is altogether unlike the Englishman. Can he explain to what extent the average native of the Flowery Kingdom differs from the Kurd or the Hindu?

To lay down any general theory in regard to the Chinese would be rash. Mr. Norman himself insists that the more one learns about China, the less confident becomes one's opinion about this immense continent and its miscellaneous population. Sweeping generalities, he remarks with perfect justice, are certain to be false; and he scarcely exaggerates when he goes on to declare that there is no such country as China. It is a continent inhabited by a vast variety of races presenting innumerable points of difference. He agrees with Mr. G. W. Cooke, that for the Western intelligence to form an accurate conception of Chinese character is out of the question. A smart writer, Mr. Cooke observed, entirely ignorant of his subject, might readily strike off an analysis. His conclusions might be brilliant, antithetical, and plausible, and yet be absolutely wanting in truth.

The warning should be borne in mind, yet Mr. Norman can hardly be wrong in his estimate of the material strength of China for purposes of offence and defence. Indeed, his arguments are not only in agreement with the testimony of more experienced observers than himself, but may also be proved by the logic of recent events. It is, indeed, marvellous that public writers in England could so long have been blind to the hollowness of the monstrous fallacy of those who believed that China was the arbiter of Asia. Mr. Norman refers with contempt to that "mass of rubbish" which was printed some years ago under the title "China: the Sleep and the Awakening," and which found ready credence even in quarters where sounder information might have been available. The article, Mr. Norman remarks, was signed, but not written, by the late Marquis Tseng. Writing in the ACADEMY some months ago, I ventured to assert that it was in print before Tseng even saw it. While, however, Mr. Norman may well be amazed

at the readiness of European politicians to be taken in by what has been styled "China's incredible brag," we must not go too far in the opposite direction. Japan has proved to the world how easy it was to overcome the "enormous armed strength of China," to sink her ships of war, to capture her strong places, and to utterly defeat her forces in the field. Yet defeat is not conquest. Stronger nations than Japan have defeated China, but while conquering her have themselves been absorbed and evirated. That was the fate of the Mongols, and later of the Manchus; and it would be the fate of the Japanese if they were to essay the task in turn.

Mr. Norman has written on Japan in a former volume, but he is unable to resist the temptation of saying a little more. Possibly it is still too early in the day to accept his views with unquestioning faith. We have yet to see how Japan will stand the wearing strain of victory and success. The spoils are not always to the victor, nor is it safe to predict that the Japanese will enjoy even what they have fairly won by their skillfulness in borrowing and applying the military experience of Europe. The fine arts of Japan are being ruined by the attempt to bring them into line with the ideals of Western culture. It may yet prove that the acceptance of Western notions of statecraft and military science has imparted only a fictitious and delusive strength. The Japanese have worsted China; but that was partly because the Chinese were a contemptible enemy, so far as fighting goes. The real struggle will come when they fall out with the Russians; and that may happen almost any day. There is also the danger, which Mr. Norman does not overlook, that the present tendency towards transforming Japan into a vast factory may end in disaster. Even England labours under the difficulties which inevitably arise when a vast population is given over to manufacturing industries, to the partial exclusion of agriculture. Japan may have to face the same difficulties and with less preparation.

To a large extent the novelty of Mr. Norman's observations have been forestalled by the earlier appearance of Mr. Curzon's volume on the problems of Eastern Asia, at least where China and Japan are concerned. Both of them visited the same places and treat of much the same topics. Mr. Norman, however, is first in the field when writing about the countries of further India, and the account he gives of his visits to the French colonies and to Siam is as readable as it is instructive. The two books between them should suffice to complete the education of any Englishman who desires to make himself acquainted with a question in which every nation of Europe is nearly and anxiously implicated. It is not a little painful to reflect that, if the views which Mr. Norman and Mr. Curzon have put forward had been rightly understood and acted on, there might have been ways of staving off the conflict that has recently taken place, and of averting the disasters to which it may lead—disasters which may be shared by two continents.

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ENGLISH students of Dante certainly cannot complain that their interests are neglected. They have already been provided with more or less satisfactory translations, by various hands, of the whole of Dante's works, as well as with revised texts and essays and commentaries; and now Mr. Butler comes forward with further help in the shape of an admirable little collection of papers on the times and work of Dante. We are told in the preface, it is true, that this book is not intended for "Dantists," but for "students at an early stage of their studies"; but we are sure that even the professed "Dantist" will feel after reading it that he has gained much in the way of suggestion, and perhaps something in the way of actual instruction. For instance, the most interesting parallel between a passage in the *Annals* of Bishop Otto of Freising, and the closing lines of the sixth canto of the "Purgatorio," which Mr. Butler points out in his first chapter, will, we suspect, be new to many; as will be the close resemblances between Dante and Meister Eckhart, the founder of German mysticism, which are indicated in the third chapter. In addition to the instances there mentioned we may specify another striking one—viz., the use by Eckhart of such terms as *dinesheit* ("thinehood") and *sinesheit* ("hishood"), which at once remind one of Dante's similarly coined words *inmiarsi* (Par. ix. 81), *inlearsi* (Par. xxii. 127), *inluiarsi* (Par. ix. 73), and *intuarsi* (Par. ix. 81), formed respectively from the personal pronouns *mi*, *lei*, *lui*, and *tu*.*

Mr. Butler does well, especially as he is writing for beginners, to insist upon the difference between the mediæval and the modern way of looking at things, whether political or social. It is hopeless to attempt to understand mediæval Italian politics if we regard them from a modern standpoint. Commentators, and even professed historians, have fallen into error from this reason. For example, we are sometimes told that the Ghibelline party were little better than traitors to their "country," because they did their best to establish the authority of the Emperor south of the Alps; but the truth is, as Mr. Butler observes in his interesting account of the Guelphs and Ghibellines, that in those days the conception of Italy as a nation had scarcely entered into men's minds. A man's *patria* was his native city, outside the walls of which, as we see in the case of Dante, he felt no longer at home. To Dante, though no further from Florence than at Lucca or Verona, his exile was as complete, so far as banishment from his country was concerned, as was that of Ovid at Tomi, on the shores of the Euxine.

Again, to discuss Dante's devotion to Beatrice from the point of view of the nineteenth century, as recent commentators have done, is simply to mislead the student. Mr. Butler cautions his readers against such an unintelligent proceeding. To our modern ideas Dante's frank revelation of his passion for another man's wife, he being himself also married, is, to say the least, somewhat startling; but a very slight acquaintance with the manners and customs of the thirteenth century will enable the student to understand the position without much difficulty. The mere fact that Boccaccio in his public lectures in Florence should have mentioned the lady's name, and identified her as being connected with one of the most influential Florentine houses of the day, is sufficient indication of the widely different standpoint from which such matters were regarded in those times.

Mr. Butler is a firm believer in the reality of Beatrice, but he does not make his case as strong as he might have done. He has overlooked one very important piece of evidence, which was brought to light several years ago. We are told that "Dante's son, Pietro, says no word to show that Beatrice was anything but a symbol." This is so far true, that in the version of Pietro's Commentary, printed by Nannucci for Lord Vernon, there is no reference to the identity of Beatrice. But in the Ashburnham MS. of this Commentary there is the express statement that the Beatrice of the *Commedia* was Beatrice Portinari, and that Dante was her lover. In his comment on the second canto of the *Inferno* Pietro says:

"Et quia modo hic primo de Beatrice fit mentio, de qua tantus est sermo maxime infra in tertio libro Paradisi, premittendum est quod revera quedam domina nomine Beatrix, insignis valde moribus et pulcritudine tempore auctoris vixit in civitate Florentie, nata de domo quorundam civium florentinorum qui dicuntur Portinari, de qua Dantes auctor proci fuit et amator in vita dicte domine, et in ejus laudem multas fecit cantilenas; qua mortua ut ejus nomen in famam levaret in hoc suo poemate sub allegoria et typo theologie eam ut plurimum accipere voluit."

This interesting passage, the authenticity of which there is little reason to doubt, was first made known by Signor Rocca (see *Giornale Storico* vii. 366 ff.). The MS. in which it is contained formed part of the Pucci collection, whence it passed into the hands of Libri, from whom it was purchased by Lord Ashburnham. Libri ascribed it to the fifteenth century, but Signor Rocca gives good reasons for dating it as early as the end of the fourteenth century. He also produces satisfactory evidence in support of his opinion that it was executed at Verona. When it is borne in mind that Pietro went to reside in Verona after Dante's death, and held an official position there, it will be seen that these two facts are of considerable importance in connexion with the statement quoted above. Dr. Moore has recently adduced in these columns (*ACADEMY*, Dec. 1, 1894) a further strong argument in favour of the reality of Beatrice, based upon a passage in the *Vita Nuova*; but this was made known too late for Mr. Butler to avail himself of it.

Mr. Butler has some instructive remarks

upon Dante's position among his fellow-citizens. He points out that too much has been made of the fact that the poet filled the office of Prior—"the number of Priors was so large, and their tenure of office so short, that the selection of any particular citizen would hardly imply more than that he was regarded as a man of good business capacity"; but in any case Dante must have been regarded by his contemporaries as a man of eminence, witness the space devoted to him by Villani, who describes his character and accomplishments with a fulness which, as Mr. Butler remarks, he usually reserves for popes and sovereigns. The reader's attention is also drawn to the ingenuity with which the charge of corruption against Dante was devised. He was known to have been in debt; and this, coupled with the fact that he had held a high office with ample opportunities for peculation, was doubtless sufficient in those days of widespread jobbery (of which we have plentiful evidence in the *Commedia* itself, and in the pages of Villani) to give colour to the accusation.

The second half of Mr. Butler's book is taken up with a summary account of the works of Dante, with a couple of appendices, one containing hints to beginners (among them a suggestion that Dante may profitably be read in bed! such, at least, being the author's own recorded experience), the other on Dante's use of the classics, which is intended for the benefit of those who are not familiar with Greek and Latin literature. Altogether the volume forms a very convenient and interesting introduction to the study of Dante; and, as we have already said, it may be read with profit not only by the beginner, but by the advanced student as well.

Before taking leave of the book we must enter a protest against Mr. Butler's system, or rather want of system, in the rendering of proper names. They are sometimes given in English, sometimes in Italian, and sometimes in a mixture of both. Thus, we have "Titian" and "Raffaële" coupled together (p. 13), "New St. Mary's" and "Santa Maria Novella" on the same page (p. 61), "Santa Trinità" in one place (p. 71) and "Holy Trinity" in another (p. 73); to say nothing of such inconsistencies as "Guido dalle [sic] Colonne" and "Guy of Montfelfro" [sic], "Giovanni Mario Filelfo," and "John Villani," and so on. Carlo Martello, the titular king of Hungary, is presumably always spoken of by his Italian name in order to avoid confusion with the famous Charles Martel, the saviour of France—surely a needless precaution under the circumstances. The old French knight Erard, Dante's "vecchio Alardo," who was "seigneur de Valéry, de Saint-Valérian, et de Marolles, connétable de Champagne," appears in Mr. Butler's pages under the strange guise of "Alard de St. Valéry." We have noticed one or two misprints, among which we may mention "appeal" for "repeal" (p. 66), and 1578 for 1576, the date of the first printed edition of the *Vita Nuova* (p. 172).

Mr. Tomlinson's little book, which consists of nine lectures delivered by the author as Barlow Lecturer on Dante, sixteen years

* This was pointed out to me by Prof. W. P. Ker.

ago, naturally contains nothing that is not already pretty well known to Dante students, and, equally of course, it does not profess to be up to date in the matter of research. The veteran author is a strong advocate of the view that Beatrice is a purely imaginary personage. As regards the *Vita Nuova*, his theory is worked out as follows:

"The sudden excitement of the vital, animal, and natural spirits by the first appearance of Beatrice, represents the effect produced by the difficulties attendant on the prosecution of a work of labour, especially on the young; the salutation of Beatrice shows the capacity for acquiring the sciences, and the readiness to answer the call of those who, having a good understanding, are seriously inclined to study; the divers ladies by whom Beatrice was accompanied represent the sciences, who were her handmaids; the death of the father of Beatrice refers to the death of Dante's master, Brunetto Latini, who first introduced him to Wisdom."

Mr. Tomlinson's lectures are not all so dull as those devoted to Beatrice. The first three, on the Commentator, the Scribe, and the Printer, and the eighth, on Dante's Bones and Portrait, are decidedly interesting, and fully justify their reproduction in book form. Some curious conclusions arrived at by Prof. Welcker, of Halle, with regard to the alleged measurements of Dante's skull, are given in the eighth chapter, in which the authenticity of the death-mask is questioned. To the information there given we may add, on the authority of our most eminent surgeon, that the depression of the nose, which is so marked both in the masks and in the bronze bust, and which one is apt to regard as a characteristic feature of Dante's physiognomy, is without doubt due to the pressure of the plaster during the process of taking the cast. Prof. Welcker and others have questioned the authenticity of the death-mask, on the ground that the art of taking plaster casts from the face can hardly have been known six hundred years ago. This objection is easily disposed of, for the subjoined passage from Pliny proves that the art is an ancient one, having been known to the Greeks and commonly practised by them:

"Hominis autem imaginem gypso e facie ipsa primus omnium expressit, cerasque in eam formam gypsi infusa emendare instituit Lysistratus Sicyonius, frater Lysippi, de quo diximus. Hic et similitudines reddere instituit; ante eum quam pulcherrimas facere studebant. Idem et de signis effigies exprimere invenit. Crevitque res in tantum, ut nulla signa, statuæve, sine argilla fierent. Quo apparet antiquiorem hanc fuisse scientiam, quam fundendi aeris" (*Hist. Nat.*, XXXV. xliv.).*

Mr. Tomlinson devotes his ninth chapter to a somewhat ungenerous criticism of Cary's translation of the *Commedia*, which he considers greatly over-rated. Cary's version may not be the ideal one, and the complaint that he has introduced "pompous elaborations" into the text is doubtless to some extent well-founded; but in spite of its defects, it still holds its ground as the representative English translation, and deservedly

so, for it is a scholarly performance from every point of view, the notes and illustrations which furnish the commentary being certainly far the best of their kind. Whatever its shortcomings, every English Dante reader owes to its author, as the pioneer of the study of Dante in England, a debt of gratitude which ought never to be forgotten. The description, "polar star translation," applied to the work by Charles Lamb, remains true of it in more senses than one. It is not fair to any author to pick out his weakest lines and parade them as representative specimens of the whole, as Mr. Tomlinson has done in the case of Cary; and a worse injustice still has been done to the translator by the misquotation of one of his lines:

"And over us the blooming billow closed."

The third book on our list, *The Influence of Dante on Modern Thought*, is unmistakably, even if the fact were not mentioned on the title-page, a "prize essay" composition. The author gives evidence of wide reading and of a careful study of his subject, but the work can hardly be described as a readable performance. This is to some extent due, of course, to the conditions under which it was written, the condensation of so much material into a small space being unavoidable under the circumstances. The result is a patchwork of quotations, interspersed with the conclusions of the essayist: one of the latter, which is not remarkable for its novelty, being thought of sufficient importance to justify the use of italic type. Mr. Oelsner would do well to recast his essay into a more readable shape. The material he has collected is full of interest, but it is offered at present in such an ill-digested and indigestible mass that the reader is repelled instead of being attracted. Mr. Oelsner might have paid Dante the compliment of quoting him correctly. There are two mistakes, including the omission of a word, in the extract from the *Convito* on page 32; and there are two inaccuracies in the description of Aristotle, ascribed to Dante, as "the father of all who know." Let Mr. Oelsner remember that Dante has reserved a special compartment of his hell for falsifiers!

PAGET TOYNBEE.

The Registers of Wadham College. Part II., from 1719 to 1871. Edited, with Biographical Notes, by the Rev. R. B. Gardiner. (Bell.)

WE congratulate Mr. Gardiner on having finished the labour of love which he began ten years ago. Thanks to him, Wadham is the first college, either at Oxford or Cambridge, of which we can be said to possess a complete register in print. While saying this, we are far from depreciating the work of Bloxam upon Magdalen and of Boase upon Exeter. But in both those cases the authors had a far more difficult task. The foundations are much older, and the early materials defective. Bloxam conceived his task on a more comprehensive scale, and did not live to finish it. Nor is Boase's work, with all its wealth of historical information, so minute and detailed as that of Mr. Gardiner.

Wadham, as a college of post-Reformation date, of small size, and of regular and uniform structure, affords a comparatively simple subject to the historian. Its buildings, the life of its founders, and its early annals have recently been portrayed by the pen and pencil of one of its former fellows, the architect of modern Oxford. Just as Mr. T. G. Jackson had before him the original building accounts; so Mr. Gardiner has enjoyed the advantage of an almost unbroken series of MS. records, supplemented by Mr. Foster's printed *Alumni Oxonienses* and the publications of Mr. Andrew Clark for the Oxford Historical Society. To these, of course, he has added a great deal of research among local and family archives, especially in the West of England, which has enabled him to identify a large proportion of what would otherwise be bare names, and to append brief but adequate biographies. In particular, we notice that he has made large use both of monumental inscriptions and of heraldic blazonings.

The present volume begins with the wardenship of William Baker (afterwards Bishop of Bangor) in 1719, and ends with the resignation of Warden Symons in 1871. It fills altogether about 640 pages, so that it would be idle to complain that the Register is not carried down to the present time. Mr. Gardiner, however, holds out a hope that he may be encouraged to produce a third volume, not only continuing the Register, but also giving appendices on the buildings, the endowments and estates, benefactors, servants, library, plate, and pictures.

The eighteenth century is not an illustrious period in the annals of Oxford. At Wadham, the tie with the south-western counties still remained, as also the aristocratic connexion. We notice a long line of Wyndhams (one of whom became warden), who were of kin with the founder; but no more Pitts, the last being the translator of Virgil. Medicine (owing to the existence of lay fellowships) has been well represented, down to the present day. The bar is less prominent, though we observe the names of Chief Baron Richards and Chief Justice Best (Lord Wynford)—he of "the great mind." Among other names that emerge in English history are: James Harris, author of *Hermes*, and ancestor of the Earls of Malmesbury; Robert Palk, who came up as a servitor in 1736 from Ashburton, which town he afterwards lived to represent in Parliament, having in the meantime acquired a fortune as Governor of Madras, and having given his name to Palk's Strait; Benjamin Kennicott, the Hebrew scholar, another Devonshire servitor, who matriculated at the mature age of twenty-eight, and obtained his B.A. by a special decree of Convocation; and John Richardson, the Persian and Arabic lexicographer, to whose work we are glad to find the college subscribing. Kennicott became a fellow of Exeter and a Canon of Christ Church; and later on Wadham bred Eveleigh, provost of Oriel, and Parsons, master of Balliol. Among miscellaneous matters, we may record that a scholar was removed from the foundation, "for disaffection for wearing

* I am indebted to the President of Magdalen College, Oxford, for this reference, as well as for one to Lucretius (iv. 295-9).

such marks of distinction 25 June, 1753, and again at the late county election"; and that a matriculant from Belfast was required to pay £60 caution money, as being born out of Great Britain.

The nineteenth century at Wadham is almost coincident with the life of Benjamin Parson Symons, who entered in 1802, and survived—*vixit dum fracto vigore*—until 1878. A yet greater name is that of Richard Bethell, Lord Westbury, who matriculated when he was just turned fourteen, and whose *pietas* towards his college is commemorated on a monument in the ante-chapel, while his bust (bequeathed by himself) has been placed in the hall. But Mr. Gardiner honourably points out, in his Introduction, that the modern glory of Wadham is due to the

"group of teachers and scholars who went forth from its walls to be the first and most earnest exponents in England of the philosophy of Comte: a system which, whether accepted or rejected, has profoundly, and in many cases unsuspectingly, modified the direction of English thought."

Like other colleges, Wadham has had its ups and downs. At present, if we may judge from a combined estimate of the class-lists and the athletic records, it stands very high. But never again will it probably have such another year as 1830, when three scholars were elected, of whom one, Bruncker, gained the Ireland while yet a schoolboy; another was Orlando Hyman, the stepson—we have always understood, though not here so stated—of the painter Haydon, and likewise Ireland scholar; while the third was the ill-starred Charles Badham, afterwards professor at Sydney, who is traditionally related to have been "sent down" because he would insist on publicly correcting his tutor in the lecture-room. Contemporary, or almost contemporary, with these were: Massie, another Ireland scholar, but more famous as president of the Union; Sir Joseph Arnould, a well-remembered judge at Bombay, who won the Newdigate with a poem, recited at the Duke of Wellington's installation, which contained the lines—

"... whom a world could not subdue
Bent to thy prowess, Chief of Waterloo";

and Dean Church. Passing from intellectual distinctions, we may turn to the period from 1856 to 1863, when Wadham was seldom unrepresented in the University Eight. (Oddly enough, Mr. Gardiner entirely ignores the fame of John Thomas Thorley, one of the greatest strokes that Oxford has ever known, though he weighed little more than ten stone.) Or again, in quite modern times, Wadham can show a trio of travellers: Mr. David Ker, of Khiva celebrity; St. Leger Algernon Herbert, who fell as a war-correspondent in the Sudan; and Mr. James Theodore Bent, second only to Prof. Petrie as a successful archaeologist.

We have deliberately passed by many names that others will naturally associate with Wadham. But enough has been said to show that the college has always displayed a character of its own. Its members have been conspicuous, not only for feeling,

but for manifesting practically, loyalty to their foundation. We doubt whether any college can show a longer list of benefactions, continued down to our time. And, in return, the college has been careful to preserve the memory of its distinguished alumni, by recording their arms in the windows of the hall. This book of Mr. Gardiner's is a complete record of all the alumni, whether distinguished or not. It appeals specially to Oxford men; but it will henceforth have to be consulted by all who take an interest in English biography.

JAS. S. COTTON.

A Memoir of George Higinbotham. By Edward E. Morris. (Macmillans.)

GEORGE HIGINBOTHAM, late Chief Justice of Victoria, was a remarkable man. Envy, the most anti-social of the vices, has been called a corner-stone of the Radical party. It was not so with Higinbotham. He measured others by himself, and this made him a democrat. Once at his table an officer was describing how his ship was overrun with rats—how he called in a rat-catcher, and how it was his belief that a few rats were left on board that there might be work for the rat-catcher at the end of the next voyage. "Oh, do not say that," said Higinbotham in a pained tone. "He means," was the comment of one who knew him well, "that he would not do it, if he were a rat-catcher." In a young colony, money, in the almost complete absence of birth and education, exercises an overwhelming influence. Higinbotham actually despised money. Mr. Morris tells us that his phrase the "wealthy lower orders" has stuck like a burr. The aristocracy Higinbotham attacked were not the best, but the wealthiest, and their claim to rule the colony aroused his indignation. The two political questions into which Higinbotham threw the weight of his influence were resistance to interference by Downing-street, and to encroachments by the Legislative Council. His loyalty to the throne and the empire surprised some who confused his resistance to the Colonial Office with resistance to the mother country. Although an Imperialist, he "saw no necessity for hurry in the matter of federation, and would consent to any postponement rather than see responsible government in the British sense weakened in the least by its adoption."

Himself a Saxon, as distinguished from a Celtic, Irishman he belongs to that band of Wellesleys and Lawrences who have rendered such matchless services to the empire. Like them he was a warm friend of Ireland, and therefore "strongly in favour of the Union and opposed to Home Rule." He also disapproved of the means adopted by the followers of Mr. Parnell. Higinbotham was an optimist and naturally inclined to Socialism. Mr. Morris tells us that, although brought up on Mill's *Liberty*, he finally left the Individualist camp as he hoped more for humanity from collective action.

"He revelled in the fact of the growing solidarity of labour, which served to checkmate the grasping employer when he sought to call in the gluttoned wealth of one part of the

world to aid him in crushing the rising tide of working-class emancipation at another."

Higinbotham possessed the courage of his convictions. No Victorian is likely to forget the storm that was raised by the Chief Justice's subscription of £50 towards the second of the great Australian strikes in 1890. Higinbotham rejoiced in the prosperity of the Australian working man, and rightly or wrongly traced this to trades unionism. He regarded the demands of the united trades as "reasonable," and therefore supported the strike with his purse and his reputation.

Needless to say that Higinbotham's was a religious nature. Mr. Morris well says that the character of his creed was of the simplest, and might be expressed in a single line—"I believe in God the Father Almighty." His mind was as far removed from agnosticism as it was from sacerdotalism. He was a man after Dr. Martineau's own heart, and great was his veneration for that teacher in Israel. He was speaking of the comfort he derived from the hymn—"Abide with Me." "Man," he said, "is a poor helpless mortal. God is his Almighty Father, his only refuge." A friend once called on him, angry with a neighbour, and anxious to have the law on him. Higinbotham dissuaded him on prudential grounds, then putting his arm in his, said: "What would the Master have done?" Few men have ever lived as Higinbotham did as ever in his "great taskmaster's eye." His life was never sullied by a base or even by an ungenerous action. Unselfishness came naturally to him. It says much for our frail natures that so confirmed an altruist as George Higinbotham should have risen to high place among us. His liberality in almsgiving was "unbounded." He once told Mr. Morris that he knew no other rule than "give to him that asketh thee." When he had chambers in Chancery-lane, his giving led to a continued stream of very undesirable persons up the staircase, so that a grand remonstrance from all the other tenants in the building was prepared in order to put a stop to his benevolence. His aversion to speaking against a man behind his back was a matter of common knowledge. He carried his charity so far as to injure his sense of humour. He was a man of honour in the highest sense of the term. He would never use his legislator's free pass on railways, unless he was travelling on public business. Once at Ballarat the court rose late on a Saturday, and the Associate asked whether he should send and stop the train. "Would they stop the train for any poor old woman who came up late?" replied the Chief. "No, then they should not for me. My work is done, and I am not on duty now." In the words of one of his friends, he was "the highest type of intelligence and integrity yet vouchsafed to Australia."

George Higinbotham left a request that all his MS. books and papers (including his diaries) should be burnt without delay after his death. The wish was carried out to the letter, and his future biographer assisted at the *auto-da-fé*. We can sympathise with Mr. Morris in his feeling of

despair at taking part in such a function, and yet may question whether this destruction of material has in any sense lessened the value of his work. It is this heaping of Pelion on Ossa, of diary upon diary, that makes many modern biographies so inordinately long, and so excruciatingly dull. A reviewer may at least express his gratitude to Mr. Morris for contenting himself with giving a life-like portrait of one man, and not attempting to construct a gallery of all his distinguished contemporaries. The half is better than the whole: one concise volume is preferable to three swollen with correspondence of but a temporary interest. We congratulate Mr. Morris on the admirable manner in which he has performed what must have been to him a labour of love. Fortunate in many things, George Higinbotham has also been fortunate in his biographer.

J. G. C. MINCHIN.

The Humour of Russia. Translated by E. L. Voynich. With an Introduction by Stepniak. (Walter Scott.)

MANY people in England will conceive it a flat impossibility that the Russians can boast of anything which can be called humour. But this is owing simply to the fact that, even at the present day, in spite of all the talk about Turgenev, Dostoyevsky, and Tolstoi, Russian literature is so little understood among us. We think there is much truth in the remark of Stepniak, in the preface which he has added to this work, that there is something in Russian humour which reminds us forcibly of English. Humour is that delicate sense of the inconsistencies, absurdities, if you will, of life which results from the contrast of the great destinies of man with the petty and ignominious environments of his everyday life. It has its tearful and melancholy side; a profound, pathetic commiseration alternating with kindly laughter. Hence its existence among the Russians—a tender-hearted people, with abundant inclination to melancholy.

In two Russian authors a rich vein of humour is conspicuous; but both are comparatively unknown in this country—we mean Gogol and Stchedrin. Some years ago "The Dead Souls" of the former was translated into English. So far as we have examined the version, it is poorly executed—translated into clumsy English with the frequent omission of passages. Of "The Inspector," a clever comedy by the same author, two good versions are in the field. When we come to Stchedrin, to use the *nom de guerre* under which M. Saltykov wrote, the case is worse. We have on our shelves a book entitled *Tchinovniks* (sic), in which a Mr. Frederic Aston translated some of the Sketches of Provincial Life by this author in 1861. The version is a creditable one, so far as it goes; but it made no impression on the public. Russian subjects were not in the air at that period; still, Mr. Aston deserves credit for having been before his time.

The humour of Gogol is inconceivably rich, but of course a great deal of it is untranslatable. It evaporates in the transference,

and becomes, to use Macaulay's often cited metaphor, like decanted champagne. There is the most genuine humour mixed with its attendant pathos in the story of the poor clerk and his cloak. He reminds us of Tom Pinch in Dickens. How absurd, too, are the adventures of the hypocritical Tchitchakov in "The Dead Souls," a novel which contains one of the most appalling pictures of a miser ever painted. The genius of Gogol resembles that of Dickens in a wonderful way: the same power of gradually bringing to the surface the comic traits of a man's character, the same skill in putting him into droll and incompatible situations, which make us realise the grotesque and seamy side of life. But any notion of Gogol copying from Dickens would be a chronological impossibility. The first part of "The Dead Souls" appeared in 1842, when Dickens had only just begun to make himself known in England, and had certainly never been heard of in Russia.

But we must turn at once to Mme. Voynich's book, which contains a good selection. We are glad to have "The Madman's Diary" from Gogol, which has always struck us as one of his most forcible sketches: that of the poor clerk who falls in love with the daughter of his official superior, and ends by being taken to a madhouse. Here the novelist has an opportunity of satirising bureaucratic life, which he has done so copiously in "The Dead Souls" and, again, in the story of the cloak. In the latter, he describes how the poor *tchinovnik* was occupied from morning till night in copying the same papers over and over again, and how he had a habit of making certain grimaces when he wrote certain letters. "Marriage," also by the same author, which is included in this volume, gives a wonderfully quaint picture of the Russian middle classes. Of course, it is right to translate a specimen from A. Ostrovsky, who is the Russian writer of comedies *par excellence*. No man has portrayed in such vivid colours the habits of the Muzhik. Whether English readers can appreciate the "seventeenth-century letter from Ems" we are unable to say. We are afraid that they must be better acquainted than they are likely to be with the prejudices of the Russians of the time of the Emperor Alexis. No doubt, the writer had in his mind some of the stories which are narrated about the Russian ambassadors to the court of Louis XIV. What a pity that one of them did not tell us what he thought of the Amphitryon of Molière, and how the great comedian acted in it; for we know from State papers that on a certain occasion the ambassador witnessed that play. "The Eagle as Mæcenas," by Stchedrin, reminds us in some respects of Krilov. We are glad also that there are some extracts from Glyeb Uspensky, who now enjoys a great reputation in Russia. Dostoyevsky is so well known that he does not require any introduction; but of course his genius cannot be "sampled" by the extract given in this book. There is more of tears than laughter in the writings of Dostoyevsky. We do not find fault with

Stepniak for giving us something of his own. This is in accordance with the time-honoured custom that allows, for example, a man who makes a selection of poems to put in one of his own pieces.

On the whole the choice of extracts is good; if the editor had found space for any poems—and there are some humorous poems in Russian—we feel sure that she would have inserted the verses of Nekrasov, which have for title, "What the old woman thinks about when she cannot sleep." The work, we must add, is ornamented with some very spirited illustrations, which add considerably to its attraction. The translations are very accurate, so far as we have examined them. The preface of Stepniak is sensible. He has good reason for praising his native language, when he says, "The unique flexibility, richness, and freedom of the Russian idiom allow those few who have got the mastery over it to obtain with it wonderful effects."

W. R. MORFILL.

NEW NOVELS.

Transitions. By the Author of "A Superfluous Woman." (Heinemann.)

The Banishment of Jessop Blythe. By Joseph Hatton. (Hutchinson.)

They call it Love. By F. Frankfort Moore. (Hutchinson.)

Newly Fashioned. By Margaret Cross. In 2 vols. (Hurst & Blackett.)

Olympia's Journal. By H. S. Holnut. (Bell.)

Llanartro. By Mrs. Fred. Reynolds. (Gay & Bird.)

With Feet of Clay. By Alice M. Dale. (Sonnenschein.)

Lady Maud. By Beatrix Brandon. (Digby, Long & Co.)

ADMIRERS of *A Superfluous Woman* will be somewhat disappointed with *Transitions*. It is not sensuous or "problematical" enough by half: not nearly so full as it ought to be of

"that century sickness coincident to a period of Transition which touches even stern and acquiescent minds, when resigning their warm nests of the past, and which mounts to panic and clamour in the coarser natures of common unbelievers, who are unable in the momentary twilight to conceive of the changing future save as the offspring of devils and of fools."

To tell the plain truth, *Transitions* is rather commonplace in plot, incident, and character. One feels quite sure, when one has read the eighth page, and finds Miss Honora Kemball, of Girtton, beholding in imagination the figure of a man of middle height and square-set form, wearing the modern academic cap and gown, and advancing to offer her congratulations on having obtained a first class, that in spite of her willingness, expressed very freely at the beginning of her history, to confront Erasmus, she will, after three hundred odd pages, say to the man of middle height, "I have a great need of love, Leslie," with a grave and lovely smile. This she does; and, somehow, what is meant to be a terribly earnest book, ends in farcical comedy. There are, of course,

"questions" in it: the book is, indeed, full of Socialists like the poor, rather muddle-headed Rector, who is Honora's father, Paul Sheridan, the successful political agitator, and the excitable, innocent, and, indeed, a trifle too simple Lucilla, and the fierce anarchist who makes mad love to Lucilla, as did Sydney Smith's "amorous Gaul" (on paper) to Mrs. Plymley. But the book has not the fire of its predecessor, and, indeed, is decidedly amateurish.

The Banishment of Jessop Blyths is a very creditable and conscientious performance of the now old "modern melodrama" sort. A pretty, spirited girl, a love-stricken young man of "quite the gentleman" type, a murderous idiot, a wealthy exile found dead in his bed, a fiery and disappointed young lover who is forced into homicide, and is accused, upon what appears good evidence, of murder—here we have excellent materials for a romance. And Mr. Joseph Hatton, being an expert in this sort of thing, makes very nearly the most of them. His book, too, is really an excellent guide to Derby and the Peak. Nor should it be necessary at this time of day to say that Mr. Hatton is an adept in breezy, almost rollicking English, like the description of "those nondescript Englishmen who never seek to make up their minds what they will do with their lives," from which we learn that these young gentlemen

"have inherited money sometimes from shop-keeping, now and then from estates associated with honourable and historic names, once in a way from parents of humble origin, who have given their sons sufficient education to unfit them for counting-houses."

Mr. Hatton's portrait of Geoffrey Lathkill—as one of the very "straightest" of these nondescript Englishmen, who falls in love with Adser Blythe, the tolerably "humble" but almost intolerably spirited daughter of the exiled Jessop, and thinks of nothing but marriage—is excellent; nor can any fault be found with Adser, or the young and impetuous Welshman Tregarron, or her brutal uncle, Stephen. There is some fighting in the book—at the commencement and at the end—but it is mostly of the "good old English" sort, and it is well managed. Mr. Hatton does not introduce to his readers' notice too many of the problems of the day: such as he does introduce are innocent and political.

There is no doubt whatever that Mr. F. Frankfort Moore is decidedly clever, and that his new story, *They call it Love*, is very amusing, even in its most farcical passages. But it is marred, if not utterly spoiled, by the presence, and the intolerable slang, of Miss Imogene Q. Larkspur, with her "I'm corresponding with the *Sardanapalus City Clarion*—the brainiest organ in our State—and I opine that it would boom the professor over to the Pacific slope, if I was to give three-quarters of a column of flare-up heads in front of a descriptive par of the professor at work." A little of Mark Twain is not at all to be objected to, and is, perhaps, inevitable in a story which deals to any extent with Transatlantic character: a superfluity, however, palls. But Lily Cosway and her portentous father, and her rebellion

against what seemed to be her academic destiny, and even Willie Passmore are "good fun" beyond all question. Minna Talbot and Oswald Clifford, too, are a fairly presentable pair of lovers, or, at any rate, would be if one were absolutely certain that Mr. Moore was not laughing at them all the while. There is far too much of effort in *They call it Love*. Condensed and dramatised, it might do very well on the boards as a comedy of the "Charley's Aunt" type and calibre.

There is in *Newly Fashioned* a good deal of ability of the plot-manufacturing sort—although the story need not have been distended to two volumes—and the tone is modern throughout. But it is somewhat marred by the introduction of unnecessary characters, who have little or nothing to do with the action of the story—such as Wallace, the ill-tempered, morbid-minded pedant of a schoolmaster—and also by the confused close of the second volume, which may be a tragedy, but which, for anything that is clearly stated, may be sentimental comedy. Beatrice, the heroine, gives the title to the book, and undoubtedly she is original. Pretty, desperate girls have before now committed thefts both in fiction and in real life. But Beatrice probably stands alone in inspiring a man with love—for the sentiment which Jim Fyffe feels for her is something more than pity—simply because he believes her to be innocent of a crime for which she is tried. Beatrice's married life, too, is very well managed, and the growth of her love for her husband which compels her confession is the most striking feature of an original plot.

Olympia's Journal is a tolerably well written and, in most respects, "thorough" study in introspection. That is to say, it is a story in which impulse is everything, and Duty (in the old Wordsworthian sense) is nothing. The writer of the Journal is certainly as modern as she well can be. She is twenty-five years of age, and a widow. Her name was Olympia Colville Daw, and she belongs to a "good old family which counts for something on the moors." She has a "cosmopolitan" education, and "longs for distinction as an author." And so she enters into marriage with a man whom she can neither love, honour, nor obey, but who, from the singularity of his character and life, appears to be "a desirable object for a psychological study." In "sacrificing herself to her calling," she believes she is performing a meritorious action. But she forgets she is sacrificing poor George also, and so we find her guilty of the (modern) unladylike action of feeling remorse for what she has done. As a matter of fact, *Olympia's Journal* is a study in feminine cruelty. For George Braithwaite, whom Olympia marries, is, in all important respects, very much superior to herself. Her literary pretensions are at best but affectations, while he, if a trifle slangy and vulgarly well-fed, is at all events genuine and courageous, as his death shows. Altogether, being neither fish nor fowl, *Olympia's Journal* must be regarded as a failure, except in the one not unimportant respect of simplicity of style.

There is not the ghost of a "problem," and hardly even the germ of a plot in *Llanartro*, which is, indeed, a Welsh "idyll," in the old "sweet simplicity" sense. A pretty girl with a pretty nature, a strange name, and a turn for art, two loyal rivals in love, and an accident involving the saving of the two most precious lives in the book—this is really all. The self-sacrificing Hugh, and the manly Lawrence, and the sweet Inez with her easel, her lovers, and finally her child, and poor but happy Auntie Gracie, go to the making of just such a picture of life as might be expected in a boarding-school exercise in composition.

With Feet of Clay is rather too full of characters deserving this description. There is the hero-scoundrel, for example, Julian, who becomes Lord Erlingford. There is the beautiful and vindictive heroine, Evelyn Conway, who is within an ace of becoming Lady Erlingford—at least in name. And then the folk who have not feet of clay appear to have legs of wood. Decidedly wooden-legged, at all events, are Durward Leicester, who ought to have been Julian's successful rival, and patient, spiritless Lucy Mostyn. For a woman, too, who goes through endless trials, in more senses than one, Bertha, Julian's wife in spite of him, and in spite ultimately even of herself, is rather a poor creature. Finally the worm turns; Bertha breaks out upon Julian when he informs her that, being his deceased wife's sister, she cannot be his wife in England, and tells him: "Then at last you let me know you for what you really are—a traitor in everything! a deliberate villain! a pitiful, dishonourable coward!" But here, as indeed all through her part, she overdoes matters. She ought to have seen from the first that her husband was neither a very good nor a very bad man, but only a weakling.

Lady Maud was hardly worth printing. The weak husband, the bad wife, and the unscrupulous paramour, have done duty so often in second-rate novels, that Miss Brandon might have spared us the reproduction of their unlovely characteristics—more especially as she has not supplied them with any redeeming, or even novel, features. The story contains, however, one horror over and above those which are generally to be found in a book of this kind. The wicked Lady Maud has her wicked way. She gets rid of her drunken, half-idiotic husband by getting him burned, and then she marries her paramour—Dr. Morgan. But surely it is going a little too far to make the result of this union not only an idiot, but Lady Maud's "late husband's image"! If the horrors in *Lady Maud* are somewhat out of the common, the sarcasm, unfortunately, is not. The curate—"so thin, so pale, so bilious—no, no! so ascetic"—who "sings like an angel and, in his surplice, looks," Miss Tomlinson says, "like an archangel," and who is so much of a "ladies' pet" that "they are constantly working something for him," has been so much in evidence of late years that even a literary beginner might have let him alone.

WILLIAM WALLACE.

CURRENT THEOLOGY.

"CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES."—*The Book of Psalms*. With Introduction and Notes. By A. F. Kirkpatrick, D.D. Vol. II. (Cambridge: University Press.) There are various ways of treating a book like the Psalter, none of which can be said to be unworthy of a scholar. It may, first of all, be handled like any other book in an ancient Semitic language: its origin and date, its text and the exegesis of the text, may be treated with cold impartiality, from a strictly historical point of view. It is also possible to aim at combining the historical point of view with a genial regard to the fact that the Psalter has been, and is, a source of inward strength to those who are fighting the battle of life under difficulties. To do this with some degree of success requires a certain degree of suspense in the most debateable parts of the higher criticism. On textual and exegetical questions, however, considerably more freedom of handling is, without unduly frightening the student, possible. Thirdly, in all points, whether of the higher criticism or of textual criticism or of exegesis, the expositor may work with his hand as it were constantly on the pulse of the ordinary orthodox student, who has emerged but a little way from the cave of Giant Tradition, and form his judgments in anxious sympathy with this truly important person. The third is the course adopted by Prof. Kirkpatrick, whom no one would take for an advanced critic, but whose geniality, accuracy of statement (so far as this is not affected by critical insight), and literary ability, deserve the highest praise. We have already noticed the first volume of his work, and similar criticisms may be made on the present instalment. It would, however, have been difficult in such a series as the "School and College Bible" to produce anything that would be thoroughly satisfactory from any high critical point of view. The retention of the frequently misleading Authorised Version is of itself a serious impediment to textual and exegetical progress; and, in questions of the higher criticism, the choice lay between reserving a large number of points for treatment in some purely critical work, and determining these points in a sense which would be congenial to the more enlightened section of orthodox Anglican students. The literary form both of the introductions and of the notes is excellent, and is likely enough to blind some readers to the timidity and superficiality of the criticism. Effective use is made of the best recent popular and educational works; and due notice is taken of the excellent work of Bishop Perowne, who ably represented a moderate and genial compromise between orthodoxy and criticism in days when even slight critical heterodoxy might injure a man's prospects of advancement. The philological scholarship is, so far as one can judge, sufficient for the self-denying object of this series. Once (on Ps. xlv. 10) Prof. Kirkpatrick is even bolder than we should have expected (accepting Baethgen's *agiloth*, a hypothetical word suggested by LXX.) Here is a characteristic specimen of the author's introductions. Speaking of the traditional theory of the authorship of Ps. li., he says:

"Its general appropriateness cannot be denied. Where, save in a character like that of David, uniting the strongest contrasts, capable of the highest virtues and the lowest fall, could we find such a combination of the deepest guilt with the most profound penitence? David had been endowed with the spirit of Jehovah (1 Sam. xvi. 13; 2 Sam. xxiii. 2); he had received the promise that his house should be established for ever before Jehovah (2 Sam. vii. 15, 16). Might he not well fear lest the fate of Saul should be his fate; lest, like Saul, he should be deprived of the Spirit of God, and deposed from his high position of

privilege? But it was just this capacity for repentance and trust in the abundance of God's mercy which distinguished him from Saul, and made it possible for him with all his faults to be called 'the man after God's own heart.'"

"The authorship and date and original intention [of the psalm] are however questions of minor importance, compared with its profound appropriateness as the voice of the penitent soul in all ages. One generation after another has found by experience that its words 'fit into every fold of the human heart,' and supply them with language which the revelation of the Gospel has not superseded, but only deepened in meaning. If any proof of its inspiration is needed, it is to be found here (Rom. viii. 26)."

"A strange testimony to its power is given in the story that Voltaire began to parody it, but when he reached ver. 10 was so overcome with alarm that he desisted from his profane attempt."

And here are two specimens of the annotations. The first is on Ps. l. 4, "He shall call to the heavens from above."

"Heaven and earth, the whole world of nature, are summoned to be witnesses of the judgment, for they are far older than man, and have watched the whole course of Israel's history (*cp.* Deut. iv. 26, 32; xxxi. 28; xxxii. 1; Isa. i. 2; vi. 1, 2). The poetical idea finds a strange equivalent in the conception of modern science that every action is recorded by a corresponding physical change, so that Nature is in truth a witness to the actions of men."

The second is on Ps. lxxxiv. 9, "Look upon the face of thine anointed."

"Graciously accept him. But who is meant by 'thine anointed'? Is it the king, the high priest, or the people? . . . The most natural explanation is that the king is meant. Nor is the prayer out of place. The welfare of the nation was bound up with the welfare of the king. And if the king was one who, like Hezekiah or Josiah, had effected a great reformation, the Psalmist might well feel that the religious privileges which he prized depended upon the continuance of the king's life."

We heartily commend this work to those who are in need of a careful though slightly provisional handbook to the Psalter.

"THE EXPOSITOR'S BIBLE."—*The Book of Ezekiel*. By Prof. John Skinner. (Hodder & Stoughton.) In the olden days when the great Dominican preacher Savonarola, as we are told, knew the whole Bible by heart, such works as the present were superfluous. Now, however, when the Bible has become an object of historical investigation, and laymen are finding out that there is a gulf between the real knowledge of sober historical critics and the supposed knowledge of our ordinary preachers, it becomes necessary to hold out a helping hand to those of the latter who would gladly be not less edifying, but much more solid, in their Bible teaching. Such, we suppose, is the object of the series called the "Expositor's Bible," though the demand for scholars who are also preachers, and therefore understand the situation, being still so much in excess of the supply, it need not surprise us that the volumes of the series are of unequal merit. We have, for instance, an unfortunate failure in the Genesis volume, and a near approach to a success in the two volumes on Isaiah. The present volume is not brilliant, but in a high degree serviceable; and it may be questioned whether, when taken in combination with Davidson's very satisfactory handbook to Ezekiel in the "Cambridge Bible," the prophecies of Ezekiel are not now about as intelligible as they can be made, from the point of view of the pulpit, and not merely of the study. Mr. Skinner is a good scholar (see his translation of the dirge in Ezekiel xix. 2-9). He expresses obligations to commentaries of various schools; but it is easy to see that his affinities are closest to that peculiar type of purified and rectified criticism which certainly meets one of the

cravings of the orthodox Protestant churches, and is identified with the respected name of Prof. A. B. Davidson. There is no harder book for a preacher to deal with than Ezekiel; and we suspect that, but for Prof. Davidson's most useful educational work, Mr. Skinner's task would have been almost too much for him. If we may be allowed a criticism, however, it will be the opposite one to that we ventured to make on Prof. G. A. Smith's *Isaiah*—viz., that there are not enough homiletical suggestions. The book is, therefore, less of a direct pulpit-aid than busy preachers will like. On the other hand, since study must precede all Bible-teaching, whether in or out of the pulpit, it is really more important to the ordinary student than even such a brilliant performance as Prof. G. A. Smith's *Isaiah*, which contains so much that is by no means the direct outcome of the prophet's ideas, and which omits so much that a student would regard as indispensable for the due comprehension of the Prophet. We notice with pleasure the pains Mr. Skinner has taken to throw some rays of light on the prophecies respecting Nebuchadnezzar's invasion of Egypt, for on this point Prof. Davidson's handbook is woefully deficient. But there is a want of courage (p. 283) in his way of describing the relation between Ezekiel's prophecy and the facts (so far as these are at present known) of history, which shows that the iron of the orthodox domination has entered into the author's soul. The excuse for this, and all shortcomings, will be in the success of the book among preachers, which we heartily desire. Only, in order to take up such a book as Ezekiel in the pulpit, a preliminary acquaintance with the history of Israelitish religion is required, such as few preachers appear to possess. That is what we want most for our preachers and our teachers—both an elementary and an advanced history of the people and the religion of Israel. How long will it be before this crying need of our schools and churches is supplied?

NOTES AND NEWS.

WE hear that Mr. S. Arthur Strong, of St. John's College, Cambridge, has been appointed by the Duke of Devonshire to be librarian at Chatsworth—a post which was held to the day of his death by Sir James Lasaita, the Italian senator. The chief importance of this library is, of course, due to the unique collection of Elizabethan plays which were acquired in the early part of the century by John Payne Collier; but it is also interesting to remember that Hobbes acted as librarian to the Earl of Devonshire of his day.

CANON ISAAC TAYLOR has been elected a member of the American Philosophical Society, which was founded in colonial days (in 1743), and occupies somewhat the same position as the Royal Society does here.

MR. HERBERT SPENCER will contribute an article, entitled "Mr. Balfour's Dialectics," to the June number of the *Fortnightly Review*.

MR. HENRY T. WHARTON has just passed for press a third edition of his *Sappho*, which has been out of print for some years. As in the case of the second edition, the Greek type used has been specially lent by the government press at Berlin. As a third illustration, there will now be given a photogravure reproduction of a picture of Mitylene by Clarkson Stanfield. The English translations have been considerably augmented, and will include Sir Richard Burton's version of Catullus' ode to Lesbia. The bibliography also has been much expanded. Mr. Aubrey Beardsley has made a design for the cover, consisting merely of a Greek lyre, with the letter Ψ for a subsidiary decoration. The book will this time be published by Mr.

John Lane, and may be expected in the course of next month.

MESSRS. MACMILLAN & Co. announce a work by the late Dean Church, entitled *The Beginning of the Middle Ages*.

MR. JOHN MURRAY will publish shortly *Four Humourists of the Nineteenth Century*, by Mr. W. S. Lilly, revised and enlarged from the lectures which he recently delivered at the Royal Institution. The four are Dickens, Thackeray, George Eliot, and Carlyle, who are treated respectively as democrat, philosopher, poet, and prophet.

MESSRS. LONGMANS & Co. have in the press a volume of *Thoughts from the Writings of Richard Jefferies*, selected by Mr. H. S. Hoole Waylen.

MR. BERNARD QUARITCH has nearly ready for issue, uniform with the "Saga Library," *Natural History Lore and Legend*, by Mr. F. Edward Hulme, consisting of legendary beliefs in natural history gathered from divers authorities, ancient and mediæval, of various degrees of reliability. The book will be illustrated with twenty-nine cuts of monsters.

THE next volume in the "Cambridge Historical Series," published by the University Press, will be *The Australian Colonies*, from their foundation to the year 1893, by Prof. E. Jenks, of University College, Liverpool, formerly dean of the faculty of law at Melbourne.

PROF. S. R. DRIVER has now completed his Commentary on Deuteronomy, being the first volume of the "International Critical Commentary" series, under the editorship of Prof. Driver himself, Dr. Plummer, and Dr. Briggs. Messrs. T. & T. Clark, of Edinburgh, hope to publish it next month.

MESSRS. MACMILLAN & Co. will publish shortly, in their theological series, *The Introduction to the Articles*, which has been long promised. It has been edited by Canon Maclear, Warden, and the Rev. W. W. Williams, Fellow, of St. Augustine's College, Canterbury. Like the *Introduction to the Creeds*, it is furnished with copious notes illustrating the statements of the text, and with references to larger standard works.

MESSRS. HUTCHINSON & Co. will issue immediately a fine paper edition of M. Zola's masterpiece, *Une Page d'Amour*, which has been translated by Mr. Ernest A. Vizetelly under the title of *A Love Episode*, with about one hundred illustrations by M. F. Thévenot.

MR. WILLIAM TIREBUCK's new novel, *Miss Grace of All Souls*, will be published here and in America next autumn, instead of this spring, as previously announced.

MR. GEORGE BARLOW's novel, *Woman Regained; a Story of Artistic Life*, will be issued, in one volume, almost immediately by the Roxburgh Press.

THE TOWER PUBLISHING COMPANY will publish this week Mr. George Griffith's new story, *The Outlaws of the Air*.

MESSRS. P. S. KING & SON will publish next week the second volume of the *Transactions of the National Liberal Club Political Economy Circle*, edited by Mr. J. H. Levy. Among the papers included are the following: "The Economic Effects of an Eight Hours' Day for Coal Miners," by Dr. J. E. C. Munro; "Value," by Mr. E. Belfort Bax; "Agricultural Distress and its Remedies," by Mr. William E. Bear; "The Economic Effects of Market Rights and Tolls on our Internal Trade and on Agriculture," by Mr. William A. Casson; "The Distribution of Real Property in France," by M. Yves Guyot; "Some Economic

and Commercial Aspects of the Land Question," by Mr. Roger C. Richards; and the "Monetary Situation," by Prof. H. S. Foxwell.

THE BURROWS BROTHERS COMPANY, of Cleveland, announces for publication in the autumn a reprint of the rare Cramoisy and other original editions of the "Jesuit Relations," with an English translation page for page (the first complete translation that has ever been made), and illustrated with facsimiles of each of the title-pages, and reproductions of all the maps and plates in the original Relations. In addition to the translation, the entire work will be carefully and completely indexed, and accompanied with many annotations, notes, bibliography, &c. It is expected to be completed in about sixty volumes of 300 pages each, to be issued at the rate of one volume a month. The edition will be limited, probably to 750 copies.

THE June number of *Blackwood's* will contain an article on the Cottonian collection of MSS. (now in the British Museum), and on the life of Sir Robert Cotton, their collector; also a short story by the author of "Mona Maclean."

ON Saturday next Prof. Edward Dowden, of Dublin, will begin a course of two lectures at the Royal Institution, on "Elizabethan Literature," dealing with the masque and the pastoral.

AT the monthly meeting of the Irish Literary Society, to be held on Wednesday next at the Caledonian Hotel, Adelphi-terrace, Dr. Sigerson, of Dublin, will read a paper on "The Danes in Ireland." We believe that Dr. Sigerson is himself—as his name, indeed, implies—an Irishman of Scandinavian descent.

A MEETING of the English Goethe Society is to be held on Wednesday next in the galleries of the Royal Society of British Artists, when Mr. R. C. Cann-Lippincott will read a paper on "Goethe's Theory of Colour," with experiments.

THE very small prices fetched by first editions of some of our famous poets was illustrated—as was also the somewhat more important prices fetched by some modern novelists—at the sale, last week, of the stock amassed by Messrs. Elkin Mathews & John Lane, before they dissolved their partnership. Ten first issues of the late Laureate's books are stated to have gone for four shillings; while sixteen first editions of Mr. Swinburne realised a couple of guineas. A dozen of Mr. George Meredith's books—in all, thirty-three volumes—fetched £9. Another lot, not quite so big, fetched £4. A set of Mr. Thomas Hardy's books—thirty-two volumes in all—from *Desperate Remedies* to *Tess*, realised £9 5s.; another set, of thirty volumes, £7. The M.S. (not in very good condition) of the greater part, but not quite all, of Mr. Hardy's *Pair of Blue Eyes* fetched a couple of pounds. With it were several letters (to Mr. Tinsley, the publisher) which were described as having reference to *A Pair of Blue Eyes*. But this must have been an oversight on the part of the cataloguer, as at least one or two of the letters were written in 1871, and can only have referred to *Desperate Remedies* (Mr. Hardy's first story), or, it may be, to his second, *Under the Greenwood Tree*.

UNIVERSITY JOTTINGS.

LORD ACTON proposes to deliver his inaugural lecture, as regius professor of history at Cambridge, on Tuesday, June 11, the day before that fixed for the recitation of prize exercises.

IN Convocation at Oxford next Tuesday, a decree will be proposed, authorising

the grant of £25 to Mr. G. B. Grundy, of Brasenose, to assist him in investigating the island of Sphacteria and its neighbourhood. As the first Oxford geographical student, Mr. Grundy made an elaborate survey of the site of Plataea, which was published last year by the Royal Geographical Society. In Congregation, on the same day, a statute will be promulgated, relieving the regius professor of history from the regulations imposed by the Commissioners, in consideration of the fact that the emoluments of the chair do not exceed £600 a year.

MR. H. F. BAKER, of St. John's, has been appointed university lecturer in mathematics at Cambridge for a term of five years.

TWO memorials have been presented to the hebdomadal council at Oxford, asking for official recognition for resident women students. One, signed by 123 members of Convocation, advocates their being admitted to the degree of B.A.; the other, with 23 signatures, suggests only that they should receive a diploma.

AT Oxford, last Thursday, Mr. H. O. Wake-man was elected a member of the hebdomadal council, by 129 votes, as against 115 votes for Mr. A. Sidgwick; and Prof. Bywater was elected a delegate of the common university fund, by 106 votes, as against 78 votes for Prof. Case. Both vacancies were caused by the death of Alfred Robinson. In Congregation, on Tuesday of this week, the preamble of the statute constituting anthropology a special subject in the honour school of natural sciences was approved by a majority of 25 votes to 16.

SIR FREDERICK POLLOCK, Corpus Christi professor of jurisprudence at Oxford, announces a public lecture for next Wednesday on "Justice according to Law."

A MEETING of graduates in divinity, and other graduates interested in theological studies, will be held in the Library of the Divinity School at Cambridge on Monday next, when a paper will be read by Mr. F. C. Burkitt on "The Old Latin Version, with special reference to the Latin Texts of the Gospels."

The following is the Latin speech delivered by the Public Orator (Dr. Sandys) in presenting Mr. Francis Galton for the honorary degree of Doctor in Science at Cambridge on May 16:

"Sedes olim sibi notas hodie revisit alumnus noster, qui flumine Nilo quondam explorato, et Africa Australi postea perlustrata, velut alter Mercurius omnium qui inter loca deserta et inhospita peregrinantur adiutor et patronus egregius exstitit. Idem, velut alter Aeolus, etiam ipsos ventos caelique tempestates suae provinciae audacter adiunxit. Hodie vero Academiae nemora nuper procillis nimium vexata non sine misericordia contemplatus, e frondibus nostris caducis capiti tam venerabili coronam diu debitam imponi patitur. Tempestatum certe in scientia iamdudum versatus, ventorum cursu tabulis fidelibus olim mandavit, gentesque varium caeli morem praediscere docuit, laudem philosopho cuidam antiquo a Nubium choro Aristophanico quondam tributam uno saltem verbo mutato meritis:—ὅς γὰρ ἂν ἄλλας γ' ὁρακόταίμην τῶν νῦν μετεωρολογούντων. Longum est avorum et proavorum ingenia magna in ipsorum progenie continuata ab hoc viro, Caroli Darwinii cognato, virorum insignium exemplis illustrata percensere. Longum est tot honores titulosque ab ipso per tot annos cumulatos commemorare. Hoc autem in loco, eloquentiae eius undecim abhinc annos consilio, instituti anthropologici praesidem non corporis tantum sed etiam mentis humanae mensorem appellaverim. Inter antiquos quidem celebratum erat illud Protagorae, omnium rerum mensuram esse hominem. Inter recentiores autem notum est hunc praesertim virum hominum omnium, imprimis pessimorum, mensuram ad amissum velle exigere. Ceterum plura hodie dicere super-vacuum est; constat enim ne optimorum quidem virorum a laudibus abesse debere mensuram."

THE annual general meeting of the Cambridge Antiquarian Society is to be held on Wednesday next, when the Rev. C. L. Acland will read a paper on "Norse Remains in North Britain." At the meeting of the Philological Society, held on Thursday of this week, Prof. Ridgeway was to read a paper entitled "What led Pythagoras to the Doctrine that the World was built of Numbers?"

WE observe that both the Lothian prize at Oxford and the Le Bas prize at Cambridge have not been awarded.

IN a discussion on the annual report of the Taylor Institution at Oxford, it was officially stated that the income would be diminished by about £200, in consequence of re-investments necessitated by Sir Robert Peel's death.

THE Chancellor of Victoria University, Earl Spencer, will visit the university on Wednesday next, on which occasion the court will be invited by the council to admit the following to honorary degrees, in recognition of special services rendered to the university: the Duke of Devonshire (president of Owens College), the Earl of Derby (president of the University College), the Marquis of Ripon (president of the Yorkshire College), Lord Kelvin (president of the Royal Society), Mr. James Bryce, Sir Andrew Fairbairn, Sir Henry Roscoe, Mr. Thomas Ashton, Mr. Richard Copley Christie, Mr. Rathbone, Prof. Rücker, Mr. Alfred Waterhouse, Prof. Ward (principal of Owens College and vice-chancellor of the university), Prof. Rendall, Prof. Bodington, Prof. Leech, and Mr. Alfred T. Bentley.

M. GASTON PARIS has been elected rector of the Collège de France, in succession to M. Boissier, now secretary of the Académie Française. It will be remembered that the post was long held by Ernest Renan.

MR. L. L. PRICE's paper on "The Colleges of Oxford and Agricultural Depression," to which reference has already been made in the ACADEMY, is printed at length in the current number of the *Journal* of the Royal Statistical Society (Stanford). We refer to it again as containing a detailed analysis of the expenditure of the colleges in 1883 and 1893. During this period the amount received by the heads (excluding Christ Church) has fallen from £22,811 to £20,905, or by more than 8 per cent.; in some cases, of course, the decrease is much more, while in a few there is an increase. The amount received by fellows (apparently including professor-fellows) has fallen from £70,980 to £59,715, or by more than 15 per cent. Here, again, there are wide variations, though only two examples of actual increase. In the case of one college, which shall be nameless, eight fellows in 1893 had only £400 to divide among them. On the other hand, the amount appropriated to scholarships and exhibitions has risen during the same period from £44,776 to £48,378, or by nearly 10 per cent. In hardly any case is there a decline; while at the unnamed college referred to above the scholars now receive nearly four times as much as the fellows. The number of scholars and exhibitors has risen from 570 to 658, while the number of fellows seems to have remained stationary. In addition, the colleges in 1893 paid over an assessment of £4334 to the common university fund, a heading which practically did not exist in 1883; while during these ten years their contributions to the salaries of the professoriate have increased from £12,840 to £15,034. It seems pretty clear that the results of agricultural depression have fallen almost solely upon the fellows, and upon some of them very hardly.

ORIGINAL VERSE.

AS ONE WHOM HIS MOTHER COMFORTETH.

I WILL forsake the cuckoo-haunted vale,
Leave the lone pastures that are all the lark's,
Stir the green depth of heather on the plain
Where the high moorland sleeps in noon-day heat;
Haply to hear the strong grouse chide me back,
While aromatic fragrance wafts and falls
By pools and lakes of silver-silken grass
Shimmering responsive to the cloud-flecked blue.
Prone on the bosom of my mother earth
Thence will I lift mine eyes unto the hills,
And bitterness shall turn a heart of peace
To the broad healing of the south-west wind.

K. B.

MAGAZINES AND REVIEWS.

MISS BEALE, whose interesting work on the churches of Paris has not received the attention which it deserves, communicates to the May number of the *Antiquary* a thoughtful, though by no means exhaustive, paper on "The Mystic Winepress." The vine and its fruit, the juice of the grape, appear in the earliest symbolism of the Christian Church. That our blessed Lord was the vine, and that each one of us, or each local Church, according to the point of view taken, were the branches, seems to have been realised from the dawn of Christian literature. As, however, art developed but slowly in the Church, it was long ere pictures or sculptures representing this to the eye became common, though we think early examples are not so very rare. Miss Beale gives an engraving of a mosaic in the church of Saint Constantia in Rome, which she dates A.D. 320. Here we see two vines most artistically treated: birds and naked children are in the branches, and an ox-cart is taking a load of grapes to the wine-press, which is being trodden by three naked children. This may be the earliest representation of the subject now to be found, unless there are examples in the catacombs. Representations of the vine and the wine-press must have been far from uncommon in the middle ages. We have met with several instances of the vine on ecclesiastical vestments. This may be because its graceful curves and foliage lend themselves so admirably to the art of the embroiderer, but it is far more probable that it appears there as a symbol of the sacrifice of the Mass. Mr. E. W. Hnlme continues his series of learned papers on glass-making in England; and we have further notes on Manx folk-lore by Mr. A. W. Moore, and on the holy wells of Scotland (Lanarkshire and Aberdeenshire) by Mr. R. C. Hope.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BESCHREIBUNG der Skulpturen aus Pergamon. I. Gigantomachie. Berlin: Spemann. 1 M. 25.
BAUDETTE, Ferd. Nouveaux essais sur la littérature contemporaine. Paris: Calmann Lévy. 7 fr. 50.
HAUPT, A. Die Baukunst der Renaissance in Portugal. 2. Bd. Frankfurt-a.-M.: Keller. 18 M.
KNIPSCHARR, K. Kurfürst Philipp Christoph v. Trier u. seine Beziehungen zu Frankreich. Marburg: Elwert. 1 M. 50.
LOTHAR, R. Kritische Studien zur Psychologie der Literatur. Breslau: Schlesische Buchdruckerei. 6 M.
MAIZEBOV, René. Journal d'une Rapture. Paris: Ollendorff. 8 fr. 50.
STRAUSS, A. Bulgarische Volksdichtungen. Wien: Grazer. 10 M.
THEOLOGY, ETC.
DEISSMANN, G. A. Bibelstudien. Marburg: Elwert. 8 M.
LUTHI, M. Disputationen, in d. J. 1595-1545 an der Univ. altit Wittenberg geb. Zum 1. Male hreg. v. P. Drews. 1. Hälfte. Göttingen: Vandenhoeck. 12 M.
SMITZ, A. Die Apologie d. Christentums bei den Griechen des 4. u. 5. Jahrh. Würzburg: Gubel. 8 M.

HISTORY, LAW, ETC.

- ASIANDELUNGEN, staats- u. völkerrechtliche. 1. Bd. 1. Hft. I. Die Monarchomachen. Von R. Treumann. Leipzig: Duncker & Humblot. 2 M.

- BÉGNON-ÉRAUD. La Campagne de Marius en Provence. Paris: Leroux. 10 fr.
ENOSLMANN, W. Die Schuldlehre der Postglossatoren u. ihre Fortentwicklung. Leipzig: Duncker & Humblot. 5 M. 40.
F OKE, R. Charlotte Corday. Leipzig: Duncker & Humblot. 3 M. 60.
HIBSON, P. Zur Revision der Lehre vom Gläubigerverzuge. Leipzig: Duncker & Humblot. 8 M. 60.
LEBRUN, G. Souvenirs militaires 1866-1870. Mes Missions à Vienne et en Belgique. Paris: Dentu. 7 fr. 50.
LOEWENSTEIN, L. Beiträge zur Geschichte der Juden in Deutschland. I. Geschichte der Juden in der Kurpfalz. Frankfurt-a.-M.: Kauffmann. 6 M.
MALNOBY, A. Saint Césaire, évêque d'Arles (503-543). 8 fr.
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MAUGRAS, Gaston. Le Duc de Liancourt et la Cour de Marie-Antoinette. Paris: Pion. 7 fr. 50.
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PETIT-DUTAILLIE, Ch. Etude sur la vie et le règne de Louis VIII. (1187-1226). Paris: Bouillon. 16 fr.
THIRION, H. La Vie privée des financiers au XVIIIe siècle. Paris: Plon. 7 fr. 10.

PHYSICAL SCIENCE AND PHILOSOPHY.

- JERUSALEM, W. Die Urtheilsfunction. Eine psycholog. u. erkenntnistheoret. Untersuchung. Wien: Braumüller. 8 M.
LORIOU, P. de. Etude sur les mollusques du Bauracien inférieur du Jura bernois. Basel: Georg. 12 M.
SARATIN, Armand. Essai sur l'immortalité au point de vue du naturalisme évolutionniste. Paris: Fischbacher. 8 fr. 50.
SCHWARTZ, Th. Die Lehre von der Elektrizität u. deren praktische Verwendung. Leipzig: Weber. 10 M.
TORQUIST, A. Ueb. Macrocephaliten im Terrain à-chailles. Basel: Georg. 4 M. 80.
ZITTEL, K. A. v. Grundzüge der Palaeontologie (Palaeozoologie). München: Oldenbourg. 25 M.

PHILOLOGY, ETC.

- ABSAHAM BEN ESRA, R. Sefer Ha-Mispar. Das Buch der Zahl. Zum 1. Male hreg. Frankfurt-a.-M.: Kaufmann. 4 M.
DERENBOURG, H. Souvenirs historiques et récits de chasse par un Emir arabe du XIIe siècle. Paris: Leroux. 8 fr.
FINCK, N. N. Ueb. das Verhältnis d. baltisch-slavischen Nominalaccents zum urindogermanischen. Marburg: Elwert. 1 M. 50.
HILLBRANDT, A. Vedaintepretation. Breslau: Koebner. 1 M. 20.
HOLDES, A. Alt-celtischer Sprachschatz. 7. Lfg. Leipzig: Teubner. 8 M.
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CORRESPONDENCE.

THE ETYMOLOGY OF "BANNAUENTA."

Oxford: May 16, 1895.

IN a letter by Mr. E. B. Nicholson on St. Patrick's birthplace, which was printed in the ACADEMY of May 11, an attempt is made to explain the original meaning of Bannauenta (or Bennauenta), the name of a place mentioned in the Antonine Itinerary, and to connect it with the name of the town Daventry. I will give Mr. Nicholson's argument on the connexion of Daventry with Bannauenta in his own words:

"In O. Welsh 'pro nd . . . prmlitivo frequentissima est geminatio m' (Zeuss, *Gram. Celt.* 147), and Bannauenta represents Ban.-Dauenta. Ban is unquestionably Welsh (and O. Keltic) ban, 'an eminence.' What is Dauenta?"

Now, one thing is perfectly clear in this strange exposition, and it is this: the writer cannot possibly have made any serious systematic study of the historical development of the Celtic languages. If he had done so, if he had merely made a careful study of the Celto-Roman portion of the Antonine Itinerary, and observed the principle on which compounds are formed in that document, he would never have published to the world the absolutely impossible equation Bannauenta = Ban-Dauenta. We are gravely told by Mr. Nicholson, as though it were an unquestionable fact, that there once existed in the Celtic dialect of South Britain, before the date of the Itinerary, a compound of the form Ban-Dauenta, which in the Itinerary, through the assimilation of nd, assumed the form Bannauenta.

Now, an elementary knowledge of Old Celtic grammar, and a glance at the compounded

forms in the Itinerary, would be amply sufficient to show that no such form as *Ban-Dauenta* could have existed in the second century.

In Old Celtic, both in Gaulish and in Old British, the stems of substantives of the o-declension retained the thematic vowel, precisely as they did in Greek and Sanskrit, and this vowel always appeared in the first element of compounds. Now, Welsh *ban*, Irish *benn*, "an eminence," was originally a noun of the o-declension, in Old Celtic *bennō*, a form which must have persisted in the Itinerary, if occurring as the first element of a compound. We have plenty of examples of such compounds in the names of places in the Itinerary—for instance, *Camulo-dunum*, *Vindo-mora*, *Duro-brivæ*, *Duro-vernum*.

In Old Irish and Old Welsh this thematic vowel was lost, as we may see by comparing Old Irish *nerimar* with Gaulish *Nerto-mārus*, and Old Welsh *guerg* with Gaulish *Vergo-bretus*. But this syncope of the vowel came much later than the date of the Itinerary. As, therefore, there was no syncope of the thematic vowel at this early date, there could have been no juxtaposition of *n* and *d* in the compound *Ban-Dauenta*, and, consequently, no *Bannauenta* therefrom, through *nd* becoming *nn* by assimilation. It is quite certain that the etymology of "Bannauenta" has not been discovered by Mr. Nicholson.

A. L. MAYHEW.

THE GENEALOGY OF THE BORJA FAMILY.

Sare, par St. Jean de Luz Bases Pyrénées : May 20, 1895.

The genealogy of Don Rodrigo de Borja (Alexander VI.), his sons and descendants, is given from the archives of the Duke de Ossuna, by Don Manuel Oliver y Hurtado, in the *Boletín* of the Real Academia de la Historia, vol. ix., 1886. Correcting the errors of former writers, we read, p. 408 :

"D. Rodrigo de Borja, despues Papa con el nombre de Alejandro VI., no nació por tanto de aquel matrimonio [the supposed Llançol] sino de Doña Isabel de Borja, tercera hermana de Calisto III., y de Jofre de Borja, y se llamó por ello con razón D. Rodrigo de Borja y Borja."

In the genealogy (p. 414) :

"2. *Mossen Jofre de Borja*, tercer hijo de Mossen Rodrigo Gil de Borja. Casó con Doña Isabel de Borja, hermana del Papa Calisto III. Tuvo de ella cinco hijos : D. Pedro Luis, D. Rodrigo, Doña Juana, Doña Beatriz, y Doña Tecla."

See, too, No. 3 below, and the shorter genealogy on p. 413. The authority of Gregorovius cannot override these family documents. Doña Juana, the sister of Don Rodrigo, married Pedro Guillen Llançol; and he was consequently, as I stated, brother-in-law of Don Rodrigo, afterwards Alexander VI.

May I, however, take this opportunity of confessing to a far more serious blunder in this same review of Mr. Burke's History of Spain, made against full knowledge? I there called Enrique IV., the Impotent, the grandfather, instead of the uncle, of Juana la loca. How I came to do this at first, and then to fail to notice it in the proofs, is inexplicable. I detected it only after the ACADEMY reached me.

WENTWORTH WEBSTER.

"THE EVIL QUEST."

London : May 21, 1895.

I observe in the ACADEMY a notice of a novel by the late J. Sheridan Le Fanu, entitled *The Evil Quest*, as to which the reviewer very justly remarks, that it is not likely to enhance the author's reputation.

I think, however, that the reviewer cannot have read, or has forgotten, a novel by the

same author, which appeared in *Temple Bar* in or about 1868, under the title "A Lost Name," and in which the main incidents and characters are identical with those in *The Evil Quest*, though in the latter a slightly different turn is given to the end of the story. I do not know under what circumstance *The Evil Quest* comes to be published, whether it is (as it well might be) the first rough draft of "A Lost Name," or whether it represents "A Lost Name" as recast by Sheridan Le Fanu during his lifetime. But, however this may be, it is, in my opinion, immeasurably inferior to "A Lost Name," to which it bears the same relation that a rough sketch does to a finished picture; and it seems to me a great pity that the public of the present day (to whom Sheridan Le Fanu's writings are too little known) should not have the opportunity of judging of him by his best, instead of by his worst, work.

C. L. S.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, May 26, 7.30 p.m. Ethical: "The Deities of Bread and Wine," by Mr. B. Boasquet.
MONDAY, May 27, 2.50 p.m. Geographical: Anniversary Meeting.
5 p.m. Hellenic: "The Sidon Sarcophagi," by Prof. Percy Gardner.
8 p.m. Society of Arts: Cantor Lecture, "Japanese Art Industries," II., by Dr. Ernest Hart.
TUESDAY, May 28, 8 p.m. Royal Institution: "Thirty Years' Progress in Biological Science," III., by Prof. Ray Lankester.
8 p.m. Society of Arts: "The Decoration of St. Paul's," by Mr. W. B. Richmond.
8 p.m. Civil Engineers: Annual General Meeting.
WEDNESDAY, May 29, 8 p.m. Irish Literary Society: "The Dance in Ireland," by Dr. Sigerson.
8 p.m. Goethe Society: "Goethe's Theory of Colour," by Mr. R. C. Carr Lippincott.
THURSDAY, May 30, 8 p.m. Royal Institution: Tyndall Lectures, "Spectroscopic Astronomy," II., by Dr. W. Huggins.
8.50 p.m. Antiquaries.
FRIDAY, May 31, 9 p.m. Royal Institution: "The Radiant Heat from the Moon during the Progress of an Eclipse," by the Earl of Rose.
SATURDAY, June 1, 8 p.m. Royal Institution: "Elizabethan Literature," I., by Prof. Edward Dowden.

SCIENCE.

THE HITTITES AND THE PELASGIANS.

Gli Hethet-Pelasgi; Ricerche di Storia e di Archeologia orientale, greca ed italiana. By Cesare de Cara, S.J. Vol. I. (Rome: Accademia dei Lincei.)

IF I have a fault to find with Father de Cara's new work, it is that it is too learned and exhaustive to find as large a circle of readers as it deserves. Nothing bearing on his subject seems to have escaped the author's notice. Papers and articles in out-of-the-way journals are quoted by him, as well as books, and he has been cosmopolitan in his reading. The literatures of England, France, and Germany are as well known to him as that of his own country; and the volume is dedicated "to the learned Britons" who have laid the foundations of Hittite studies.

The book is, in fact, an exhaustive inquiry into the ethnology, history, and art of the Hittites, and their relations to the people and culture of early Greece and Italy. Dr. de Cara identifies them with the Pelasgians, and seeks to show that the primitive civilisation of Asia Minor and Southern Europe was distinguished by certain common characteristics, which radiated from the original home of the Hittite population in the East. His results coincide with those of M. Salomon Reinach,

with one important exception. Whereas M. Reinach makes the West the source of this ancient culture, Dr. de Cara brings it from Asia, and the arguments with which he combats M. Reinach's view seem to me to be convincing. In any case, the general fact remains untouched: in the so-called prehistoric period the Mediterranean was occupied by races with a common culture, and probably of a common origin, which finds its explanation in the art and monuments of the Hittites. From their first Hittite home Dr. de Cara brings them to the Aegean and Greece, and finally to Italy.

Dr. de Cara is strongest in his criticism of the theories of other scholars. He has a keen eye for their weak points, though at the same time he is the most courteous and sympathetic of controversialists. On the constructive side I cannot always follow him, as his comparison of geographical names appears to me to be sometimes more than hazardous. He is on more solid ground when dealing with the indisputable evidence of pottery, architecture, and sculptured monuments.

I am also at one with him as regards the value of that external literary testimony which the hypercritical doctrines introduced from Germany have of late years endeavoured to disparage. The nineteenth century may know a good deal, but the classical writers of Greece and Rome were likely—in certain respects at least—to know more about the early history of the Mediterranean than we do. Sources of information were open to them which have now perished. But we must make a distinction between the earlier and the later writers of the classical age. Paradoxical as it may appear, the later writers are the most trustworthy. The native annals of Egypt, of Babylonia, and of Phoenicia had been translated into Greek before they wrote, and the educated natives of the East had adopted Greek as their literary tongue. It was otherwise in the days of Hekataeos or Herodotos. Then the Greek historian was shut up, as it were, within the limits of his own language, and the traditions and myths of his own countrymen. For a knowledge of foreign history or customs he was dependent on the inventions of an ignorant dragoman.

In the Introduction, Dr. de Cara has some very interesting remarks on the connexion between the Egyptian Osiris and Isis and the Assyrian Assur and Istar. Istar is certainly the Egyptian Hathor, through the mediation of the South Arabian Atthar; but in Osiris I should see the Babylonian god Asari, whose attributes agree with those of Osiris, who, like the latter, is termed "the benefactor of men"—the Egyptian Un-nefer or "Good being"—and whose name, as Prof. Hommel and Mr. Ball have shown, is written with precisely the same pictorial ideographs as that of the Egyptian deity. Assur belonged to Assyria, not to Babylonia, and the intercourse between Assyria and Egypt seems to have been comparatively late.

I must dissent from Dr. de Cara's conclusion as to the etymology of the name of Kadmos, since its true form has now been revealed to us by a cuneiform tablet

(K. 2100, col. iv. 8) where a list is given of the words for "god" in the various languages known to the Babylonians. At the head of the list stands the word *Zadmu*.

A very full and excellent account, with abundant illustrations, is given of the Hittite monuments known up to the present time, as well as of the place and history of their discovery. This is followed by a very thorough examination of the evidence to be derived from the so-called Aegean and early Italian pottery, and then comes the more purely ethnological part of the volume. The correction of the proofs has been so good that I can find hardly any misprints or mistakes. In fact, there are only two of which notice need be taken: "Stuard Clennic" is printed instead of "Stuart Glennie"; and Sagaraktiyas, who was really the twenty-seventh king of the Kassite dynasty of Babylonia in the thirteenth century B.C., is stated to be the same as Sargon of Accad many generations earlier. I must not forget to add that the book is provided with a useful map and a most admirable index.

The chapters on the history of Hittite research have suggested to me that I should conclude this review with a bit of autobiography which will fill up one of the breaks in the chain of discovery. In 1876 I read a paper before the Society of Biblical Archaeology, one of the objects of which was to establish that the so-called Hamathite hieroglyphs really represented the script of the Hittites. I did not then know that the same conclusion had already been arrived at by Dr. Wm. Wright three years previously. A few months after the appearance of my paper, the publication of the inscription of Ibreez, and the discovery of the monuments of Carchemish, came to verify my hypothesis. But at that time the Hittites were still regarded as a purely Syrian people. In the summer of 1879, just before setting out on a tour of exploration in Lydia, I happened to be staying under the hospitable roof of Canon Isaac Taylor, and to be looking one morning at a drawing of the pseudo-Sesostris in Karabel. Suddenly it flashed across me that the art and characteristics of the figure were identical with those of the sculptures at Ibreez. A comparison of the two monuments soon showed that I was right. What followed was then matter of course. If the pseudo-Sesostris was of Hittite origin, the other monuments of Asia Minor which were in the same style of art must be so too. Boghaz Keui and Eyuk must be Hittite centres, and the inscriptions found there would prove to consist of Hittite hieroglyphs. The Hittites, instead of being a North Syrian population, must really have come from Asia Minor, and Kappadokia must have been the true centre of their power. I wrote to the ACADEMY announcing my new discovery, and prophesied that the inscription accompanying the figure of the pseudo-Sesostris would turn out to be in Hittite hieroglyphs. The prediction was speedily fulfilled. A few weeks later I took squeezes of the characters, and, as is now well known, they proved to be those of Hamath and Ibreez.

A. H. SAYCE.

CORRESPONDENCE.

BASQUE JOTTINGS.

Bagnères de Bigorre, Hautes Pyrénées :
May 19, 1895.

Those who have read the edition of the Basque version of the Book of Genesis and part of Exodus, published by the Clarendon Press (in which there is very little to criticise except the first Appendix), will have wondered why Pierre d'Urte here and there employs the word *neurri* in the sense of "nourish," "maintain," "keep alive," "supply with food," though he elsewhere uses the proper word *haci*, and also *entrenitu*, which is less correct as being a needless loan from French. At first sight it seems to be a slip of the pen for *neurri*, another stupid Gallicism. Basque *neurri* means "measure." But there is reason to suppose it may be a Béarnism. It is well-known how much the French Basques have been influenced by their Béarnais neighbours. It is, for instance, almost certain that they owe to them the bad modern usage of pronouncing *s* in some words like English *sh* or French *ch*. In a brochure entitled *Lou Sermou deu Curé de Bideren*, published at Pau in 1879 and again in 1887, one finds the phrases, *you poudi engatya lous mes paroessiens a s neurri de gritz et de mieu saubatye*—i.e., "I could persuade my parishioners to nourish themselves on locusts and wild honey," and *Que p neurritz de l'arsenic deu plasé*—i.e., "You nourish yourselves on the arsenic of pleasure." As there is, as a rule, no difference between *r* and *rr* in Basque, it is probable that d'Urte took his *neurri*, a complete solecism in Basque literature, from the Béarnais, which most French Basques can speak, if they speak any language but their own.

A good deal has been written on the relation of the Basque interrogative and indefinite pronoun *nor*, meaning either "who" or "whosoever," to the indefinite pronoun *iñor*, as the Spaniards write it, and *nehor* or *nihor*, as the French write it. Can the latter be composed of the negative *e*, as a prefix, and *nor*? If Mr. W. J. Van Eys, who has studied Basque for more than forty years, finds the suggestion new or good, I will crave space to expound my reasons for making it.

E. S. DODGSON.

SCIENCE NOTES.

MR. GEORGE MURRAY, of the Natural History Museum, Cromwell-road, has been promoted to the keepership of the department of botany, in succession to Mr. W. Carruthers, who retires on superannuation. He is a younger brother of Mr. A. S. Murray, who has been for some years keeper of classical antiquities at the British Museum.

THE evening discourse at the Royal Institution on Friday next will be delivered by the Earl of Rosse, on "The Radiant Heat from the Moon during the Progress of an Eclipse."

THE anniversary meeting of the Royal Geographical Society will be held in the theatre of the University of London, Burlington-gardens, on Monday next, at 2.30 p.m. In the evening of the same day a conversation will be held in Prince's Hall, Piccadilly. The annual dinner of the society has been postponed to July 30, in order that it might coincide with the meeting of the International Geographical Congress, and thus afford an opportunity of showing hospitality to the distinguished foreign geographers who will be in England at that time.

THE annual general meeting of the Institution of Civil Engineers, to receive the report of the council and to elect officers, will be held on Tuesday next, in the theatre of the Royal United Service Institution, Whitehall.

MR. CHARLES NOTTIDOE MACNAMARA, of the Westminster Hospital, has been chosen Bradshaw Lecturer at the Royal College of Surgeons for the ensuing year.

AT the last meeting of the Geological Society, Prof. Judd drew attention to an interesting series of photographs sent for exhibition by Prof. Liversidge, of Sydney, who has found that sections of gold nuggets, when etched with chlorine-water, exhibit lines like the Widmanstetten figures of meteorites, showing that the gold has a crystalline structure, octahedral and cubic forms being displayed.

THE Geological Society has recently acquired portraits of two former presidents: that of Dean Buckland, by purchase; and that of Leonard Horner, as a gift from Mrs. Katherine Lyall.

PHILOLOGY NOTES.

THE May number of the *Classical Review* (David Nutt) is, we think, less interesting than usual. Mr. W. E. Heitland concludes his notes on the text of Lucan, chiefly with reference to the edition by Hosius; and Mr. J. B. Mayor continues his critical notes on the "Stromateis" of Clement of Alexandria. Mr. M. Lamson Earle contributes a study in interpretation of a passage (26-48) in the "Trachiniae" of Sophocles. Mr. J. B. Mayor's review, in a former number, of Schenkl's edition of Epictetus has brought upon him a hot reply from the author. The main question at issue seems to be, whether the late Mr. Mowat, by first calling attention to the fact that a certain MS. in the Bodleian is blotted in a passage where all the other known MSS. are deficient, had not thereby indicated that the Bodleian MS. is the archetype of the rest. Of the reviews, we must be content to mention two, which both give summaries of foreign books not well-known in this country. One of these books is a History of Sicily and Magna Graecia, by Prof. Pais, of Pisa, which contains some novel views about the early population—notably, that the Sicani and the Siceli are identical; the other is Prof. Hilprecht's "Assyria," though the reviewer does not attempt to show any connexion with classical studies.

VERY welcome is a new and greatly improved edition of Wattenbach's *Anleitung zur griechischen Palaeographie*. (Leipzig: Hirzel.) This standard work has now been in great part re-written, while the almost illegible lithographed pages of minute German cursive are replaced by convenient Roman type. Much new matter has been introduced, for which room has been contrived by judicious excision and compression. Abundant use has been made of the fresh materials which have accumulated during the eighteen years which have elapsed since the publication of the second edition in 1877. Chief among these materials are the photographic reproductions of typical Greek MSS. published by the Palaeographical Society, as well as the catalogue of Greek MSS. in the British Museum, the Flinders Petrie Papyri, and the facsimiles of Greek MSS. at Paris and Berlin which have been published by Omont and Wilcken. The book forms a necessary supplement to the *Palaeography* of Dr. Maude Thompson, whose labours are freely and generously acknowledged.

REPORTS OF SOCIETIES.

ZOOLOGICAL.—(Tuesday, May 7.)

SIR W. H. FLOWER, president, in the chair.—The secretary read a report on the additions that had been made to the Society's Menagerie during the month of April, 1895, and called attention to two specimens of the newly described Irish stoat, presented by Viscount Powerscourt; also to two

Polar hares from Norway, presented by Mr. O. Gude; and to specimens of the peculiar parakeet of Antipodes Island (*Cyanorhamphus unicolor*), presented by the Countess of Glasgow, Sir Walter E. Buller, and Mr. W. E. Collins.—Mr. G. F. Scott Elliot made some remarks on the fauna of Mount Ruwenzori, in British Central Africa. Mr. Scott Elliot stated that elephants occur in great numbers on the east side of Ruwenzori. There were also many still living and vast stores of ivory in the Congo Free State, just beyond the south-west corner of the English sphere of influence. He pointed out the presence of the hippopotamus in the Albert Edward Nyanza, and its extraordinary abundance in the Kagera River. The rhinoceros was found frequently in the country of Karagwe, usually near the marshy lakes leading to the Kagera. On the alluvial plains about the east of Ruwenzori Jackson's hartebeest (*Bubalis jacksoni*), the kob (*Cobus kob*), and another waterbuck (perhaps of a new species) were common. No buffaloes were seen. A bushbuck also occurred on Ruwenzori from 7000 to 8000 feet. Of monkeys, Mr. Scott Elliot had noticed the presence of a black and white *Colobus*, which he could not identify, and of at least two other species, probably a *Cercopithecus* and a baboon. Some small mice brought home had not yet been identified. Leopards were numerous, and lions were also common on the lower grounds. Two species of sunbird were brought back, one of which ascends to 11,000 feet on Ruwenzori. Mr. Scott Elliot concluded by remarking that the general idea of distribution gathered from the flora seemed to confirm such data as he could gather from the fauna of the country which he traversed during his journey.—A communication was read from Dr. Percy Rendall, containing field-notes on the antelopes of the Transvaal.

VIKING CLUB.—(Friday, May 10.)

THE REV. A. SANDISON, president, in the chair.—Mr. F. F. Norris, hon. editor, read a few notes on a book describing "An Inscribed Stone" in America which Miss Cornelia Horsford, the author, had presented to the club. He said that Miss Horsford had invited the opinion of the club upon it; but, after careful consideration, he was forced to the conclusion that the supposed Runic letters were glacial markings. In this view he was supported by an eminent geologist whom he had consulted. He had, however, asked Miss Horsford to send, if possible, a rubbing of the stone for examination.—The Rev. W. O. Green then read a paper on "Kennings in Icelandic Poetry." *Kenning* is the term given by Icelandic grammarians to certain periphrases, descriptions by metaphor or otherwise, which are largely used in old Icelandic poetry. Not the plain, straightforward name by which a thing is known is a "kenning," but something that is not that. You do not use a "kenning" if you call a spade "a spade," but if you call it "clod-cutter," "Eve's husband's bread-winner." Some sorts of kennings are used in most poetry, but their use in Scandinavian poetry became very prevalent. And though in some respects they were overdone, and became artificial, ungraceful, even laughable, there is much of interest that attaches to them. Snorri Sturluson (who died A.D. 1241) is our chief authority on early Scandinavian verse-craft in *Skáldskapar-mál* "Poetic Diction," a part of his prose Edda; and the kennings of which he treats most fully are those grounded (or believed to be grounded) on mythology. One deity's name may be put for another if something be added that belongs to the other. And the same principle may be applied to other things—e.g., if you want to speak of a raven or eagle you may join to "bird" such a word as "slaughter," "blood," or the like, and that is your kenning. Nay, you may even say "battle-crane," "blood-grouse," "wound-partridge." Kennings may be simple, double, multiple. And as the plain name of the thing is never to be added, they are often very puzzling, sometimes intentionally so, like riddles which may be guessed, and are guessed, differently by their interpreters. Snorri, as is observed in the *Corpus Poeticum Boreale* (vol. ii., Excursus i.), did not observe the right proportions in his treatment and classification of kennings, "beginning at the wrong end." His object was not the study of the old poet's mind,

but the production of a handy Gradus. The metaphorical kennings are really the older, "the germ from which all sprang." We see in them " quaint primitive ways of thought," not only common to old Northern poetry, but such as would readily occur to early poets of all times—e.g., when flesh is called "locker of the bones"; breast, the "abode of thought"; hair, the "sward of the head." "In Egil's vigorous and concise figures we have the noblest example of this kind." "Later than these early metaphors are those synonyms based on early beliefs respecting cosmogony." Most true all this. The metaphors or tropes admit us into the minds of the poets: we find that their like exist in all poetry; in some of these touches all hands are kin. Kennings of some sort are in all poetry, especially in old poetry. But the Northern poets use them where other poets use simile. Simile in Northern poets is hardly ever used—e.g., where another poet might say "swords in battle flashed as snakes," the Icelandic poet says, "battle-snakes flashed." The earlier and better Icelandic kennings metaphorical (and even some mythological) may be illustrated from old classical poetry. Names of Zeus resemble names of Odin and Thor. As "king" has kennings in Icelandic, so also in Greek, "shepherd of peoples," "god-born," "rudder-turner," "steersman." "Ships" are kenned in Greek "sailors' cars sea roving, linenwinged" (Æsch.); animals, "house-bearer" = snail, "the boneless" = polypus (Hesiod). "Chaff-scatterer" = winnowing fan. A cloak is "a remedy of cold winds" (Pindar). And plenty of such may be gathered. Imagination has worked alike, but with differences: the Northern Skald loving to put his metaphor or comparison into one word or phrase. The clearest way to exhibit Icelandic kennings seems to be to class them according to their nature: (1) Metaphors; (2) quaint descriptions or conceits; (3) enigmatical, or purposely obscure; (4) mythological. And the examples given in this paper are chiefly from the Egils-Saga, which has been scantily done justice to by Snorri Sturluson. First, of metaphorical kennings, heaven or sky is "wind-cup," and earth "wind-cup's base or bottom." Friends ride to the generous Arinbjorn (sings Egil) "from all ways upon the base or floor of the wind-cup,"—i.e., from every wind of heaven. Sea is "path of gulls." "To cast to the sea-mews' path rough with winds," is to spend in vain. Sea is also kenned by "earth's isle-studded girdle"; mountains are "the reindeer's path"; wind is "forest-destroyer," "willow-render"—cp. Lucretius *silvis fraga flabra*. Serpent is "dale-fish," "bright thong of the ling." Eye is "brow-moon"; stern glance is "moonshine"—both used in one verse about King Eric. War and battle have many kennings: "snowstorm of weapons," "shield-rain," "metal-storm," "spear-music"; sword, "hilt-wand," "slaughter-fire," "wound-flash"; axe, "wound-wolf"; spear, dart, "wound-fowl"; arrows, "wound-bees"; ship is "wave-horse," "sea-king's swan," "sea-snowhoe"—this last is not unapt for the long ship when we think of the long Norwegian *ski*—gold, "sea fire," "arm fire"; silver, "crucible-snow." Man (warrior) is kenned from his occupations: "wolf's tooth dyer," "raven-glutter," "oak of Odin," "shield-tree" (i.e., bearer of shield); woman from hers: "goddess of drinking-horns," "brooch weaver"; poet is "song-smith," cp. Gr. *τέκτρον ὑμνῶν*; and song is "timber of minstrelsy"; a song of praise is a "tower of praise." Many are the curious descriptive kennings of parts of the body: breast, "ship of mind"; head, "helmet-cliff," "bolster-mate"; eye-sockets, "pitholes of the brows"; ears, "hearing-tents"; tongue, "voice-plane"—"easy to smoothe with voice-plain is the material of my song"; brows are "jutting cliffs of the eyelashes"—cp., our "beetling brows"; Shakespeare's

"lend the eye a terrible aspect:

As fearfully as doth a galled rock

O'erhang and jutty his confounded base."

—Henry V., act iii., sc. 1.

For curious kennings of parts of the body, Solomon's description of the old man in Eccles. xii. 3-5 may be referred to: "Keepers of the house, strong-men, grindere, those that look out the windows" (arms, legs, teeth, eyes). Also, probably, "doors"

are ears, and "voice of a bird" and "daughters of music brought low" are to express weaknesses of age in voice; as also "grasshopper shall be a burden" means the once nimble leaper shall move him heavily. Curious are the kennings for summer, "serpent's delight"; winter, "serpent's grief." Stinginess is "gold-numbness." Sometimes kennings are meant to be enigmatical. Indeed, old riddles were descriptions by kennings—e.g., Samson's, where he tells what he had done with "eater and strong" as kenning for lion, "meat and sweetness" for honey. To this very day country riddles are of this descriptive kind. Egil calls his friend Arinbjorn, "Bear of the table of the birchwood's terror"; arin is hearth or fire-table; fire = "birchwood's terror"; bjorn is bear. Obscurities of this kind are purposely aimed at: but very seldom in Egil's verses. For kennings of the mythological class the curious may look to the Edda. These do not appear so interesting as the metaphorical; but they give occasion in Snorri's treatise for many interesting legends. Sometimes the kenning may be older than the myth. But on these this paper did not dwell. "Gold" as "Kraki's seed," seed of Fyrl's field, has an amusing story; but perhaps "golden grain, grain the wealth of the field," is at the bottom of this. The metaphors are the most interesting kind of kennings, and they may be abundantly illustrated from the poets of many tongues and times.—Mr. Norris expressed the thanks of the audience to Mr. Green for his interesting paper, which was distinguished by the width of its range. It had recalled to his mind various kennings which are found in Anglo-Saxon poetry. In the Song of the Battle of Brunanburh the sea is called the "swan's bath." No doubt Mr. Green would consider this to be a compound kenning, by "swan" being meant ship. Otherwise the kenning would be too obvious, even were the swan a sea-bird. Again, the poet says that the Danish invaders had derived little profit from "the commerce of the sword," the latter phrase being a kenning for "battle." The sword is also called "board-cleaver" or "shield-cleaver." Might we not assume that the kenning "sea-fire," or "water-flame" for "gold," which was usually classed as mythological, and had one or two legends annexed to it, was an allusion to the reflection of sunset on the waters, which would naturally suggest "gold" to any observer? In the most ancient fragment of Anglo-Saxon poetry, too, Caedmon's "Fall of Man," which begins,

"Nú wé sceolan herian
heofonrices Weard,
Metodes mihte
and his mōðgothane,
wera Wuldorfæder,"

"heofonrices weard," or "warden of heavenric," and "wera wuldorfæder," or "glory-father of men," might be regarded as kennings.—Mr. E. H. Baverstock said that there were some lists of kennings given by Du Chailu in his *Viking Age*, but it would be impossible to name them fully. With regard to kennings for bow and arrows, such names were given as "the bird of the string," "the swift flyer," "the work of Gusi." This last phrase referred to one of the three arrows of Orvar Odd. These arrows formerly belonged to Gusi, King of the Finns. They came afterwards into the possession of Ketil Hæng, father of Grim, who gave them to his son Orvar Odd, saying, "Here are the costly things which I want to give thee, Odd. They are three arrows, which have a name and are called Gusi's nautar" (Gusi's followers). Odd said, "They are very costly." The feathers were gilded, and the arrows flew off and on the string by themselves, and one never needed to search for them. The full story may be found in Orvar Odd's Saga.—Mr. A. F. Major, hon. sec., said that they were fortunate in having had the subject handled by one who was an eminent classical, as well as an Icelandic, scholar, and who had therefore been able to show them that kennings, which were such a distinctive feature in Icelandic poetry, were not peculiar to it, but were to be found in Greek, Latin, Hebrew and other poetry. No doubt in modern poetry genuine kennings were few and far between, because, as Mr. Green pointed out, the majority of poets put their kennings in the form of a simile, but such phrases as "hearts of oak" and "wooden walls"

are genuine kennings for ship. He could readily understand how the fascination of finding kennings might grow on a poet, when once it became generally understood that kennings were the proper ornament of poetry, till at last, in uninspired writers, the poetry was crushed out by the kennings that overloaded it. With regard to "swan's bath" for sea, it was possible that swan was meant in its natural sense, as "gannet's bath," "sea-mews' bath" were found as well.—Mr. Niven ventured to differ from the author in thinking his lecture deserved a better title than that of "paper," which he had given it. He agreed that the phrase "water's fire" for gold would be naturally suggested by the appearance of the sea or any water when the sun is low. He could not, however, agree that the passages in Ecclesiastes—"The grasshopper shall be a burden," and "He shall rise up at the voice of a bird"—might be explained as kennings. The latter he thought alluded to the light slumber of aged people. He quite agreed with Mr. Green's arrangement, but should have liked the exact chronological dates of the various kennings. With regard to other poets, the wonderful power of the similes in Homer, Goethe, and Milton struck him forcibly, and but for the late hour he could have pursued the subject at length.—Mr. Green in reply said that he did not expect to obtain universal assent to his proposed interpretation of the passage from Ecclesiastes, nor was it important to the general purport of his paper. He was glad to have had the opportunity of bringing the subject forward. It had occurred to him, though he had not included it in his paper, that instances of kennings were common in sporting slang, as in the old reports of the Prize Ring, in such phrases as "he caught him one on the potato-trap," or of the cricket-field, when a man's being stumped is described as, "he heard a noise in his timber-yard."

METEOROLOGICAL.—(Wednesday, May 15.)

R. INWARDS, Esq., president, in the chair.—Mr. G. J. Symons and Mr. G. Chatterton read a paper on "The November Floods of 1894 in the Thames Valley," which they had prepared at the request of the council of the society. This consisted of a systematic description of the causes which led to the great floods of November last, and an analysis of the records obtained from the Thames Conservancy Board, from the engineers of several of the towns along the river, and also from rainfall observers throughout the Thames watershed. The information was given chiefly in the form of tables, one of the first being a chronological history of floods in the Thames Valley from the year 9 A.D. down to the present time. This was followed by a short description of the damage wrought in November, 1894, which was illustrated with a number of interesting lantern slides. Details were then given of the levels reached at various places in all the principal floods from 1750 to the present time. The authors exhibited a map showing the relative elevation of all the parts of the Thames basin, and then gave details of the rainfall for each day from October 23 to November 18, 1894. The results obtained by the Thames Conservancy Board, showing the flood levels at each lock, were exhibited on a longitudinal section from Lechlade to Teddington, and the hydraulic inclinations from lock to lock were shown in a tabular form. The volume of flood water, as gauged by the Thames Conservancy at Teddington, rose rapidly from 4000 million gallons per diem on November 12 to 10,250 million gallons on the 16th, 12,800 million gallons on the 17th, and to over 20,000 million gallons on the 18th, when the discharge reached its maximum. The last-named discharge is equivalent to 0.37 inch over the whole watershed of the Thames above Teddington Lock.—Mr. F. J. Brodie also read a short paper, on "The Barometrical Changes preceding and accompanying the Heavy Rainfall of November, 1894," from which it appeared that the latter half of October was characterised by unusually bad weather, especially in the more western and southern parts of the British Isles. The torrential rains of November 11 to 14, which actually caused the floods, were due to two secondary depressions, which developed a certain amount of intensity as they passed over the southern part of England.

HISTORICAL.—(Thursday, May 16.)

SIR M. E. GRANT DUFF, president, in the chair.—The election was announced of Mr. S. R. Gardiner as a vice-president of the society.—Mr. C. Oman read a paper on "The Tudors and the Currency." Prof. K. Lodge, Prof. W. Cunningham, Mr. H. E. Malden, and Mr. I. S. Leadam took part in the discussion, concurring as to the value of this contribution to the study of the history of the currency.

FINE ART.

THE ROYAL ACADEMY.

II.

THERE is no departure from Sir Frederic Leighton's well-known manner in his four elaborate contributions to the Academy, of which the chief one is "Flaming June," a most laboriously worked-out study of a damsel in semi-transparent draperies of flame-colour, which cling to her statuesque form in the fashion made familiar by Greek sculpture. She takes her mid-day siesta in the most uncomfortable and complicated attitude that could well be devised, just sheltered by an awning from the arrows of the sun-god, whose full blaze falls upon the sea glowing like molten brass. The President might possibly succeed in demonstrating the correctness of the draughtsmanship, which puzzles the eye in some very queer passages; but in any case it looks wrong in more than one instance, and that is, after all, the chief thing. We should like to hear the archaeologist on the subject of the funerary stele in his "Lachrymae." Is there any warrant for thus placing on a Doric half-column of marble a painted earthenware vase of the fifth century B.C.; or does the President, perchance, mean to show here a funerary marble vase painted in the style of those earthenware ones chiefly found in the tombs? His best picture this year is the idealised portrait-study, "The Maid with the Golden Hair." The style is still that polished, ultra-fastidious one with which we must needs be content, since it is fixed now beyond the possibility of alteration; but the pose and arrangement of the figure have a natural harmony, coming nearer to seeming spontaneity than the accomplished artist generally brings his work.

To derive pleasure from Mr. Alma-Tadema's wonderfully wrought-out "Spring" one must examine its component parts bit by bit, dwelling upon all the numberless details of the procession of youths and maidens which, flower-laden, winds its way down monumental steps of marble, through palaces and temples. We may unreservedly admire the rendering of the beautiful purple anemones, of the wild hyacinths, borne in baskets and heavily wreathed round the brows of the fair young celebrants, who are beautiful, too, in Mr. Tadema's own peculiar way, but too stolid, too little moved. What is wanting is the informing spirit of youth and passion which should give colour and rhythm to the whole. The best figures in the picture, and the most animated, are those which, from the roofs of the overhanging buildings, rain down a shower of spring blossoms on the passing procession. Mr. T. W. Waterhouse's "St. Cecilia" is one of his most charming inventions. It is made specially attractive by the quaint, yet unaffected, mediævalism of the conception, and the quality of life and truth which—like the Netherlandish painters of the fifteenth century, but unlike our modern pre-Raphaelites—he has succeeded in retaining. Where Mr. Waterhouse fails, is in the effort to weave together into one all-embracing harmony the bright notes of colour brought into the picture by the poppies, the roses, the rich robes of the saint and the kneeling angels, the far distance of

castellated coast and deep blue sea. On no previous occasion has Mr. Frank Dicksee shown such skill as an executant, as in "A Reverie"—a lamplight scene in which a young white-robed lady is seen singing at the piano, while her father, leaning his head on his hand, dreams bitter-sweet dreams of the past, visible to him only: a diaphanous vision of one who long ago sang the song now heard floats through the air, evoked by the magic of the music and the passionate melancholy of the listener. In treating such a subject—even, as here, from the modern point of view—it is difficult to steer clear of sentimentality; and we cannot, in truth, say that Mr. Dicksee has succeeded in avoiding this rock ahead. His "Paolo and Francesca" is a well-balanced academic composition; in which a strenuous, but not wholly successful, effort is made to obtain beauty of colour by the careful grouping of tints. It is a more than respectable achievement, yet wholly inadequate as a rendering of this moment of passion's climax in the famous love-tragedy. On a lover so respectful as this Paolo, so remorseful before he has sinned, Francesca's relentless lord need hardly have wreaked his vengeance.

In "Phoebus Apollo" Mr. Briton Rivière shows the fair-haired god driving a team of lions and lionesses through a green valley made bright with crocuses and spring flowers. The figure of Phoebus is stiff and inexpressive, and the royal beasts are but ill at ease in their harness, the lionesses gambolling on ahead being far suppler and more natural in movement. It is not merely as a painter of animals that Mr. J. M. Swan exercises a special charm over the beholder: it is because he can conjure up round the beasts whom he takes as his chief motives a *milieu* of his own, rather than their own. His "Tigers at Dawn" gives, in an opaline atmosphere of early morning, a beautifully designed group of the supple, terrible beasts with their young. His "Goatherd," with the delicate, pearly greyness of its tone, with the charm of its hushed quietude, is a genuine pastoral, marred only by the jarring realism of the attitude given to the chief figure. Placed above Sir F. Leighton's "Flaming June" is a great decorative piece, "The Fore-runners," by Mr. Rupert Bunny, which is to be praised for its intention, if not for its adequate realisation. These satellites of Poseidon, who ride through the heaving blue waves armed with tridents, lack vigour and movement. One sighs here for the tremendous energy, the semblance of life in the ideal, which an Arnold Böcklin would have infused into such a subject. Mr. Maurice Greiffenhagen's "The Mermaid" is very attractive, if we accept it as what it is: a flat decoration. Its dominant scheme of colour—that of the peacock's tail a little toned down—contrasts happily with the warm flesh of the mermaid, whose nude form ends in the obligatory fish-like tail. Very ably worked out in a semi-academic style suggestive of French models is Mr. John W. Godward's "A Priestess." We need not too closely inquire whether this figure, nude under its transparent black draperies, is that of a votary of the Syrian Astarte, or of some other mysterious goddess of the East. She is certainly no servant of Pallas Athene or of Artemis—not even of the Ephesian. The "Daphne" of Mr. Arthur Hacker and the "Echo and Narcissus" of Mr. Solomon J. Solomon are kindred in style and tonality, and it is tolerably clear that the latter artist has been considerably influenced by the former. In the "Daphne" the fresh, pale green of the foliage harmonises well with the cold purity of the nymph's fair flesh, but the conception is so timid and characterless that it appears manifestly but a pretext for an academic exercise in the modern style. Mr. Hacker should in this branch of his art dare more or less.

At first the figure-study by Mr. W. Q. Orchardson with the designation "A Flower," causes a little disappointment, so much less important is it, in mere dimensions, than the contributions which he generally makes to the Royal Academy exhibition in the department of genre and pictorial high-comedy. The charm of the little canvas, with its pale, warm-grey tonality, heightened by touches of colour not too vivid, supplied by the chrysanthemums and a single rose tree, increases as it is studied. One cannot but admire the successful effort of a mature artist—an acknowledged master in his own style—to get rid of his besetting sin, that hot, monotonous tonality which has detracted from even his finest works.

Mr. W. B. Richmond's most successful effort this year is the important monumental decoration, "Melchizedek blessing Abraham," a cartoon destined to be executed in mosaic for St. Paul's. It is possible to feel grave doubts whether the rigid, formal treatment here adopted can ever be made to harmonise with the florid seventeenth-century style of the great cathedral, and yet to admire the fine balance and dignified simplicity of the work. There is no such distinctiveness in the conception as would enable us at once to recognise its author; but it belongs to a class of monumental art only too rare in England, and but too likely, under present conditions, to remain so. Mr. Watts does not shine this year at the Academy as he does at the New Gallery. His "Jonah," which depicts the prophet in the act of prophesying the destruction of the Ninevites, lacks the artist's usual dignity in the presentment of passion. This is the unbridled frenzy, not of inspiration, but of epilepsy. The mistake, however—for a mistake it must be owned to be—is the mistake of a big man. "The Outcast: Goodwill," is one of those curious moralities in painting which Mr. Watts loves to indulge in, and not one of the most easily explicable. A nude child, of the massive quasi-Venetian type that the painter affects, sits solitary on the bare ground in a landscape, holding fading violets in one hand: in the far distance are divined, rather than clearly seen, the towers and steeples of a modern city, wrapped in a lurid glare. The portrait "Professor Max Müller" has a certain loftiness and ideality, but lacks virile power: it is strong neither as a conception nor as a painting. It would be impossible to find a more curious or instructive contrast to this picture than the already noticed "William Robinson, Esq.," of M. Carolus-Duran, which is hung as a pendant to it. The latter work has pictorial strength, but not the quality of imagination which raises portraiture into the higher rank. Of M. Bouguereau's life-size figure "Le Baigneuse" there is really nothing to say, except that it is a fair average Bouguereau: that is, that it is marked by exquisite precision and finish of draughtsmanship, but nevertheless wants the sovereign quality of style.

A notable picture by a foreign artist is the "Dutch Interior" by A. Neuhuys, a follower of Joseph Israëls. In its sober, reticent way it is one of the finest paintings in the whole exhibition; and if the imitation of the veteran Dutch master were not so open, so avowed, it would take very high rank. Such a master of the brush as M. Neuhuys ought to be able to develop something more like an original style of his own. Looking from this picture to Mr. Stanhope Forbes's cleverly and most carefully worked out piece of genre on a large scale, "The Smithy," one sees clearly what is wanting in the latter, notwithstanding the accuracy of the draughtsmanship, and the skill with which the double illumination is managed. It is too photographic in the coldness of its objective representation of one particular

moment—too little suggestive of the moment before, or the moment after. This is not true momentariness, which should make the spectator feel that his eye and brain have seized one swift instant in the onward rush of time and movement. A similar drawback is to be noted in Mr. H. H. La Thangue's large canvas, "The Last Furrow," which remains, nevertheless, a remarkable effort of its kind in the *plein air* direction. But is the thing, after all, worth doing in this way, with this elaboration, with this patient effort, if it is to be nothing more than a skilful reflection of Nature, untinged by the personality of the artist, and showing no thrill of emotion in the contemplation of the subject attempted? For spirit and rhythm in excess, for the large, passionate expression of an everyday motive in the life of the rustic, one must go to Mr. G. Clausen, who—a disciple in art on the one hand of Jean-François Millet, on the other of the widely different Jules-Bastien Lepage—this year betrays his artistic origin rather too clearly. We prefer him when, as of late years, he shows himself an English artist *quand même* in his presentment of motives derived from English life and English nature. In "Harvest" the measured swing of the labourers, as they bend in the warm sunset light to gather in the sheaves, is nobly expressed, but rather too clearly derived from Millet. The effect of the ruddy light, just catching the fair hair and the upturned face of the young labourer, has been given by Mr. Clausen with a more complete and poetic truth on a former occasion. In "The Farmer's Boy" he depicts powerfully, and with a happy generalisation which leaves the simple motive in its full strength, yet with an added beauty, a young rustic descending the wooded slope of a hill bearing a large flat basket of green-stuff. The figure does not quite effectually detach itself from the background of green tree and grey-brown path against which it is relieved.

Mr. Frank Bramley, when he imagined his brilliant "Sleep," was no doubt haunted by recollections of Mr. J. S. Sargent's original and beautiful "Carnation, Lily, Lily, Rose," now in the Chantrey Bequest Gallery; but he has worked out his subject anew, and cannot fairly be accused of plagiarism. A little fair-haired child, in a curious dress of brown silk and indigo-blue gauze, lies sleeping on a seat painted a turquoise blue hue, amid a wilderness of great splendid poppies, showing their mauve, purple, crimson, and white glories amid the peculiar green, glazed with white, of their leaves. There may be a little crudity here and there in dealing with all these brilliant, self-assertive elements of the colour-harmony; but Mr. Bramley must nevertheless be congratulated on a genuine success in a style widely different from that with which he has been hitherto identified.

CLAUDE PHILLIPS.

SALE OF ENGLISH PICTURES AND WATER-COLOURS.

On Saturday there were dispersed at Christie's three collections more or less memorable, the chief of them being the drawings that were the property of the late Frederick Craven, of Thornbridge, Bakewell, and those which had been owned by the late T. S. Kennedy, of Park Hill, Wetherby. The Kennedy drawings included certain notable Turners, and among the Craven possessions was the famous David Cox, depicting a Welsh funeral. In the Craven sale—to take a few of the more important in the order of their appearance—we may say that a "landscape" of De Wint's fetched 220 guineas, falling to the bid of Mr. Leggatt; that among the David Cox's, "The

Vale of Clwyd," realised 455 guineas (Agnew); the "Bolsover Castle," 470 guineas (Agnew); and "A Welsh Funeral"—the scene at Bettwys-y-Coed—2400 guineas (Healy); while a Turner drawing of unsurpassable quality, "The Land's End," was sold to Mr. Agnew for 830 guineas. Rossetti's "Hesterna Rosa" and "Washing Hands"—albeit unusually good examples—were not sold cheaply when the one realised 205 and the other 480 guineas. Certain drawings by Sir Edward Burne-Jones were likewise sold for substantial sums; and his series of four paintings recording the story of Pygmalion—works which had been painted for Mr. Craven a dozen years or so ago, before the artist's vogue was quite what it is at present—fell now to Mr. Agnew's bid of 3500 guineas. About £21,000 was realised in all by the Craven possessions.

The Kennedy cabinet of drawings included among its Turners a vignette of the "Entrance to the Port of Havre"—showing the lighthouse of La Heve—knocked down to Mr. Agnew for 200 guineas; a "Geneva," 260 guineas; a "Lake of Thun," 315 guineas (Agnew); a "Lake of Brienz," 250 guineas (Harry Quilter); the "High Force"—a drawing in the country of the Tees—350 guineas (Agnew); "Oxford," 490 guineas (Tooth); the "Lake and Town of Zug," 1100 guineas (Agnew); and "Arona," 700 guineas (Agnew). The two last-named drawings had been bought by Mr. Kennedy—for prices which were not stated—from Mr. Ruskin direct.

The possessions of the late Mr. Thomas Woolner—likewise dispersed—included a fine Cotman, "Off the Northumbrian Coast," 260 guineas (Gooden); Mulready's "Idle Boys," 1000 guineas (Agnew); Constable's "View near Highgate," 180 guineas (Salting); and an elaborate picture by L. F. Lewis of a Cairene bazaar, which—having been sold aforetime in the Price collection for 1090 guineas—now touched the sum of 1400 guineas, at which it was acquired by Mr. Agnew.

The sales, as a whole, afford some indication of returning prosperity. But, indeed, works of art of the highest quality have not been "given away" during the times of depression.

NOTES ON ART AND ARCHAEOLOGY.

MR. J. W. WATERHOUSE has been elected a full member of the Royal Academy, to fill the vacancy caused by the retirement of Mr. W. C. T. Dobson.

THE exhibitions to open next week include the following: (1) the first annual exhibition of the Society of Women Painters—at the Hanover Gallery; (2) drawings by Mr. Phil May, pictures by the late Burton Barber, and works by other artists—at the Fine Art Society's; (3) a collection of paintings in the Arctic regions by Mr. Frank Wilbert Stokes, member of the Peary relief expedition, and also a collection of landscapes by Karl Heffner—at the Graves' Galleries; (4) water-colours of Japan, by Miss M. R. Hill Burton, at the Clifford Galleries; and (5) Mr. Herbert Schmalz's picture of "The Resurrection Morn," at Mr. A. T. Gladwell's, in Fenchurch-street.

At a meeting of the Society of Arts, to be held on Tuesday next, with Dean Gregory in the chair, Mr. W. B. Richmond will read a paper on "The Decoration of St. Paul's."

THE June number of the *Antiquary* will contain an illustrated paper on "Some of the Round Towers of France"; and also an article on the Royal Academy exhibition, under the title of "The Antiquary among the Pictures."

THE general meeting of the Society for the Promotion of Hellenic Studies, postponed from

April 8, will take place on Monday next, at 5 p.m., when Prof. Percy Gardner will describe and discuss the Sarcophagi found at Sidon, and now in the museum at Constantinople.

MR. G. F. WATTS, R.A., has given the Home Arts and Industries Association a cheque for 1000 guineas towards the endowment fund which he and Mrs. Watts are raising, and which is needed to place the association in a sound position. The annual exhibition of the association will be held on June 13 at the Royal Albert Hall.

A CORRESPONDENT at Cairo writes: "Mr. Suarez, the Jewish banker, has just given £40,000 to the French Archaeological School. M. de Morgan has been ill, and has gone to Ras el-Bahr for the summer; and a committee of four has been appointed to adapt the prize-designs for the proposed new museum, so as to get a working design out of them. Prof. Sayce was to leave Egypt on May 27, and expects to arrive in England about June 10."

WE have received the thirteenth annual report of the managing committee of the American School of Classical Studies at Athens (Cambridge, U.S.: University Press), which includes the reports of the director for 1893-94, and of the excavations at the Argive Heraeum during that period. It appears that the School is in a very flourishing condition. No less than twenty-three colleges now contribute, the university of California being the latest addition. Their subscriptions yield 4900 dollars; and the total income amounted to about 9000 dollars (£1800). The number of students was twelve, including three women. The staff consists of a permanent director, Dr. Rufus B. Richardson, of Dartmouth College; Prof. Charles Waldstein, as professor of the history of art; Prof. Thomas Dwight Goodell, of Yale, as professor of Greek; and Mr. Edward L. Tilton, as architect. It is proposed to found two fellowships of 600 dollars each, for students of archaeology, which will be available for the coming year, 1895-96; and 500 dollars is appropriated annually to the library. Prof. Waldstein gives an account of the excavations at Argos in March and April, 1894, where the most interesting discovery was of bee-hive tombs of the Mycenaean period, one of which contained more than forty vases in perfect preservation, besides terra-cotta figurines, and other objects. Dr. Richardson's chief work outside Athens was the excavation of a temple at Eretria, near the theatre.

MUSIC.

ROYAL ITALIAN OPERA.

THE performance of Auber's "Fra Diavolo" on Monday evening came as an agreeable surprise. The sparkling, tuneful music of the French composer has not been heard for some time; and although it was performed a few seasons ago at Covent Garden, the music is by no means familiar to opera-goers of the present day. It may be that "Fra Diavolo" would not bear frequent repetition; the music might lose its freshness and charm. But it serves admirably as an antidote to modern operas with their sensational stories and high-strung strains. Auber appears, perhaps, too simple to musicians of the rising generation, born and bred in syncopation and intricacies of rhythm: they do not reflect that to achieve simplicity is to achieve the highest. The complexity of Bach and of Wagner is not the cause of their greatness, but merely the reason of their not being at once understood. The revival of "Fra Diavolo" was then welcome, though it must be admitted that Covent Garden is too large for such a work. There ought to be a special theatre for operas of this class: with capable actors and good

stage management, success would be certain.

Signor De Lucia sang well as Fra Diavolo, especially in the third act. Miss Marie Engle made a charming Zerlina, and sang delightfully. Mme. Amadi was an excellent Lady Pamela. Mr. Bispham as Lord Rochburg made the most of his part. It was a happy thought, a legitimate touch of realism, on the part of Sir A. Harris to make my Lord and my Lady address each other in English. Signori Pini-Corsi and Arimondi as Beppo and Giacomo interpreted their rôles in a highly amusing manner.

RECENT CONCERTS.

THE fifth concert of the Philharmonic Society commenced with a new work, an Overture entitled "Leonatus and Imogen," by Dr. G. J. Bennett. The music is well written and effectively scored, but it displays skill rather than imagination. The Overture bears a title, yet it is not genuine programme-music: the composer merely names the special influence under which he wrote, not a programme which he sought to develop. Herr Stavenhagen played a pianoforte Concerto of his own in B minor (Op. 4), a work modern in form, based, in fact, on Liszt lines. The thematic material may not be very original, but it is attractive; especially the two broad subjects from which is evolved the Adagio. The scoring of the music is decidedly effective, and the pianoforte part, though it bears traces of having been written by a virtuoso, is not unduly prominent. Herr Stavenhagen played admirably: better, indeed, than we have ever heard him play. He was well received, and gave a short encore. Herr Willy Burmester performed in an able manner Ernst's "Allegro pathétique" in F sharp minor, a work more remarkable for its technical difficulties than for solidity or charm. In an encore the violinist once again exhibited his extraordinary command of the instrument. The programme concluded with Beethoven's "Pastoral" Symphony, well rendered under the direction of Dr. Mackenzie. The writer of the analysis referred to Beethoven's dictum with regard to the meaning of his Symphony, "Mehr Ausdruck der Empfindung als Malerei," for which we cannot accept his translation, "A record of impressions rather than a representation of facts." The words of Beethoven, indicating his attitude towards programme-music, are important, and they ought to have been more faithfully represented in English. Miss Amy Sherwin was the vocalist, and sang the lovely "Zerfietti lusinghieri" from Mozart's "Idomeneo."

M. Léon Delafosse has given two pianoforte recitals at St. James's Hall (May 10 and 20). His technique is good, and he can play with both strength and delicacy. But as an interpreter of Beethoven's music he leaves, as the French say, much to desire. He hurries movements dreadfully, as, for example, the opening Allegro of Op. 7, and the Menuetto of Op. 22. His reading of the Adagio of Op. 2, No. 3, was fairly good, but that of Op. 22 sentimental. At his second recital he played Chopin's Nocturne in E flat (Op. 55, No. 2), and Valse in A flat (Op. 34). Some portions of the former were delicately rendered, though not with sufficient charm; the Valse was given in a hurried, hard manner.

Handel's "Dixit Dominus" chorus, an early composition written at Rome in 1707, and his "Ode on St. Cecilia's Day" were performed by the Handel Society at the Queen's Hall on Friday evening, under the direction of Mr. A. Manns. The Ode bears traces of the composer's genius, yet it is not one of his great works. Dryden wrote the words as a troublesome task "and in no way beneficial," but he "could not deny the

stewards of the feast, who came in a body to me to desire that kindness." There is room for improvement in the choir and orchestra of the Handel Society. It has a fine opportunity and should make the most of it; Handel's works, with the exception of "The Messiah" and "Israel," at festivals have fallen into undue oblivion. Miss Jessie Scott deserves praise for the energy with which she attacked the trying solos in the final chorus of the Ode. The Society is fortunate in having Mr. Manns as conductor.

Mr. Willy Burmester gave his second violin recital on Wednesday afternoon. The most interesting number of the programme was the Bach Sonata in E for solo violin. The Praeludium was interpreted with breadth and vigour. The other movements were played in a frank, unaffected manner; the two Minuets were, however, somewhat hurried. Wieniawski's Concerto in D, especially with pianoforte accompaniment, is not very interesting; but Mr. Burmester's performance was brilliant, and his intonation pure.

The Wagner Birthday Concert at the Queen's Hall on Wednesday evening attracted a large crowd. As regards the performance of the music, it was not altogether satisfactory; there were signs here and there of insufficient rehearsal. Herr Mottl is a great conductor, but one could see from his vigorous movements that he was not altogether at his ease. The secret of Herr Richter's success is careful preparation during rehearsal: at performance a conductor should be felt rather than seen. The programme differed from the ordinary Wagner programme. The whole of the second act of the "Flying Dutchman" and the first part of act 3 from the "Götterdämmerung" were given. In the former Miss Ella Russel was cold as Senta, while Mr. Andrew Black as the Dutchman sang well, though not his best. Miss A. Janson did fair justice to herself in the small part of Marie. In the "Götterdämmerung," Herr Emil Gerhäuser took the part of Siegfried: he has a good voice and dramatic power, and his enunciation of words is singularly clear. Mr. D. Bispham was excellent as Hagen. The Misses Gelber, Ralph, and Janson were acceptable as the Rhine Daughters. The performance of the "Funeral March" was marred by the efforts of some of the audience to get away before the end of the concert. We have not yet learnt Bayreuth manners. It was interesting to have a portion of Wagner's early opera in such close proximity to an excerpt from one of his latest music-dramas, and the comparison was certainly not favourable to the former. Then again, with regard to both selections, the absence of stage action proved a serious drawback. It must be confessed that in a concert-room Wagner often seems dull; in the theatre such is rarely the case.

The performance of "Fra Diavolo" on Monday prevented us from attending the first Richter Concert. The programme, however, consisted entirely of familiar pieces. There was a large audience; Dr. Richter was received with enthusiasm; and the music appears to have given the utmost satisfaction.

J. S. SHEDLOCK.

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LITERATURE.

Introduction to the Book of Isaiah. By the Rev. T. K. Cheyne. (A. & C. Black.)

IN this volume Prof. Cheyne does for the higher criticism of Isaiah what he did fifteen years ago, in his edition of the Prophecies, for its exegesis. From a desire not to offend the prejudices of his less advanced readers, he then deliberately kept in the background questions of date and authenticity, so much so that certain persons believed, or affected to believe, that he had returned to the traditionalist view repudiated by him in a much earlier work, entitled *Isaiah chronologically Arranged*. The mistake, if not wilful, betrayed remarkable ignorance; for, almost simultaneously with his edition of the Prophecies, Prof. Cheyne contributed an article on Isaiah to the *Encyclopædia Britannica*, occupying the most advanced position that scientific criticism had yet reached. But no one can accuse the present volume of reticence or reserve. Isaiah is treated with as little regard for popular prejudice as Dr. Leaf shows in his analysis of the *Iliad*. But the faith of the more simple-minded will not be shaken by a work addressed only to scholars, and only to the most patient even among them. Besides, the injury done by Isaianic criticism to orthodoxy, if any, was done long ago, and cannot be aggravated by any further alteration in the received dates of the various prophecies.

The theory that Isaiah is from end to end the work of a single writer hardly comes within the field of serious controversy. Those who accept Dr. Wace's canons of criticism ought to admit that the question of plural authorship was closed by Franz Delitzsch's surrender of the adverse case. Even if the great prophet of Hezekiah's reign had been carried on a time-machine to the closing period of the Exile, he would still have spoken the language of the eighth century, not the language of the sixth. Chapters i.-xxxix. and chapters xl.-lxvi. form two separate collections, distinguished from one another, even to the eye, by the historical appendix with which the first part concludes. It would appear that there are many persons whose information goes thus far but no farther. In his *Prophecies of Isaiah* Prof. Cheyne quotes a rationalistic writer as asserting that "only the most uncompromising champions of what is taken for orthodoxy now venture to deny that the Book of Isaiah is the work of two persons (vol. ii. 225). But there is, I believe, no serious scholar who maintains such a position. The same arguments that show

the last twenty-seven chapters to be Exilic or post-Exilic, are equally good to prove the late date of much that has been incorporated with the first collection. For a long time a most remarkable and, to the unlearned, a most comforting agreement prevailed among higher critics as to the extent of these sections. We learned from the various handbooks that chaps. xiii. 1.-xiv. 23, xxi. 1-10, xxiv.-xxvii., and xxxiv.-xxxv. were Exilic or later; while xv. and xvi. were quoted by Isaiah from an earlier prophet. With equal unanimity chaps. xl.-lxvi. were credited to a single author, with the possible exception of the passages relating to the suffering Servant of Yahwè, which Ewald at least considered to be quotations from an older source. With the resources at the disposal of earlier critics, it was perhaps safe to rest on these conclusions. But the vast revolution effected during the last twenty years in our views about the history of Hebrew literature, amounting as it does to an immense increase in the post-Exilic material, has furnished the Isaianic inquirer with a fresh arsenal of philological weapons; and it is with these new instruments of precision that Prof. Cheyne and others have attacked that problem. The result is, that out of chaps. i.-xii. more than a third (counting by verses) has been taken from Isaiah, and from the supposed genuine portions of chaps. xvii.-xxxiii. more than one-half. Among passages disauthenticated, or at least pronounced doubtful, are such famous ones as "garments rolled in blood," and "Watchman, what of the night?" But as our critic very reasonably asks, "Why should every striking passage in the Book of Isaiah be at once attributed to that prophet?" (p. 166). Messianic predictions in a pre-Exilic writer now always awaken something more than suspicion. "Criticism is showing more and more clearly that passages of a comforting tendency were frequently inserted by late writers in prophecies which seemed to them too dispiriting for edification" (p. 93). Curiously enough, the process is still going on. Prof. Duff, in his *Old Testament Theology*, cannot paraphrase Isaiah's stern rebukes of the women of Jerusalem without inserting some rather unctuous compliments to the female sex, removed as far as possible from the Semitic spirit, however appropriate they may be to ladies nearer home. By the way, the long inventory of women's dresses and ornaments in chap. iii. is, I observe, condemned as a later edition. Dr. Peters "thinks that it has grown out of a popular song," "but," as Prof. Cheyne frankly observes, "what a dull song!" (p. 19). At any rate the suspicion recently expressed that the prophet, like another Dr. Primrose, drew from notes made in his own harem falls to the ground.

No doubt official apologists will, in default of more solid arguments, fall back on their usual policy of taunts and sneers. Without going outside the covers of the present volume, they can easily collect evidence to show that the critics are not in all instances agreed, and that the same critic—notably Prof. Cheyne himself—has changed his opinion more than once. But the very

facility of the argument from variation is its weakness. In other words, it proves too much. The vanguard of science always advances in loose order, and in the multitude of counsels there is progress. Critical theology can claim no exemption from this law; and to condemn its pioneers for not keeping close order, is either to break with all science—that is to say, with the nature of things—or to admit that theology has nothing to do with scientific method—that is to say, with reason. As regards the Isaianic problem in particular, if the critics do not keep step with one another, at least they take no step backward. Nothing to which a date later than the traditional has once been assigned has been put back to an earlier period. Prof. Cheyne seems to think that the prophecy about Moab in chaps. xv., xvi. is not, as used to be supposed, pre- but post-Isaianic (p. 88); and he thinks it not impossible that the Servant-passages of the Second Isaiah were the work of that writer himself rather than of an older prophet. On the other hand, he takes away chaps. lvi.-lxvi. from the great Exilic evangelist, and distributes them among various authors, forming a chain that comes down near to the close of the Persian period. The Messianic prophecy of chap. ii. 2-5 (which also appears in Micah) he thinks may even be assigned, with xix. 16-25, to an early part of the Greek period (p. 12).

Some good people will shake their heads over this procedure as "disintegrating criticism"; and so in a sense it is. But, then, with as good reason we may call the beautiful reasoning by which Saturn's rings have been shown to consist of innumerable asteroids disintegrating astronomy, and the experiments that have detected a new element in our atmosphere disintegrating chemistry. Of course, if the solidity of Saturn's ring were somehow connected in the popular imagination with the Saturday half-holiday, there would be a furious outcry against those who destroy God's works by means of the law of gravitation and the spectroscope; and if danger to the lungs were anticipated from Argon, Lord Rayleigh and Prof. Ramsay might not be safe from the slanders of anonymous journalism. As it is, the new element has received a warm welcome notwithstanding its hopeless inutility; and the same hospitality might well be offered to the new Isaianic collaborators. As Prof. Cheyne observes,

"we have, indeed, not lost the personality of the Second Isaiah, and we have gained probably more than one eminent writer, whose works may be utilised as records of a too little known age" (p. 295).

A very remarkable and previously unsuspected trait of post-Exilic times is patriarch-worship, supposed to be implied in the words (lxiii. 16):

"for only thou art our father,
For Abraham knoweth us not, and Israel doth not regard us;
Thou, Yahwè, art our father; our redeemer from of old is thy name."

Such a local hero-cult would have been impossible in Babylonia, but may well have been revived with the Return to Palestine,

when it "became possible for a pale reflection of the cultus of Abraham and Jacob to exist side by side with the worship of Yahwè" (p. 353). The strange anomaly of religious universalism in the mouth of the First Isaiah will now cease to vex the soul of evolutionists. The reconciliation of Egypt with Assyria and of both with Israel in a common worship of Yahwè (xix. 23-25) is referred to the early Greek period (p. 110). As regards chaps. xxiv.-xxvii., which Reuss placed in the early Exilic period, "the ideas and ideals of the prophecy are conclusive as to the extreme lateness of the date." There is "the belief that mankind at large had broken a divine law"; there is the "belief in angelic patrons of the 'nations' which assisted the later Jews to reconcile the oppression of Israel with the sovereignty of Yahwè"; and there is a "hope of the resurrection of individual Israelites" (pp. 151, 152). These are traits that might be expected in a prophecy, or rather a series of prophecies, which critical analysis assigns partly to a late Persian, partly to an early Greek period.

The Book of Isaiah is, like the temple of Karnak, the work of many hands and of widely separated ages, and, like that, it connects the old Oriental monarchies with the Hellenised states of the Diadochi. The first court, with its colossal pillars and walls graven over with dreadful battle-scenes, still preserves its original majesty, though partly ruined and bearing many traces of a restorer's hand. To this, successive builders have added other courts and pylons, and avenues of enigmatic sphinxes and obelisks that point to heaven; while, just as Prof. Norman Lockyer finds in the gradual and increasing deflection of the new approaches from the central axis of the first temple obedience to a slow movement of the guiding stars that they faced, so also may we trace a secular variation in the lines of prophetic vision and in the points of the celestial horizon where the harbingers of Israel's salvation were sought.

ALFRED W. BENN.

The Life and Writings of Turgot. By W. Walker Stephens. (Longmans.)

MICHELET tells us that, early on the November morning on which he commenced writing the chapter of his history dealing with Turgot's ministry, he heard an inner voice whispering, "Who is worthy to-day to write of Turgot?" If Mr. Stephens had any such admonition when he proposed to compile the book before us, he, like Michelet, fortunately ignored it; for this work will give to English readers an opportunity of becoming acquainted with one of the few supremely great minds that have devoted themselves to the science and practice of government.

No doubt, for some years we have possessed Mr. John Morley's luminous essay on Turgot, contained in the second volume of his *Critical Miscellanies*, which no one who wishes to gain a comprehensive view of the political and economical condition of France during the time of Turgot's active career should fail to study. But Mr. Stephens has supplied us with facts in a

way that no essay writer can pretend to do, and has given clear and precise accounts of the abuses which Turgot sought to remedy, the means which he employed, and the struggle with surrounding circumstances which finally proved too strong for him. Even greater thanks are due to Mr. Stephens for his excellent translations of the more important portions of Turgot's works which form the second half of this volume. No study of Turgot's career could be in any way accurate or complete which did not include some account of what he wrote as well as of what he did; and our admiration for the statesman is increased when we have learned to know the thinker. In dealing with all subjects—commerce, local government, national education, religious freedom, social questions—he displayed the same great qualities: sane judgment and the capacity for taking wide views, so rarely combined in the bureaucrat. He advocated complete freedom of trade ten years before Adam Smith wrote *The Wealth of Nations*. He urged Louis XVI., at the risk of incurring the hostility of the Church, to insist on being crowned in Paris, in the midst of his people, instead of at Rheims, with its mediæval associations, and to refuse to take that part of the coronation oath by which he swore to extirpate heresy. He made clear to the king the necessity for setting up in France a proper system of municipal government, an organised scheme for national education, and the desirability of adopting direct rather than indirect taxation. And all the while he was working day and night to free the oppressed population, first of a province, and then of an empire, from the intolerable burdens which crushed them, in the teeth of his own class, and with little help, or, at best, grudging acquiescence from those in high office.

It is true that, on the accession of Louis XVI., Turgot met with something more than mere acquiescence in his plans for the regeneration of France. For a time it seemed as if he had gained the only kind of support which is of any value to a reformer under a despotism—the firm and undeviating impulse in a right direction which the arm of the master himself can alone afford. The wishes and views of the young king were entirely those of Turgot. Almost immediately after his accession he called him to office, though, as Mr. Stephens observes, "it would be to attribute more honour and more wisdom to the king and to Maurepas, the prime minister, than they deserve, if we believed that Turgot was called to the government solely by reason of his own merits." Private interest, no doubt, in this case, as it sometimes has the happy chance, wrought for the public benefit, and Louis quickly appreciated the merits of his minister. Turgot, after one month at the Ministry of Marine, became Comptroller General of Finance. What he had accomplished in the thirteen years during which he had been Intendant of Limoges, may be taken as some measure of what he might have done for France had he been allowed a free hand. That province had been in 1761, when he entered upon his office, the most backward in France; its peasantry, in addition to suffering the oppression of feudal

dues and exactions, which weighed upon them as upon the rest of the rural population, were bound to a soil the least kindly in a land where nature has been almost uniformly beneficent. Over 500,000 of these unhappy serfs Turgot had been called upon to rule. In a few years he had freed them from the worst incidents connected with the collection of the Taille, the infamous personal tax, which spared the rich and harried the poor, and proved more grinding in the method of collection even than in the imposition. The system of the Corvée, by which the peasantry were forcibly withdrawn from the labour of the fields to mend the public roads, without any regard to time or season, was superseded by a method of taxation, unjust perhaps in its incidence (as it was bound to be), but freeing men from the worst form of personal slavery, and allowing a money payment to take the place of serf-labour, so that Arthur Young found the roads of the Limousin twenty years later the best in France. He obtained a royal decree freeing the corn trade throughout that country, where formerly province had been divided against province by hostile tariffs, thus putting a stop to famine, up to that time a common incident in rural life; and he also carried through many minor reforms. In all these efforts for the public good he endeavoured to secure the sympathy and assistance of those who had any position of authority in the various districts. He asked for and obtained both from the inferior clergy; but the upper classes, with the exception of a few noble and enlightened minds, were, or soon became after his accession to power, his deadly foes.

Turgot became finance minister in August, 1774, and immediately laid before Louis, in a remarkable letter, his plans for the social and economic regeneration of France. The views of Louis, both as man and monarch, were entirely those of Turgot, and for a time he boldly and consistently supported the reforming minister. The history of this eventful eighteen months must be read in the pages of Mr. Stephens. The king, who desired the good of the people and saw in Turgot the only man capable of pursuing and securing it, was cursed with a feebleness and incapacity for persistent effort, which proved the ruin of himself and his house. "You and I," he said to Turgot, "are the only ones who love the people." After a year's strenuous exertion in common for the public good, the open hostility of the queen, the covert hostility of the other ministers, and the active malevolence of the court, undermined the king's purpose, and on the resignation of Malesherbes, Turgot's only supporter in the cabinet, he sacrificed Turgot. With him disappeared the last opportunity of peaceful and durable reform. It was left for the storm to demolish an edifice which might have been repaired and restored and made fit for habitation by a skilful architect; but the co-operation of willing hands was necessary, as well as the undeviating support of the master. Turgot had discovered by experience the sad truth which every age of human history demonstrates, and which he expresses thus in his *Pensées*, that "it is not error that opposes so

much the progress of truth, it is indolence, obstinacy, the spirit of routine, everything that favours inaction." All these obstructive forces worked their will within a few months of Turgot's disappearance from office; the abuses he had attempted to abolish were restored; the extravagance of the court raged on unchecked; and war was declared against England, giving the final blow to the exhausted treasury, and bringing about that national bankruptcy which Turgot foresaw to be the inevitable result of any such adventures.

Turgot lived for five years after quitting office, unsoured by disappointment, and, though racked by gout, preserving his intelligence undimmed to the end, and continuing to take an unremitting interest in all the wider spheres of human activity. He died on March 18, 1781, at the age of fifty-one.

The epithet "godlike" was bestowed upon Turgot by Charles Austin, whose mind was not of the type to indulge in hyperbolic adjectives. On closing this volume the reader will probably be of the opinion that Austin was right. Turgot was one of those men who rarely appear in the course of history, gifted with the power of knowing what should be done, and the still rarer faculty of knowing how to do it; and if fortune does not deny the favourable occasion, such men found or reorganise a nation's existence, and primitive societies bestow on them divine honours. Too often, however, they learn, with Turgot, that against stupidity even the gods strive in vain.

W. B. DUFFIELD.

Corrected Impressions. By George Saintsbury. (Heinemann.)

MR. SAINTSBURY'S latest volume of criticism is frankly egoistic. Having reviewed everything else, he has been stimulated by some remarks of Mr. Arthur Balfour at a Literary Fund dinner to review himself. He has therefore taken into consideration his own mental attitude at various times of life towards the leading writers of the last half of the century. He has compared the judgments which he formed of them in the freshness of youth and in the soberness of middle age, and offers the result of the comparison as an example of how it strikes a contemporary. Among poets, Tennyson, Browning, Arnold, Swinburne, and Morris; amongst novelists, Thackeray, Dickens, George Eliot, Charlotte Brontë, and Trollope; among writers of prose other than novelists, Carlyle, Macaulay, and Ruskin are chosen to be the subjects of the experiment. We owe to this idea the existence of a pleasant, gossiping book, written in that dressing-gown and slippers style which on the whole suits Mr. Saintsbury better than his full panoply of buckram, and enlivened by those touches of autobiography which are always so grateful to the literary public. Charming to know that Mr. Saintsbury bought *The Defence of Guinevere*, "a little brown book—nightingale-colour—from Slatter & Rose's counter at Oxford for a price which would not buy it now," or that he returned to college after

a visit to town "to eat dinners" with a parcel of squibs for the proper celebration of Gunpowder Day in one pocket and with *Poems and Ballads*, intended, one supposes, as a literary and ethical squib, in the other. As a study in the evolution of a critic the book does not take us very far, for the simple reason that Mr. Saintsbury has never had much occasion to evolve. He appears, even as an undergraduate, to have held very right notions about things literary, and to hold much the same notions still, with perhaps a little added certainty that they are right, and a somewhat increased facility of pointing out why they are so. There was a period, indeed, when he didn't like Thackeray; but that was when he was only fifteen, and his judgment may have been still immature. And he tells us that he no longer holds the view that there is nothing meritorious in Dickens except his humour. With these exceptions, what he really has to chronicle are the changes in other people's views about writers with respect to whom his own well-considered convictions have never faltered.

Baffled of a document illuminating the natural history of criticism, one does, nevertheless, get from the book a very clear insight into the qualities which make Mr. Saintsbury so popular and so representative a leader of literary opinion. In the first place, he is never pedantic. He is learned—he has looked into and probably written about almost every conceivable branch of literature; but his learning does not oppress him: he wears it lightly like a flower, and writes with an authority which is only impressive and not alarming. Secondly, he does not gush. Those undergraduate reminiscences of Morris and Swinburne, to the picturesque setting of which I have already referred, are the only bits of extravagant enthusiasm in the book. Mr. Saintsbury's normal temper is sane and sensible. Everyone, he says, must keep a conscience somewhere: for him, he prides himself upon keeping it in matters of criticism. Throughout life he has been careful to admire what is truly admirable, and never to let his admiration go so far as to blind him to the obviousness of obvious defects. Thirdly, and perhaps in consequence of this pre-eminent sanity and sobriety of judgment, he is always quite intelligible. He knows what he means, and says it clearly and definitely, in a common-sense way that the plainest man can comprehend and sympathise with, nor need fear to be puzzled by irresponsible paradox or misty speculation. Finally, and above all, he is absolutely safe. With so many critics of our day you can never be sure that they are not going to land you in some pestilent heresy or other. But Mr. Saintsbury's sentiments on all matters ethical, political, social, and theological are quite unexceptionable and reassuring. Nor does he think it necessary to hide them under a bushel. Here, as on questions of literary judgment proper, he is thoroughly in touch with his readers; and they have the reasonable gratification of finding that, when he is telling them what they ought to think, he is also telling them what, as a matter of fact, they actually do think.

Mr. Saintsbury's critical position being thus assured, it seems hardly worth while to break a lance with him upon any of the more astounding assertions of which he delivers himself in the present volume. Otherwise I would gladly enter a protest against the depreciatory estimate of *The Ring and the Book*, against the prophecy that posterity will relegate "Balaustion's Adventure" to the same shelf with Southey's epics and Dryden's plays, against the contemptuous dismissal of *Middlemarch* as "dead" and of *Daniel Deronda* as "parochial." One knows that to thinkers of Mr. Saintsbury's school every form of nationalism which is not Anglo-Imperial is "parochial." I suppose it is Mr. Saintsbury's theological orthodoxy which makes it impossible for him to mention George Eliot without a sneer, and leads him to intercalate into his criticism of her novels allusions to her "*liaison* with Lewes," and to her "sham position as the head of a family." Probably Mr. Saintsbury's readers will enjoy these *obiter dicta*, but to me they do not appear either relevant or in the best of taste.

EDMUND K. CHAMBERS.

The Evil Eye. An Account of this Ancient and Widespread Superstition. By Frederick Thomas Elworthy. With many Illustrations. (John Murray.)

"ANTIQUITY hath held, that certaine women of Scythia, being provoked and vexed against some men, had the power to kill them only with their looke. The Tortoises and Estriges hatch their eggs with their looks only, a signe that they have some ejaculative vertue. And concerning witches, they are said to have offensive and harme-working Eies."

Thus Montaigne, as Englished by Florio, refers to the Evil Eye, including it, with his accustomed shrewdness, in his "Essay on the Force of the Imagination."

It is this venerable superstition which Mr. Elworthy has made the subject of a suggestive treatise. While citing ancient authorities as to its prevalence in the past, he has travelled far and wide in search of examples of its persistence to the present day. Among these, few exceed in value and interest those gathered from the district in Somersetshire where Mr. Elworthy has his home. There the peasantry have no doubt as to the play of maleficent influences. The pig that falls ill and dies was "overlooked." A murrain "afflicts a farmer's cattle"; and off he goes to the "white witch," that is, to the old witch-finder, to learn who has "overlooked his things," and to ascertain the best antidote, "because they there farriers can't do no good." A child pines away with some mysterious wasting sickness, which the Tipperary peasants, as shown in the recent falsely called "witch-burning" case, believe to be the work of fairies in substituting a "changeling," but which the Somerset woman refers to the action of a witch who has cast her fatal glance upon the victim.

"Often she gives up not only hope but all effort to save the child: the consequent neglect of course hastens the expected result, and then it is: 'Oh! I know'd very well he would'n

never get no better. 'Tidn' no good vor to strive vor to go agin' it.' This is no fancy, no isolated case, but here in the last decade of the nineteenth century one of the commonest of everyday facts."

While in England the belief is mostly confined to rural districts, in more backward countries, as Spain and Italy, it flourishes in the large towns. In Naples the appearance of a person having the ill repute of a *jettatore* is the signal for a general stampede, and Mr. Elworthy amusingly relates the fright which he unwittingly gave a second-hand bookseller in Venice when asking about a copy of Valletto's *Cicalata sul Fascino*. On hearing the last words of the title, "the man actually turned and bolted into his inner room, leaving his customer in full possession of his entire stock." Pio Nono was believed to have the *jettatura*, and the faithful, when seeking his blessing, protectively pointed two fingers at him. In an article in the *Spectator* of December 22, 1888, which appears to have escaped Mr. Elworthy's vigilance, the writer strikingly remarks the effect of the dreaded glance on a body of Italians. The Emperor Napoleon had been warned about some projected attempt on his life, and a special agent had been despatched to the frontier of Italy to examine every passenger by the train.

"The eyes of this agent were absolutely different from those of any human being the writer ever saw, and the Italians, as they passed under their fire, visibly quailed, every third man, perhaps, throwing out his fingers to counteract the malefic effect of their influence."

Ex uno disce omnes. Superstitions, to borrow a term from chemistry, are allotropic: everywhere there are the same elements, the differences are in the combinations. As for that of the Evil Eye, it is one whose origin, Mr. Elworthy remarks, "is lost in the obscurity of pre-historic ages." Here he seems to import mystery where none exists. Reference is made in the introductory chapter to the power of fascination exercised by one animal upon another through the eye, as also to the inability of an animal to "retain its fierceness under, or to endure, the steady gaze of man." Therefore, an inquiry into the origin of the phenomenon—if, with our present knowledge, any inquiry be necessary—cannot be limited to its occurrence in the human species. Hume contended that "beasts are endowed with thought and reason as well as man." And Prof. Huxley, remarking that the philosopher "does not express himself too strongly," adds that "the observation of the actions of animals almost irresistibly suggests the attribution to them of mental states such as those which accompany corresponding actions in man." Of course in him, as the highest animal, self-consciousness operates in the formulating of theories, whose vagaries have abundant illustration in this volume, but which receive their solution only when mental continuity between man and brute is recognised. That continuity Mr. Elworthy probably does not admit, otherwise he would maintain a different attitude towards phenomena which he invests with an occult or quasi-spiritual character. He sees "men as trees walk-

ing." He believes in the divining rod; in "a middle course of determining what we mean by witchcraft"; in "a whole world of facts, operations, and conditions with which our human senses and powers of comprehension are quite incapable of dealing"; the validity of which "facts and appearances have been held as firm articles of belief in all ages." Reading between the lines, the implication is that a universal belief is a true belief. History does not bear out this assumption. Mr. Elworthy cites the touch of the king for the cure of scrofula in connexion with "many of our Lord's miracles" which were performed by personal contact; and barbaric examples of belief in "sympathetic magic," or the vital connexion of fact and idea, are paralleled by reference to the efficacy of emblems of the Eucharist. "The principle, perhaps to suit our humanity and our limited reason, has been appointed and adopted for our most sacred rites."

Observations of this sort show deficient perspective. They also show incapacity for trustworthy interpretation of materials whose significance only a wide induction can reach. However, the commentary does not affect the value of the text; nor is our indebtedness to Mr. Elworthy the less for his industrious collection, often from recondite sources, of a mass of curious and entertaining information which the student of culture will gratefully use.

Montaigne's allusion to "ejaculative virtue" has its correspondences in quotations which Mr. Elworthy gives from Plutarch, Heliodorus, and other classic authorities. The episcopal author of the famous fourth century romance, *Theagenes and Chariclea*, says that

"when anyone looks at what is excellent with an envious eye, he fills the surrounding atmosphere with a pernicious quality, and transmits his own envenomed exhalations into whatever is nearest to him."

And, coming much further down, Valletta gives an extract from the Register of the Academy of Paris, telling how, in 1739, an old hag paused before a polished mirror

"which, from her glance, absorbed greasy matter that was proved to be a very powerful poison. Finally," he says, "there was one who by looking on a block of marble dashed it in pieces."

All which, the phenomenon being assumed, is logical enough. For in that case it follows that there is some material vehicle of transmission for the microbes or virus.

Mr. Elworthy passes from description of the maleficent agent (whose physical signs he does not define) to an account of other modes of fascination, or "simple bodily presence, breathing, or touching," and of the various operations connected with these, "comprehended in the terms magic, enchantment, and witchcraft." These, however, occupy no great space, the major part of the book dealing with the larger subject of the protective charms, amulets, invocations, gestures, and written formulas, wherewith the dreaded effects of the gaze are sought to be averted. And a veritable museum of curios is the result. In this matter of protection, symbolism plays a large part; and among symbols, hands and

horns, perhaps, the largest part. Obviously the organ which bipedal man used at the outset as a defensive weapon, would be instinctively raised to hinder the passage of the "ejaculative" germ, and become the model of amulets worn about the person and sculptured on tombs. Upon its place in sacerdotalism, Mr. Elworthy has much that is interesting to say, the examples given being lavishly illustrated. He connects the half moons on the harness of horses with the "crescents on camels' necks," spoken of in the Book of Judges (viii. 21)—these "ornaments, like the moon," as the Authorised Version translates them in the margin, being amulets symbolic of the protecting moon-goddess. Horns, as symbolic of the lunar cusps, are of all objects the most common as amulets against the evil eye, whether affecting man or beast; so much so, that it has at last come to be fully believed by Neapolitans that, in default of a horn of some shape in the concrete, the mere utterance of the word *corno* or *corna* is an effectual protection.

In addition to the part played by other emblems, as serpents, scarabs, frogs, and so forth—and by the grotesque class, as those of the gargoyle and widely spread phallic type, which seek to baffle the evil glance by mockery or obscenity—there are the devices which depend for their potency upon the direct invocation of powers or deities. To this class belong the Jewish phylacteries or frontlets, "whose virtue was supposed to rest in the written words shut up in the little leather case"; bags containing verses of the Bible or Koran, or prayers to the Madonna; mysterious formulae of the Abracadabra type; mumbo-jumbo incantations; figures in magic squares, and combinations of odd numbers. Of course, these were used—are, indeed, used still—against maleficent influences of all kinds, and it is in the overlapping of magic beliefs in general that the traces of their common origin are manifest. In referring to the series of woodcuts which enrich the text, prominence should be given to the reproduction of the quaint title-page, illustrative of black magic, of Frommann's *Tractatus de Fascinatione*, published in 1674.

EDWARD CLODD.

MARTINON'S ÉLÉGIES DE TIBULLE.

THIS book is a translation in French Alexandrines of the poems of Tibullus, including bk. iii., now usually ascribed to Lygdamus, and the short poems of bk. iv., omitting the hexameter panegyric addressed to Messalla. Prefixed is a short notice on the life of Tibullus, the probable ordering of the elegies, the poems ascribed to Sulpicia, the editions and MSS. A commentary follows the translation, in which most of the obscurer allusions are explained, and, when the reading is doubtful, reasons given for that which the editor has chosen.

For some reason unexplained, Tibullus has not been a favourite book with English scholars. That is to say, such difficulties as M. Martinon deals with in his preliminary notice—the sequence of events in the poet's life, the chronology of the elegies to Delia, the place which Marathus occupies in the

cycle of the poet's amours (a figure to some extent corresponding to the Juvenius of Catullus, but certainly of riper years, though called *puer*), the problem of the Lygdamus elegies, again of the little Sulpicia group—have not found among us adequate treatment, or exercised the ingenuity of any scholar of the first magnitude. Partly this seems referable to the easy style in which the poems are written—a point which Lygdamus, or whoever was the author of bk. iii., shares in common with Tibullus. The chief difficulties seem to centre round the Sulpicia series in bk. iv.; but these are very short, too short, in fact, to elicit more than a passing attention, and perhaps, after all, too obscure to be entirely capable of solution even in a long diatribe.

The continent has, however, never failed to recognise the tender charm of this delightful poet. Muretus found a congenial occupation in editing and commenting upon him. The Portuguese scholar Estação, and, somewhat later, Scaliger, did not disdain to throw such light as was then available on the places where the lateness of MSS. had caused uncertainty. Scaliger, indeed, obtained from his legal friend, Cujas, a MS. fragment, now lost, earlier in date and indisputably superior in critical value to those now known to be in existence. Passerat, in his vast volume of notes on Catullus and Propertius (that fruitful source of unnumbered pilferings by later scholars) has some on Tibullus; Heinsius, whom nothing escaped, not only transcribed some of the readings of the Cujas fragment in a copy of the second Aldine edition, but has left a considerable number of remarks and emendations on doubtful or corrupt passages; the successive commentaries of Heyne and Dissen (1755-98, 1817-35) supplement each other, and have not as yet been superseded.

The appearance of Lachmann's critical edition in 1829 opened a new epoch of Tibullian criticism; it is reproduced, with some alterations, in those of Haupt and (after Haupt's death) of his successor, Vahlen. Bährens, with his usual keenness for discovering new MSS., unearthed, in 1876, two unknown codices, an Ambrosianus at Milan, and a Vaticanus at Rome, both written towards the end of the fourteenth century. I am not aware that anything of importance has been brought to light later than these.

The eighteenth century is perhaps the period when Tibullus was most read: in England the now forgotten but beautiful love elegies of James Hammond, written in 1732, were modelled, and in some cases almost translated, from the elegies of the Roman poet. The last few years have added one of the best written, though unfinished, estimates of Tibullus in the posthumous work of Prof. Sellar, which M. Martinon does not appear to have seen. Nor has he availed himself of the selections published at the Oxford Press by Prof. G. G. Ramsay.

Of M. Martinon's translation I select the following passage as a fair specimen. It is from the beginning of i. 10:

"Ah! qui donc inventa le glaive meurtrier?
Ce fut un cœur barbare, et plus dur que l'acier!
Il enfanta le meurtre et la guerre homicide,
Frayant devant la mort un chemin plus rapide."

Que dis-je? il n'a rien fait: les auteurs de nos
maux
C'est nous; lui nous armait contre les animaux.
Le coupable c'est l'or; on ignorait la guerre
Quand pour boire on n'avait qu'une coupe vul-
gaire;

Sans tours ni bastions, parmi les gras troupeaux,
Le berger savourait sans crainte un doux repos,
J'eusse aimé vivre alors; loin du fracas des
armes

La trompette en mon cœur n'eût point jeté
d'alarmes.

Mais on m'entraîne hélas! peut-être un assassin
Déjà porte la trait qui doit percer mon sein.

O Lares, qui m'avez nourri, quand mon enfance
A vos pieds s'ébattait, veillez à ma défense.

Et ne songiez pas d'être d'un bois si vieux:

Ainsi vous habitez la maison des aïeux."

The following has no little of the tender charm of Tibullus, ii. 4:

"Toi qui fermes ta porte à l'amant qui n'a rien
Puisse les vents, le feu, dissiper tout ton bien;
Les jeunes gens viendront contempler l'incendie,
Joyeux, et de l'éteindre aucun n'aura l'envie.
Et quand viendra la mort, personne, au désespoir,
N'ira sur le bûcher rendre un dernier devoir.

Mais la femme au cœur bon, de respects entourée,
Vécût-elle cent ans, verra sa mort pleurée;

Quelque vieillard, songeant aux anciennes
ardeurs,

Tous ces ans sur sa tombe ira mettre des fleurs.
Et dira: 'Dors en paix, ô toi qui me fus chère;

Que la terre a tes os tranquilles soit légère.'"

ROBINSON ELLIS.

NEW NOVELS.

A Bachelor's Family. By Henry F. Buller.
In 3 vols. (Hurst & Blackett.)

The Country Minister's Love Story. By Maria Bell.
(Hodder & Stoughton.)

A Tragedy in Grey. By Halliwell Sutcliffe.
(Skeffington.)

Doctor Dick, and Other Tales. By Silas K. Hocking.
(Frederick Warne.)

Sinners Twain. By John Mackie. (Fisher
Unwin.)

The Major's Favourite. By John Strange
Winter. (White.)

Brenda. By A. S. Heawood. (Digby,
Long & Co.)

By Order of the Brotherhood. By Le Voleur.
(Jarrold.)

Renie. By James Prior. (Hutchinson.)

A Bachelor's Family is an excellent story, though we do not quite see the appositeness of its title. Colonel Dymott is a gloomy, morose individual, who has returned from India with something more than his liver out of order. He takes a house in the village of Drifton, where he is waited upon by his old Scotch servant Sandy; but the two might as well be walled up for anything the neighbours see of them. The irascible colonel receives one or two visits from Mr. Tabberer, the vicar, and Captain Grindrod; but neither of them is particularly anxious to continue the acquaintance. Of course, there is a mystery attached to the colonel. This is shown by his callous treatment of his son Hugh, who has never received a word or look of affection from him in his life. Even when Hugh attains his twenty-first birthday, his father merely hands him a little money coming to him from his mother, and bows him out of his presence as he would a stranger. At length the secret is revealed by Captain Grindrod, a fine old "salt," who has

brought up Colonel Dymott's daughter Christine as his own. When she comes to be married, revelations have to be made. It appears that the colonel had most unjustly accused his wife of unfaithfulness; and although legally attested documents are placed before him proving the falsity of the charge, and although he has in his possession the deathbed denial of the lady herself, he prefers to go down to the grave still believing it to be true. It is all very sad and very miserable. Hugh is a fine young fellow, and worthy of the noble wife he wins; and we have not a little sympathy for the vicar's daughter Dorcas, who bravely suppresses her own affection for Hugh. The story is well and thoughtfully wrought out.

Life in a Scottish Lowland village is carefully and yet vividly depicted in *The Country Minister's Love Story*. The features of Lochtown itself—a little place which lay by the shore of a nearly land-locked arm of the sea—are easily realisable; and as for the inhabitants, we feel that we could single out each one without any introduction, if we ever visited the spot. There is something very touching in the history of Henry Millie, the young minister, who dies prematurely, after a hopeless love affair. Jane Frederick, the heroine, has almost woven out a romance of which Millie is the centre, when her handsome cousin, Francis Hay, appears, and Hay and she incontinently fall in love with each other. It is painful for Millie when he discovers the true position of affairs; and he never recovers from the blow, especially as it is aggravated by the bold attempts of a coarsely attractive girl of the village to compromise him in the eyes of Lochtown. Jane's mother was a fine old lady, "one of those people in whose presence every one shows at his best." She is excellently drawn, and, indeed, this may be said of all the characters in this sad little story.

There is much straining after effect in *A Tragedy in Grey*, but, as it seems to us, to little purpose. The book is like splashes of violent colour thrown upon the canvas by some indifferent artist, with the object of making a sensation. How far the author has fallen in with the present unwholesome current of fiction may be gauged from one incident. We have a girl of seventeen, Marjorie Erroll, falling in love with her brother's tutor, Maurice Lenton. She describes him as her Lancelot, discusses with him such poems as Rossetti's "Jenny," and finally goes to him to make this confession: "I have gone mad. I love you: let me die."

The Rev. Silas K. Hocking's stories of Cornish life are widely known, and deservedly appreciated. There is no falling off in his sterling qualities as a writer in *Doctor Dick*. It is a very touching little sketch, showing how a young fellow with a superior nature, who has unfortunately given way to drink, is rescued for a noble after-career by the love of a pure maiden. Another sketch deals with the misfortunes of a miner who may certainly be described as a true hero; while a third shows how the spirit of self-sacrifice may animate even the humblest. Mr. Hocking is a vigorous and healthy writer, and all his books are of

an elevating character. He manages to teach many useful moral lessons by their aid, but the religious influence which he wields is never obtrusive.

Sinners Twain is the freshest and most original work upon our list. It is "A Romance of the Great Lone Land"—that is, the district known as the Canadian North-West. Mr. Mackie is an artist in words; and the sketches he gives us, both of human character and scenery, are very graphic and real. There is a vividness about them which shows that the author neither writes at second-hand nor without mandate. One of the "sinners" referred to in the title is Gabriel St. Denis, hunter, trapper, rancher, and, it must be confessed, smuggler. But whatever capacity he fills for the moment, he is undoubtedly picturesque in all. The other "sinner" is Harry Yorke, a gentleman member of the North-West Mounted Police. On one occasion, after St. Denis has been making a whisky raid, Yorke connives at his offence because of his love for the trapper's beautiful daughter Marie. There is a good deal of trouble to go through both for Marie St. Denis and Yorke before these ardent young lovers are finally united. Plot and scenery are alike unhackneyed, and it is a real pleasure to come across a novelist who can strike out a new path. Readers are not likely to tire of vigorously told stories of this character.

Although there is nothing striking about *The Major's Favourite*, it is considerably better than the last little sketch we reviewed by John Strange Winter. The writer now rises to the standard of the fairly good story-teller, without revealing a gleam of special talent. Of course, the sketch is one of barrack life, and Major Drummond's "favourite" is a fine St. Bernard dog named Maxsie. He is a splendid fellow; but the major cannot perceive, what is patent to almost everybody else, that he is getting dangerous in his old age. One of the major's daughters, Leila, marries an officer named Carrington, and another, Carmine—who must be regarded, we suppose, as the heroine of the story—is engaged to a second officer, Sir Richard Markham. There is consternation in Chertsey Camp when Maxsie is found poisoned. Carmine, owing to circumstantial evidence, attributes the deed to her lover, and holds aloof from him in consequence. There is tribulation all round, until Markham's innocence is proved, and the supposed dastardly deed is brought home to Carrington. As a matter of fact, Carrington had ascertained beyond doubt that the St. Bernard was beginning to suffer from cancer; and as he did not wish his wife to be bitten by a mad dog, he had stealthily put him out of the way. At length all ends happily, and Dick and Carmine are reconciled.

It must, we suppose, be a pleasure to the authors to write such books as *Brenda*; but they bring no pleasure to the reviewer. We have no particular fault to find with Brenda herself, except that we wish we could rise to the same noble heights in trouble that she could scale so easily. But we do envy the

author his power of uttering commonplaces with the air of a modern Solomon. Seriously speaking, Miss or Mr. Heawood is rather jejune as a novelist, but may improve in time.

By Order of the Brotherhood is a Nihilist story according to sample: that is, it is as full of mystery and excitement as an egg is full of meat. Of course there is a beautiful woman in it. She figures as the Duchesse de Poma; and in the course of her life she passes through many startling episodes before she finally settles down and marries her fellow-conspirator, Count Paul. A young Englishman, named Edward Clarkson, is another conspicuous figure in the narrative, and by a series of extraordinary events gets mixed up against his will in some dangerous plots. The book is a terrible indictment of the iron-bound policy of Russia: a country in which a hundred and twenty millions of men simply live, move, and have their being at the will of the Czar. There is a spy in most households, and what they cannot discover they invent, while a large proportion of the people are debased and ignorant, and ground down by taxation and oppression into slaves. Such is the picture which "Le Voleur" draws for us, and it is to be feared that there is more than a substratum of truth in it.

It is difficult to classify *Renie*. It is not a commonplace book, and yet it is not one of real excellence. It reveals powers, however, which may be turned to better account in the future. Some portions of it are rather trivial, but others are unquestionably strong. *Renie*, the heroine, is powerfully drawn, and her father, the Rev. Clarence Millar, the popular but hypocritical parson, is skilfully sketched. He has put away his child from her birth, because she was born too soon after wedlock; and while the poor mother yearns for her daughter through nineteen weary years, she only finds her in death. She has been practically hunted to her grave by the callous villain who was her father. The narrative is almost oppressive by reason of its burden of sadness. But there are many human touches about it, both pathetic and humorous.

G. BARNETT SMITH.

SOME VOLUMES OF VERSE.

Five Books of Song. By Richard Watson Gilder. (New York: The Century Company; London: Fisher Unwin.) Sitting down on a very sunny day to write reviews of various books of rhyme is not the fate that a free man would choose; for in the open air there are many calls, many temptations to lure the worker from his foolscap. Since we cannot enjoy the real leaves, the real birds, and the real flowers, let us begin our labours with a consideration of the most sunny book among those which it is now our duty to criticise. This is, without a doubt, Mr. Richard Watson Gilder's *Five Books of Song*, for the stream and the wood sing in it; it is full of the sweet exclamations of birds; it is warm with faith; it glows with a reverence that is far from being common in the verse of to-day. In short, since we must be penned (and penning) within four walls, this is the very volume to make us content with the fate that cages us. A poem

so happy and healthy as "Before Sunrise" easily purchases satisfaction from us:

"The winds of morning move and sing;
The western stars are lingering;
In the pale east one planet still
Shines large above King Philip's hill;—
"And near, in gold against the blue,
The old moon, in its arms the new.
Lo, the deep waters of the bay
Stir with the breath of hurrying day.
"Wake, loved one, wake and look with me
Across the narrow, dawn-lit sea!
Such beauty is not wholly mine
Till thou, dear heart, hast made it thine."

The idea that is contained in the second line of the second stanza is not new to us, for Mrs. Dollie Radford has uttered it in one of the songs in "A Light Load." We believe, however, that we are correct in assuming that "Before Sunrise" was published a considerable number of years ago, whereas Mrs. Radford's volume is of a comparatively recent date. That Mr. Gilder belongs to those cheery folks who keep a boy's heart even in their grey hairs is evidenced by the verses which are entitled "Jocoseria":

"Men grow old before their time,
With the journey half before them;
In languid rhyme
They deplore them.
"Life up-gathers carks and cares,
So good-bye to maid and lover!
Find three grey hairs,
And cry 'All's over!'
"Look at Browning! How he keeps
In the seventies still a heart
That never sleeps—
Still an art
"Fall of youth's own grit and power,
Thoughts we deemed to boys belonging;
The springtime's flower—
Love-and-longing."

Though a large proportion of the poems in Mr. Gilder's *Five Books of Song* are full of qualities that attract and charm, there are some that fail to provide a reader with any pleasure whatever. Mr. Gilder has a bad habit of dashing expectation. He will follow two delightful verses by a third so weak that it is hard to believe the same pen its author. We have noticed several instances of this failure to maintain a poem at the high level which marked its commencement. Surely all will agree that the song which we give below is weakened by the addition of the third stanza. The strength of the eighth line suggests finality; the four which come after it only detract from their predecessors; while the twelfth is, to be brutally candid, neither graceful nor musical:

"Song.

"I love her gentle forehead,
And I love her tender hair;
I love her cool, white arms,
And her neck where it is bare.
"I love the smell of her garments;
I love the touch of her hands;
I love the sky above her,
And the very ground where she stands.
"I love her doubting and anguish;
I love the love she withholds;
I love my love that loveth her
And anew her beloved molds."

One more grumble. Mr. Gilder sometimes writes a line in such a way that we are obliged to throw an accent here or there in an arbitrary manner for the purpose of making it tolerable for the ear. Nothing is a greater obstacle to the pleasure of a lover of poetry.

The Pity of Love: A Tragedy. By Theodore Wratislaw. (Sonnenschein.) It is a long drop in merit from Mr. Gilder to Mr. Wratislaw.

The former is a poet; the latter, at present, is not. *The Pity of Love* treats of the circumstances of the death of Count Königsmarck, though the author has allowed himself some slight variations. Truth to tell, it would not be a wise use of time to discuss the few merits and the many demerits of Mr. Wratislaw's trifle; but as young authors protest that an indifferent notice is better than none, we spare a few moments to tell Mr. Wratislaw that abusive vehemence such as he is pleased to affect cannot conceal poverty of poetic talent. Here are lines spoken by Philip Von Königsmarck after he has been run through by the swords of the Duke's men:

"Curse you! I would have slain
You all like dogs! Ah! curse this sickening pain!
Come near and I will kill you with my teeth!
I am finished now, ready to lie beneath
The earth and fatten worms. 'Tis a sweet end,
By Heaven! Cursed hag, may God ere long
amend
Thy face and drive thy soul to shriek in hell!
Ah! curse this pain!"

Gabble of this kind has no value beyond that of proving to us the limited nature of Königsmarck's vocabulary. In common fairness we ought to add that there is one line in this tragedy which is both fine and powerful.

The Wind in the Clearing, and other poems. By Robert Cameron Rogers. (G. P. Putnam's Sons.) It is already a most difficult matter to find an educated man with marked literary tastes who has not, at some time or other in his life, expressed his emotions in rhyme, though he may not have delivered himself into the clutches of the professional reviewers; but soon it will be well-nigh impossible to discover a man innocent of a published book of verses. It is certain that the critics are not inclined to bless this feverish outpouring of unexhilarating odes and sonnets devoid of stimulation; the public does not yearn for them; the authors cannot afford to purchase old oak from the proceeds of their lyres. Who, then, is profited? The publishers, perhaps. The printers, paper-makers, and binders, certainly. But surely it is not from feelings of affection towards tradesmen that the numberless contemporary Apollos lift up their rather unimportant voices? Can the motive power be vanity? But this suggestion has been indignantly opposed so often that, perhaps, we ought not to bring it forward again. We are compelled, then, to come to the conclusion that verse-making, like long-tailed morning coats, is fashionable. It is *de rigueur*. Perceiving this, and fearful of being out of the mode, Mr. Robert Cameron Rogers has issued *The Wind in the Clearing*. If we are not able to praise these poems warmly, we can at least declare with confidence that they are better than many which have of late come under our notice. To our thinking Mr. Rogers was not well advised when he determined to treat of Hylas, Polyphemus, Odysseus, and Argus in blank verse. These figures from old history have been used so often as subjects for the poet that their recurrence in chance books of verse rather repels than attracts. In the whole of *The Wind in the Clearing* there are not more than five poems which take our fancy, and of these the shortest is most to our liking, though we could wish "noisette" absent. "The Shadow Rose" is the title of the piece:

"A noisette on my garden path
An ever swaying shadow throws;
But if I pluck it strolling by,
I pluck the shadow with the rose.

"Just near enough my heart you stood
To shadow it,—but was it fair
In him, who plucked and bore you off,
To leave your shadow lingering there?"

Rosemary for Remembrance. By Mary Brotherton. (John Lane.) In these days, when books of verse are as thick as stars in a nebula, he who speaks first has the best chance of success. Those who follow after may still be fondling the sweet toy of youth, but their elders have been among the ideas before them, and they find that the song they would like to sing was sung a few years ago. Mrs. Brotherton was a victim of this condition of things, and perhaps we have here the reason why she has delayed the publication of her poems so long. The fact that she was a personal friend of Tennyson may also have caused her to be diffident in the matter of issuing a book of verses. *Rosemary for Remembrance* is by no means an important contribution to the mass of poetry which has been put before the public during the last few years, but it contains a few pieces that are full of feeling beautifully expressed. The quality of Mrs. Brotherton's work varies amazingly, and on nearly every page there is a duel between good and bad. The selection of a poem to quote as a sample of the author's best is no easy matter, because of her failure to preserve even her briefest effusions from blots. "Sweetbriar" is two-thirds successful, as will be seen at a glance. The offending third is the middle stanza:

"As I auk'd by the sweetbriar hedge, a fancy
Thence as light as a rose-leaf blew:
And methought that a sweetbriar hedge, my
Nancy,
Parted us two.

"And I wonder'd how came it betwixt us twain,
Breast-high, abristle with doubts and fears—
Laugh'd you at my sonnet? trod I on your
train?
And hence these tears?"

"But life was made bitter for love to make
sweet;
Thorny the rose, the rose makes amends:
Ah, child, let us run past these briars, and
meet,
Kiss, and be friends.

A few of the so-called sonnets are charming, especially those which tell the story of Chechina. We quote the last poem in the book.

"AT THE LAST.

"It is thy Wife! O, Husband, let me in!
I am awary, and the way was hard;
The snow was deep, the way was hard to win;
I fall before thy gate against me barr'd.
O let me in! it is thy weary wife,
Hitherward following with wounded feet,
To find thee here, and lose the pain of life.
Excepting this my bitter had no sweet,
And my despair no hope, when thou wert past,
O, love, from out my darkness to thy light.
And now for me, for me, the dawn at last!
For me the rapture of the end of night!
Downfall'n my husband's silent house before,
He hears me not—then Death undo the door."

NORMAN GALE.

NOTES AND NEWS.

MESSRS. LONGMANS & Co. hope to publish in the course of June Mr. Frederic Seabohm's new book on *The Tribal System in Wales*, illustrated with eight maps. The author describes it in his preface as being the first part of an essay in amplification of the section on the Welsh tribal system, published more than ten years ago in his "English Village Community." And he states that it is confined to an attempt to understand the structure of tribal society in Wales, as a stepping-stone to the understanding of other tribal systems.

MR. J. FITZMAURICE KELLY, the biographer of Cervantes and editor of Mabbe's translation of the *Celestina*, has been elected a corresponding member of the Royal Spanish Academy.

We understand that Mr. Fitzmaurice Kelly is now engaged upon a History of Castilian Literature, which is intended to be not only a critical manual, but also a bibliographical guide to the early editions and translations of the works treated of.

MESSRS. MACMILLAN & Co. will publish immediately the second volume of Dr. Adolph Holm's *History of Greece*, covering the fifth century B.C. The whole work, which is in four volumes, will come down to the close of the independence of the Greek nation.

We understand that Miss Edith H. Fowler, the author of *The Young Pretenders*—a story of modern child-life, just published by Messrs. Longmans, with twelve illustrations by Mr. Philip Burne Jones—is a daughter of the Secretary of State for India.

MESSRS. W. H. ALLEN & Co. announce for next week *Lord Palmerston*, by Mr. Lloyd Saunders, as a new volume of their "Statesmen" series.

MR. J. E. MUDDOCK'S *For Valour*—being a record of the brave and noble deeds for which Her Majesty has bestowed the Victoria Cross from its institution to the present date—will be issued immediately by Messrs. Hutchinson & Co., with numerous illustrations.

MR. HORACE COX will publish immediately *An Australian in China*, being the narrative of a quiet journey across China to British Burma, by Dr. G. E. Morrison. Dr. Morrison travelled alone, without an interpreter, although he does not speak Chinese; and his only companions were coolies whom he engaged to carry his baggage from point to point of the journey. The book will be well illustrated.

MESSRS. SMITH, ELDER, & Co. have in preparation, for publication in single volumes, a series of novels by the best writers of the day. The volumes will be of the square 16mo form familiar to travellers on the Continent; and it is intended that their appearance, as well as their literary merit, shall render them deserving of a place in the library. They will be bound in cloth, and will be uniform except in thickness and in price. The first volume of the series will be Mrs. Humphry Ward's "Story of Beesie Costrell," now appearing in the *Cornhill Magazine*, which will be published on June 28; and works by F. Anstey, Henry Seton Merriman, Mrs. L. B. Walford, Sydney Christian, and other writers, English and American, will follow at short intervals.

MR. HENRY JOHNSTON, author of "Kilmallie," has now finished his new Scotch romance, *Dr. Congleton's Legacy*, which will be published shortly by Messrs. Methuen & Co.

THE second volume of "Cassell's Pocket Library," entitled *A White Baby*, by Mr. James Welsh, will be published simultaneously in London and New York on June 20.

MISS BRADDON has written an historical romance, dealing with the court of Charles II., which will be published serially, beginning in October, through Messrs. Tillotson & Son, of Bolton, who also announce a new serial story by Sir Walter Besant, to appear in January next.

The Beginning of the Middle Ages, by the late Dean Church, which Messrs. Macmillan announce for early publication, uniform with their edition of the author's other works, is a reprint of the volume which he wrote in 1877 for the "Epochs of History" series.

MR. BERNARD J. SNELL will contribute the third number of Mr. Allenson's series of "Tracts for the Times," the subject being *Citizenship and its Duties*. It may be expected about the end of June.

A SHILLING edition of the facsimile of *Cromwell's Soldier's Bible* is about to be published by Mr. Elliot Stock. Accompanying the Bible is an introduction, giving an account of the circumstances of its compilation for the Commonwealth Army in 1643, and a preface by Lord Wolseley.

MR. HORACE COX announces for immediate publication a cheap illustrated edition of *A Girl's Ride in Iceland*, by Mrs. Aleo Tweedie, with a chapter on geysers by Dr. George Harley, and one on Icelandic literature by Dr. Jon Stefansson.

A CHEAP edition of Mr. R. N. Worth's *History of Devonshire* is announced for early publication by Mr. Elliot Stock, in view of the coming tourist season.

MESSRS OLIPHANT, ANDERSON & FERRIER will publish immediately a cheap edition of Annie S. Swan's *Carlowrie*.

AMONG the names in what is known as the "Birthday" list of honours, we may mention the following—without comment: K.C.B., Mr. E. Maunde Thompson; Knights, Mr. Walter Besant, Mr. W. Martin Conway, Mr. Lewis Morris, and Dr. W. H. Russell.

MR. SPENCER C. BLACKETT—formerly well-known as a publisher on his own account—has been appointed manager to the firm of Kegan Paul, Trench, Trübner & Co., Limited.

MESSRS. ABBOT, JONES, & Co., of Adam-street, Strand, will henceforth be the publishers of the standard "Waterloo" series of educational works, formerly published by Messrs. W. H. Allen & Co. in Waterloo-place.

At the meeting of the Anglo-Russian Literary Society, to be held at the Imperial Institute on Tuesday next, Father Eugène Smirnoff, chaplain to the Russian embassy in London, will read a paper (in Russian) on "Philaret, Metropolitan of Moscow," who exercised a preponderant influence not only on the ecclesiastical, but also on the political, social, and literary life of Russia throughout a long period of the present century. It was to Philaret that Alexander I. entrusted the instrument appointing Nicholas his successor, instead of his elder son, Constantine; and it was Philaret also who drafted the manifesto by which Alexander II. liberated the serfs.

At the meeting of the Royal Society of Literature, to be held at 20, Hanover-square, on Wednesday next, Dr. Karl Lentzner will deliver a lecture on "The Mutual Relations of Literature and Life."

A CORRESPONDENT writes: "There is, in the June number of *Macmillan's*, a contemporary account of the battle of Copenhagen, written by a midshipman on board the *Monarch*, the father of the late Dr. J. E. Millard, of Magdalen College School, and himself the son of the precentor at Norwich. The whole is well worth reading, as a faithful description of what took place on one of Nelson's ships in action. But there is one passage in particular that admirably illustrates some of Campbell's finest lines in the 'Battle of the Baltic':

'As they drifted on their path,
There was silence deep as death;
And the boldest held his breath,
For a time.'

Our midshipman writes:

'Our minds were deeply impressed with awe, and not a word was spoken throughout the ship but by the pilot and helmsmen; and their communications being chanted very much in the same manner as the responses in our cathedral services, and repeated at intervals, added very much to the solemnity.'

And again, Campbell's

'Till a feeble cheer to the Dane
To our cheering sent us back'

is illustrated by the following:

'When the carnage was greatest he [Lieutenant Dennit] . . . frequently began a huzza, which is of more consequence than might generally be imagined. For the men have no other communication about the ship; but when a shout is set up it runs from deck to deck, and they know that their companions are—some of them—alive and in good spirits.'

One touch about Nelson—'and I save it, be it little or much'—is new to us:

'A squeaking little voice hailed the *Monarch*, and desired us, in the true Norfolk drawl, to prepare to weigh.'

UNIVERSITY JOTTINGS.

WE are glad to hear from Cambridge that Prof. Skeat is recovering from his recent severe illness; but his recovery is slow, and he will be unable to attend to his correspondence for some time to come.

THE Senate at Cambridge has resolved to confer the honorary degree of Doctor in Law upon the following foreign professors of international law: T. M. C. Asser, of Amsterdam; Karl Ludwig von Bar, of Göttingen; Frederic de Martens, of St. Petersburg; and Louis Renault, of Paris; and also the honorary degree of Doctor in Science upon Dr. John Murray, editor of the "Challenger" publications.

ON Tuesday next, at Oxford, it will be proposed to confer the honorary degree of M.A. upon Sir Charles Aitchison, late Lieutenant-Governor of the Punjab, who is now resident at Oxford. On the same day the amended statute, constituting the degrees of Bachelor of Letters and Bachelor of Science, will finally come up for approval by Congregation; and a new statute will be promulgated, adding the language and history of Persia to the subjects of the honour school of Oriental studies.

A MEETING will be held in the Senate House at Cambridge on Thursday, June 13, to consider proposals for establishing a memorial to the late Sir John Seeley. The chair will be taken by the Vice-Chancellor, and the meeting will be addressed by the following speakers, among others: The Marquis of Lorne, the Bishop of Peterborough, the Master of Trinity, and Mr. G. R. Parkin, of Canada. It is suggested that the memorial should take the form of an endowment for the library of the Cambridge Historical School. The late professor took a great personal interest in this library, and placed there many of his own books for the benefit of those who were accustomed to use it. The memorial will also include a bust or portrait.

DR. CHARLES WALDSTEIN will deliver his inaugural lecture, as Slade professor of fine art at Cambridge, on Saturday next, taking as his subject "The Study of Art in Universities."

BESIDES the Lady Margaret chair of divinity, for which no other candidate but Prof. Sanday has as yet been nominated, three other chairs at Oxford will shortly become vacant. These are: (1) the professorship of poetry, which Mr. F. T. Palgrave has now held for the maximum term of ten years—this will be filled up by vote of Convocation in November next, and among the candidates already talked of are Mr. W. J. Courthope, of New College, and Mr. Robert Bridges, of Corpus; (2) the Slade professorship of fine art, which Mr. Hubert Herkomer has held since 1886; and (3) the Grinfield lectureship in the Septuagint, at present held by Dr. C. H. H. Wright. In both the latter cases the present holder is re-eligible, and has notified his intention of offering himself as a candidate.

WE may also mention that applications for the chair of humanity at Edinburgh, vacant by the death of Prof. Goodhart, must be sent in by Saturday, June 29.

THE board of Indian Civil Service studies at Cambridge have appointed the Rev. J. L. Wyatt to be teacher in Tamil, to fill the vacancy caused by the resignation of Mr. F. Brandt.

PROF. F. MAX MÜLLER announces a public lecture for Wednesday, June 12, to be delivered in the University Museum at Oxford, on "The Kothu-daw," illustrated with photographic lantern-slides.

THE Cambridge Antiquarian Society propose to issue an illustrated edition of the loan collection of plate recently exhibited at the Fitzwilliam Museum. The illustrations will consist of photographs, representing forty or fifty of the more important specimens, besides facsimiles of a number of marks and other details. The edition is limited to 300 copies.

GRANTS of Clarendon Press books in sheets to the value of £25 have been made to each of the following free public libraries: Gosport and Alverstoke, West Ham, Altrincham, Rotherhithe, Mansfield, Kilburn, Christ Church (Southwark), Hull, Shrewsbury, and Kidderminster.

AN anonymous benefactor has offered £10,000 to found a chair of political economy at Glasgow, to be called after Adam Smith, who was once a professor at the university.

THE library of Blanco White has been bequeathed to University College, Liverpool, by the late Mr. Thom.

WE hear from New Zealand that Prof. J. Macmillan Brown has resigned—apparently because of ill-health—the chair of English literature, history, and political economy at Canterbury College, which he has held for the last twenty-one years. Prof. Brown is an enthusiastic Shakespearian scholar; and he has done much to train and influence the young generation of teachers in the schools of New Zealand. He will be remembered by Oxford men as a Snell exhibitioner at Balliol in the early seventies.

PART V. of *Archaeologia Oxoniensis* (London: Henry Frowde) opens with an illustrated paper, by Mr. J. Park Harrison, on "The Architecture of the Bodleian Library and the Old Schools." The aim of the writer is twofold: (1) to maintain that the west wall of the Natural Philosophy School, facing Exeter College, was built by Bodley himself, as a model for the future Schools, and specially to show the proportions of the windows; and (2) to prove that the well-known view of the schools by Loggan (1675), copied by later engravers, was false to fact, in so far as it represents all the windows with transoms. The arguments are highly technical, of a nature that only a trained architect will appreciate. Another paper gives a full account of some British remains which were discovered last autumn when excavating foundations near St. Mary's Entry. Two skeletons were discovered, apparently buried in a squatting position, with the usual accompaniment of potsherds, oyster-shells, &c., and a small brass of Antoninus Pius. Of the two skulls, one is extremely dolichocephalic, the other extremely brachycephalic. A third article, by Mr. Herbert Hurst, describes two medieval underground chambers at Oxford, one of which was a wine-cellar (once the property of Anthony Wood's father), and the other a merchant's store-room. Among the minor notices we may mention a report of the excavations conducted by Mr. J. L. Myres during the past year in several sites in Cyprus, which have enriched the Ashmolean Museum with a series of tomb-

groups and isolated specimens of pottery, terra-cottas, weapons, &c., illustrating most of the principal periods of Cypriote culture, and in particular the earliest of them: namely, the bronze age.

We quote the following from the *New York Nation*:

"President Low's magnificent gift of 1,000,000 dollars [\$200,000] to Columbia College for a library building makes, we believe, nearly six millions that the college has received in gifts since he succeeded to the presidency. This may fairly be said to 'beat the record' among American colleges, if we except the foundation of the Chicago University. It shows, too, what New York can do in the way of the encouragement of learning when once fairly appealed to. We believe it is not over twenty years since Columbia allowed it to be supposed that she stood in need of or received gifts. Since then the tide of local generosity and sympathy has been flowing towards her steadily, and she promises speedily to be one of the richest seats of learning in the world; and with money, we are sure, there will come steady growth in intellectual capacity and achievement."

ORIGINAL VERSE.

SUMMER.

GLAD Summer's servitors will brook
Naught sombre in their lady's sight,
Forget-me-nots deck each dim nook,
King-cups make marshes bright.

And if beside the sunny way
A Cross be found, austere and bare,
Sweet honeysuckle wreathes it gay,
Wild roses veil it fair.

DORA CAVE.

MAGAZINES AND REVIEWS.

IN the *Boletín* of the Real Academia de la Historia for May, Catalina Garcia shows how important the collection of inedited documents from the Archives of Valencia published by D. J. Casan is for the history of Henry of Trastamare, and for his relations with Pedro IV. of Aragon and Carlos II. of Navarre. Father Fita prints a long series of documents and papal Bulls connected with the See of Calahorra in the twelfth and thirteenth centuries. They throw great light on the struggle between the monks of Cluny and the Spanish episcopate. One dated 1190 is of value as a specimen of early Spanish; another, of the same year, shows the importance of the whale fishery on the coast of Biscay. Antonio Pirala, advocating the classing of the church of San Salvador, Guetaria, in Guipuzcoa, as a national monument, gives a vivid account of the intestine conflicts of the Basque provinces in the thirteenth and fourteenth centuries. There is also an interesting record of the trophies left as heirlooms by Alvaro de Bazan, the great Marquis de Santa Cruz, in his will of 1584.

THE LATE PROFESSOR BLACKIE:

A SOUTHRON TRIBUTE TO A NORTHERN
MEMORY.

It is long since we met face to face—pen to pen we had occasionally met since then—but I last saw him in the flesh in some parlour of the House of Commons, each of us in eager quest of an M.P. on urgent business, neither of us more than mere flitters through London, each on his errand: we met and parted like ships at sea which hail through a speaking trumpet, fling packets of letters on board, and lose each other from touch and view. But Blackie was just the man you would never be surprised at meeting anywhere from China to Peru, or outside either. They say you may turn up a Scotchman and a potato all the world over;

but he was the Scotchman, whom to encounter, however casually, never seemed strange.

Yet his was the presence most certain to be in vivid contrast with all the surroundings—as if a portrait of an earlier century had walked out of its frame. I thought of Scott's lines—

"What reeked the Ohleftain, if he stood
On highland heath, or Holyrood!"

as I marked the slight, erect figure, plaid-enfolded, with the wavy fall of silky-silver hair under the broad hatbrim, disappear down some corridor with an open side, waving a farewell with lifted walking-stick to me on a floor below, having then button-holed my man.

I had met him first at Bradfield, I think in the year 1868, when he spent one or more nights as a guest of the College rather than mine, for my wife was, I think, away, and I was mostly living in college too. He harangued some of the Uppers on studies generally and Greek in particular, and in these addresses to juniors reminded me of a frigate coming into action full sail.

I suppose they quizzed his undeniably eccentric manner, as boys will fasten on the accidental rather than the essential, his tapping himself on his chest and clapping a "sixth-former" on the shoulder, and the like. But he roused and erected for the time their minds, usually flat as paving-stones, and perhaps left a permanent impression on some. He deprecated treating Greek as a dead language, and certainly no subject handled by him could easily seem dead. It was like a dead fence bursting into quick-set verdure. Perhaps, at this distance of time, I idealise him somewhat. He had, I think, already visited Athens, and he talked like a breeze off Mount Hymettus, putting a passion of fresh air into all the studies or subjects he touched. In particular, he insisted on accentuation as part of the life of a language. "Don't paint your accents in with a pen; live them, sound them, talk them!" I seem to remember as one such utterance. Between Athens and Bradfield (where the title of "St. Andrew's College," which it then bore, roused his inquiring sympathy) he had, I think, looked in at Oxford, and expressed some impatient disappointment, as of one who had looked for bloom and found a *hortus siccus*. Of course he carried his quaint and piquant personality into everything, academic and other; and some of the Dons, I suspect, thought he had brought away from Hymettus "a bee in his bonnet" as a souvenir of the spot. Eager questioning I remember as his favourite mental attitude.

Next spring I was his guest at Edinburgh—reading Burns all the way down as my primer—and I hardly had pulled off my great-coat ere he was at me with a query on what chanced to be uppermost in his mind, possibly a point which had "stuck" him in a lecture on Greek. "How do you account for the *βου-* in *βούτυρον* (the Greek word for "butter")—why *βου-*?" Taken by surprise, I spoke exactly what came uppermost at the moment, and suggested that all the curds, cheeses, and buttery esculents in Homer, Theocritus, &c., were always from *goat's* milk, and that *βου* ("cow") might possibly be justified as a distinctive. The only other academic talk I remember was, I think, derived from his visit to Oxford, and turned on its study of formal logic. "What," he demanded, "was the practical value of this—was it ever really of use?" I said I thought it was so, chiefly as enabling the student to detect easily fallacious arguments. This seemed to satisfy him; and long after, in the last letters which we exchanged, I reminded him of this question—*ἀπὸ ποῦ* of something which I then enclosed to him—and received a reply fragrant with kindly memories

of our early *quaestiuiculae*. I remember missing in this, his last letter, the otherwise invariable *χαλὰ τὰ καλὰ* (his favourite motto) on the corner of the envelope, and fearing that something must be seriously amiss with the writer to cause this phenomenal void.

During that visit in Edinburgh, he did the honours of the lions, or gave me local "tips" where to ramble in the old city's heart by turns. I well remember visiting with him the sites of the ancient Tolbooth and City Cross, Knox's house, on which I spelled out what looked at first like the familiar medallion (in those days) of a fire insurance office, say the Phoenix or the Sun, but proved to be a Lilliputian *tableau* of Moses receiving the Decalogue Tables! Thence to Holyrood, where, as we crossed the threshold, he saluted it with the line from the "Eumenides":

ὁσμή βροτέων αἱμάτων με προσεγᾶ,

in allusion to the traditional blood-stains of Rizzio, delivered with a tone, look, and gesture, which those who knew him may imagine. One fine spring day saw us at Linlithgow and Queen Margaret's Tower, which I knew from "Marmion," and where I remember discussing with him the French character of the architecture. One or two samples of the presbytery came in one morning to breakfast—rather dry and heavy, like unleavened bread, I found them, but only, I think, because there was not time enough to work through the professional *testudo* on their side, and dissipate the suspicion attaching to episcopal orders on my own. At any rate, they were utterly unlike our host, whose uppermost thoughts fell from him as easily as a bird's feathers in moulting. One delightful dinner-party of not over half a dozen in all I ought not to forget. Among them was Lord Neaves, whom we Southrons knew by pleasant reputation as the author of a skit on the (so-called) "Ascidian Theory," entitled "A leather botell," of which

"Scott and Scapula show full well
That *ἀσκις* means a leather botell,"

is all that I can quote. Lord Neaves was not aware I had read up my Burns, and posed me with a line from the "Address to the De'il":

"An' daulit', twal-pint Hawkie's gaen
As yell's the bill,"

which seemed to him a fit nut for a Southron to try his teeth upon. Of Lord Neaves's dicacity I regret to say I have not treasured in memory a single *scintilla*: I remember only a general warm after-glow, and thinking that Counsellor Pleydell had come again in the flesh. My pleasant visit ended fitly with an afternoon at Dryburgh and Melrose, whither my kindly host accompanied me, and on that classic ground we shook hands and parted.

I used to receive many little fugitive pieces, as doubtless all his friends did, mostly in rhyme, graceful blossoms of cultured and manly thought, sometimes with a letter, but oftener without. I have an early photograph of him, taken, I doubt not, in the sixties, and now fading fast, in which the lofty forehead seems under the effacing hand of Time to vanish into a cloud, but the austere refinement of the other features is unimpaired. It bears his autograph signature, and, I think, is far more expressive of the man than the portrait exhibited at the Royal Academy in 1894 by Sir G. Reid, which loses in a hat the fine lines of the forehead. The type of that younger face suggests to me that of the late Dean of Christ Church, Dr. Liddell, in his earlier days—a face than which few were better known and none, I think, more admired among those of his time.

Touching many things at many different angles, and firing shots into many different subjects, I hold our late Professor (for I regard myself in some sort as his pupil) as one of the

most miscellaneous representative of Scotsmen, and a worthy embodiment of the high ideal conveyed by his favourite watchword *χαλκὰ τὰ κοινά*.

H. H.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- CHÉVALLIER, Em. *La Loi des Pauvres et la Société anglaise*. Paris: Bousseau. 8 fr.
 DEPASSE, H. *Du Travail et de ses Conditions*. Paris: Alcan. 3 fr. 10.
 JAHNDON der deutschen Shakespeare-Gesellschaft. 81. Jahrg. Weimar: Huchke. 12 M.
 LECLESC, Max. *L'éducation des classes moyennes et dirigeantes en Angleterre*. Paris: Colin. 4 fr.
 MICHELIN, L. *La Finlande au XIX^e Siècle*. Paris: Nilsson. 50 fr.
 MANDRÉ, Catulle. *Rua des Filles-Dieu 56, ou l'Héanton-paraléro-oumène*. Paris: Charpentier. 8 fr. 50.
 BUSCKWARDT, H. *Die Architektur der deutschen Schlösser*. I. Berlin: Rückwardt. 10 M.
 SCHULTZE, V. *Archäologie der altchristlichen Kunst*. München: Beck. 10 M.
 VESSIOT, A. *Pages de pédagogie*. Paris: Lécène. 8 fr. 50.

THEOLOGY, ETC.

- CLEMEN, A. *Der Gebrauch d. Alten Testaments in den neutestamentlichen Schriften*. Gütersloh: Bertelsmann. 8 M. 60.
 LAFONT, G. de. *Le Buddisme*. Paris: Nilsson. 4 fr.
 SHERBO, A. *Die Heilbedeutung d. Todes Christi im Hebräerbrief*. Dorpat: Karow. 1 M. 60.

HISTORY, ETC.

- DE BAYE, Le Baron. *Antiquités franckes trouvées en Bobème*. Paris: Nilsson. 2 fr. 50.
 DES BEAULX, La Marquise. *Le Roi Stanislas et Marie Leczinska*. Paris: Plon. 7 fr. 50.
 MÜNTZ, E. *Les Collections d'antiques formées par les Médecins au XVII^e Siècle*. Paris: Klincksieck. 8 fr. 50.
 PONDY, *Souvenirs de guerre du Général Baron, p.p. Mme de Biscèfre*. Paris: Plon. 3 fr. 10.

PHYSICAL SCIENCE AND PHILOSOPHY.

- KOBY, F. *Monographie des Polypters jurassiques de la Suisse*. 2^e supplément. Berlin: Friedländer. 5 M. 60.
 KOENIG, *Beiträge zur physischen Anthropologie der Aina*. II. *Untersuchungen am Lebenden*. Berlin: Friedländer. 12 M.

PHILOLOGY, ETC.

- EUPHROSIN¹ Herakles. *Erklärt v. U. v. Wilamowitz-Moellendorf*. 2. Bearbgt. Berlin: Weidmann. 18 M.
 FOUCAULT, P. *Recherches sur l'origine et la nature des Mystères d'Eleusis*. Paris: Klincksieck. 8 M. 50.
 HAUREAU, B. *Notes sur le N^o 16409 des manuscrits latins de la Bibliothèque Nationale*. Paris: Klincksieck. 2 fr.
 NAVARRÉ, O. *Dionysos: étude sur l'organisation matérielle du théâtre attico-romain*. Paris: Klincksieck. 2 fr.
 UNTERSCHUKOWSKI, philologische. 11. Hft. *Die pneumatische Schule bis auf Archigereas*, v. M. Weidmann. Berlin: Weidmann. 7 M.

CORRESPONDENCE.

THE ETYMOLOGY OF "DAVENTRY."

Oxford: May 25, 1895.

In a letter by Mr. E. B. Nicholson on St. Patrick's birthplace, which appeared in the ACADEMY of May 11, an attempt is made to connect the "Bannauenta" of the Antonine Itinerary with the name of the town Daventry, and to explain the original meaning of this English place-name.

Last week I showed that the equation *Bannauenta* = *Ban-Dauenta* was impossible, and that consequently there could be no connexion between "Bannauenta" and Daventry. I propose now to examine Mr. Nicholson's discovery—the radical meaning of the name of the town Daventry.

The discovery is that the name meant originally "the stream of tricklings." Mr. Nicholson holds that the *Davent* of Daventry is identical with an Old British *Dauenta*—a form which he assumes to have existed before the Antonine Itinerary. And he holds that this Old British *Dauenta* is radically connected with the modern Welsh stem *dafn*, "to drop, to trickle." Now, in making this discovery, Mr. Nicholson confuses together phenomena which historically are perfectly unconnected, and declines to take into account well-known facts of historical Celtic grammar, which it is not safe to ignore in investigating the etymology of Celtic place-names.

These are serious charges to bring against an etymologist. Here is the evidence. Mr. Nicholson confuses the symbol *u* (often printed *v*) of the Antonine period (which had probably at that date the phonetic value of our English *w*) with the voiced bilabial spirant sound of *v*, which in modern Welsh is represented by the symbol *f*. He assumes that an O. Brit. *dauen-* can be identical with Welsh *dafn-*, that O. Brit. *u* = Welsh *f*. Now, it is an elementary fact, known to all Celtic scholars, that Welsh *f* (with the phonetic value *v*) is wholly unconnected historically with O. Brit. *u* (with the phonetic value *w*).

O. Celtic (or O. Brit.) *u* (*v*), when initial, is regularly represented in O. Irish by *f*, and in O. Welsh by *gu* (*gw*); and this O. Celtic sound is still represented in the modern languages. O. Celtic *u*, when medial, is regularly represented in Welsh by *w*, never by *f*. A few examples may suffice: Gaul. *verno-* "an alder-tree" (in *Verno-dubrum*), cp. O. Ir. *fern*, Wel. *gwern*; Gaul. *vindo-* "white" (in *Vindo-magos*), cp. O. Ir. *Findmag*, Wel. *Gwynfu*; Gaul. *vidu* "wood," cp. O. Ir. *fid*, Wel. *gwydd*; Gaul. *novio-* "new" (in *Novio magos*), cp. Wel. *newydd*; Gaul. *Letavia*, cp. Wel. *Llydaw* "Brittany"; Gaul. *tarvo-* "a bull," cp. Wel. *tarw*; Lat. *ferveo*, cp. Wel. *beruaf* "I seethe."

On the other hand, modern Welsh *f* is the representative either of O. Celtic *b* or of O. Celtic *m* (originally medial). Here are some examples: (1) Wel. *afon* "river," cp. O. Ir. *abann*; Wel. *afal* "apple," cp. O. Ir. *abal*; Wel. *gafr* "goat," cp. O. Ir. *gabarr*, Gaul. *gabro-* (in *Gabro-magos*); Wel. *dwfr* "water," cp. O. Ir. *dobarr*, Gaul. *Dubrum*. (2) *Gwynfa*, cp. Gaul. *Vindo-magos*; Wel. *haf* "summer," cp. O. Ir. *sam*; Wel. *nef* "heaven," cp. O. Ir. *nem*; Wel. *brefu* "to bellow," cp. Lat. *fremo*, O. H. G. *bremann*.

For most of these equations I beg to refer the reader to Whitley Stokes's *Urkeittischer Sprachschatz* (Göttingen, 1894).

From these elementary facts, which surely ought not to have been ignored by a Celtic etymologist, it becomes abundantly clear that an O. Brit. *dauen-* can have no possible connexion with Wel. *dafn* "a trickling," and that consequently Mr. Nicholson's etymology of Daventry must be rejected.

A. L. MAYHEW.

THE ETYMOLOGY OF "BANNAUENTA."

Bodleian Library, Oxford: May 23, 1895.

Mr. Mayhew declares:

"The equation *Bannauenta* = *Ban-Dauenta* to be "absolutely impossible." "No such form as *Ban-Dauenta* could have existed in the second century." "Welsh *ban* . . . was originally a noun of the *o*-declension, in Old Celtic *benno-*, a form which must have persisted in the Itinerary"; for "both in Gaulish and in Old British, the stems of substantives of the *o*-declension retained the thematic vowel . . . and this vowel always appeared in the first element of compounds."

Now, to begin with, the Itinerary of Antoninus, as we have it, is neither second century nor even certainly third. Its latest editors attribute its origination not to either of the Antonines who reigned in the second, but to Antoninus Caracallus at the beginning of the third. And they further point out that the text even of the better class of MSS. cannot be earlier than Diocletian, since these insert Diocletianopolis. Now Diocletian did not become emperor till 284, abdicate till 305, or die before 313.

My statement that Welsh *ban* was also Old Celtic came from misunderstanding a printed abbreviation; but, as Mr. Mayhew is aware that other MSS. read *Bannauenta*, we need not discuss the first vowel. Stokes, however, postulates Old Celtic *bennā*, not *benno-*; and, if he is right, then we are not dealing with the

o-declension at all, but merely with the normal substitution of *-o* for *-a* in Old Gaulish.

Let us, however, waive the difference between an original and a substituted thematic *o*. Turning to Zeuss, we find him saying (p. 763) that thematic *a* (*o*) sometimes disappears, as in *Lausdunum*, *Lugdunum*; and he gives, among examples of the loss of a thematic vowel, "*Lug-dnnnm iuxta pleniorum formam Lugodunum vel Lugudunum*" and "*Cob-nertus*" (p. 853). Now, *Lugo-dunum* seems to rest on Ptolemy's *Λουγόδουνος* as the name of the Batavian city, whereas the southern *Lugdunum* appears frequently as *Lugu-*, and perhaps never as *Lugo-*. But Holder (1053) gives "*Cob-nertus* fir **Cobo-nertos*," and Stokes gives the stem as *kobo-*, and cites "*gall. Cob-nertus*." Mr. Mayhew may prefer to derive it from the secondary stem *kobi-*, but then Zeuss (p. 763) says that thematic *i* is more persistent than thematic *a* (*o*). It is clear that I am in the very highest company and that, if Mr. Mayhew is not himself in error, he has Zeuss, Stokes, and Holder to correct as well as me.

It is remarkable, too, that this name *Cob-nertus* has been found in an inscription at London, and apparent fragments of it at Chesterford and York; so that it seems to have been Old British as well as Gaulish.

Finally, the comparison of such forms in the Itinerary, however numerous, as "*Camulodunum*, *Vindo-mora*, *Duro-brivae*, *Duro-vernum*" proves nothing at all, unless it can also be proved (which it cannot) that they were adopted into Roman nomenclature as late as *Bannauenta*. *Camulo-dunum* was so adopted as far back as A.D. 51; and of course the Romans went on pronouncing it as they had always done, and as they saw it spelt on their milestones—unless perhaps they clipped it into *Camlodunum*. But, if at the beginning of the fourth century the thematic vowel had been dropped in native speech, then a name newly taken over would be equally without it. Our pronunciation of the name of the city of Paris was formed while the French still sounded the *-s*; had it been formed to-day, we should not sound the *-s*. And, if thematic *o* had begun to be dropped in the early fourth century, then *Ban-dauenta* is, so far as we know, a legitimate compound, liable to be assimilated into *Bannauenta*. It is even possible to suppose direct loss of *d* instead of assimilation, and to say that *Bannauenta* = *Bann'auenta*: for *d* can disappear altogether in Welsh, as Zeuss (p. 139) shows by *anilis*, compounded of *an dilis*, and other instances.

I may add that the fact of this place being a couple of miles off the direct Roman road of Watling-street might very well keep it out of the itineraries, and off the milestones, until a late date; for it was, after all, but a village, though, in certain contingencies, an important military position. Its Romanised name would then doubtless be borrowed from the current native form.

E. W. B. NICHOLSON.

THE GENEALOGY OF THE BORGIA FAMILY.

London: May 29, 1895.

The fact that both the parents of Pope Alexander VI. belonged to the house of Borgia, which the Rev. Wentworth Webster establishes in a communication to the ACADEMY of May 25, is further proved by a contemporary document printed by J. L. Villanueva in his *Viage literario a las Iglesias de España*, vol. ii., p. 213-215 (Madrid, 1804).

The people of Xàtiva, it appears, on receiving the news of the elevation of their townsman to the Pontifical dignity, ordered three days' rejoicings, including a bull-fight upon a Sunday. Furthermore, to prove that he really was their townsman, they instituted a commission to take testimony upon oath. Before this body thir-

teen witnesses deposed "que el pontifice era natural de Xátiva, que era hijo de los nobles Jofre de Borja y Isabel de Borja"; with many other particulars which may be read in Villanueva, who derived his information from a copy of the original document in the Convento de Predicadores at Valencia. R. GARNETT.

PHILIP MASSINGER AND ST. SAVIOUR'S,
SOUTHWARK.

Toynbee Hall, E.: May 28, 1895.

The Elizabethan Society desires to draw attention to an endeavour that is being made to erect a memorial window to Philip Massinger, in the Church of St. Saviour, Southwark, which is now in process of restoration. Massinger, Edmond Shakspeare, and John Fletcher all rest within its walls; and of the several windows that are to be placed in the nave, one is to be dedicated to the memory of the dramatist whom Gifford and Hallam did not hesitate to place next to Shakspeare himself. If later scholars have not endorsed that opinion, they have certainly agreed to give Massinger a very high place among the Elizabethan dramatic writers, and it can hardly be doubted that when the endeavour to commemorate his work in the church where he is buried is more fully known to lovers of English literature an adequate response will follow.

Among those favourable to the scheme are Sir Walter Besant, Mr. Henry James, Mr. Joseph Knight, and Mr. Sidney Lee.

Subscriptions should be sent to the Rev. W. Thompson, St. Saviour's Rectory, Southwark.

FREDERICK ROGERS.

APPOINTMENTS FOR NEXT WEEK.

TUESDAY, June 4, 8 p.m. Royal Institution: "Thirty Years' Progress in Biological Science," IV., by Prof. Ray Lankester.

8 p.m. Anglo-Russian: "Philartète. The Metropolitan of Moscow," by the Rev. E. Smirnov.

WEDNESDAY, June 5, 4 p.m. Archaeological Institute: "Antiquarian Notes on the Esee," by Mr. J. L. André; "The British Part of the Itinerary of the Provinces called Antonine's Itinerary," by Canon Raven.

4.30 p.m. Society of Literature: "The Mutual Relations of Literature and Life," by Dr. Carl Lutzner.

8 p.m. Geological: "A well-marked Horizon of Radiolarian Rocks in the Lower Culm Measures of Devon, Cornwall, and West Somerset," by Dr. George J. Hinde and Mr. Howard Fox; "The Geology of Mount Ruwenzori, and some adjoining Regions of Equatorial Africa," by Mr. G. F. E. Scott-Elliott and Dr. J. W. Gregory; "Overthrusts of Tertiary Date in Dorset," by Mr. Aubrey Strahan.

8 p.m. Elizabethan: "Ben Jonson's Comedies," by Mr. W. F. Aitken.

THURSDAY, June 6, 8 p.m. Royal Institution: "Spectroscopic Astronomy," III., by Dr. W. Huggins.

8 p.m. Linnean: "A New *Diskium*," by Mr. Geo. West; "A New Genus of Siphonous Algae *Pseudocontum*," by Mme. van der Boese; "The True Nature of *Mobilispongia parasitica* (Duncan)," and "A New Genus of Foramsifera, *Raphidoscene conica*," by Mr. A. Vaughan Jennings.

8 p.m. Chemical: "The Molecular Refractions of Dissolved Salts and Acids," by Dr. Gladstone and Mr. W. Hibbert; "A Comparison of some Properties of Acetic Acid and its Chloro- and Bromo-derivatives," by Mr. Spencer Pickering; "ββ. Dinaphthyl and its Quinones," by Dr. F. D. Chattaway.

8.30 p.m. Geographical: "A Journey in the Frankincense Country, Southern Arabia," by Mr. J. Theodore Bent.

FRIDAY, June 7, 8 p.m. Philological: "Sinhalese," by M. Wickremasinghe.

8 p.m. Geologists' Association: "The Necessity for Competent Surveys of Gold Mines," by Mr. Nicol Brown.

9 p.m. Royal Institution: "Phénomènes Physiques des Hautes Régions de l'Atmosphère," by Prof. Alfred Cornu.

SATURDAY, June 8, 8 p.m. Royal Institution: "Elizabethan Literature," II., by Prof. E. Dowden.

3.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

Memoir of Sir Andrew Crombie Ramsay. By Sir Archibald Geikie, F.R.S. (Macmillans.)

WHEN the British Association paid its first visit to Glasgow, in the autumn of 1840, one of the chief attractions to the assembled geologists—and the geologists mustered in

great force—was an original model illustrating the structure of the Isle of Arran. This model had been constructed, not by any professional geologist, but by a young amateur, who, amid the exacting demands of mercantile life in Glasgow, had yet found opportunity to make a survey of the island, and to form an unexampled collection of its rocks. Such was the merit of the model, such the obvious ability of its constructor, that through Murchison's influence the amateur surveyor—then seven and twenty years of age—was invited to London, and a place found for him, by De la Beche, on the staff of the Geological Survey. At starting he put his foot, of necessity, on the lowest round of the official ladder, but by superlative ability he mounted rapidly and gained at last the topmost step.

This remarkable man was Sir Andrew Ramsay. His life, like that of most men of science, was rarely marked by incidents likely to be of popular interest; yet it was, for many reasons, a life well worthy of some lasting memorial. Sir Archibald Geikie, fittest of all men to sketch the life of a geological surveyor, has skilfully dealt with such materials as were at his command; tracing with an admiring, yet discriminating, pen the career of a singularly attractive man, and giving a lively presentment of Ramsay's fascinating personality. More than that. The Geological Survey, when Ramsay first joined it, was but in its infancy, and his tenure of office—stretching over forty years—witnessed its steady growth, until it practically assumed its present form. Sir Archibald Geikie, in writing the memoir, has therefore wisely taken occasion to record the leading incidents in the progress of the Survey; and thus his volume assumes a dual character, becoming at once the life of an individual and the history of an institution.

Most of Ramsay's early geological work was carried on among the complicated rocks of Wild Wales—first in the south, where his views rapidly expanded on the broad question of denudation; and afterwards in the northern part of the Principality, where the relics of many an ancient volcanic outburst forced themselves upon his attention. Rarely, if ever, has a better bit of pioneering work been accomplished than Ramsay's survey of the Snowdon district—a work which needed a man gifted with keen geological insight and with physical powers of exceptional endurance.

Although Sir Andrew Ramsay was master of a pen rarely at rest, it was in the field rather than in the study that his powers were best displayed. He was essentially an open-air geologist, always happy among the hills, and delighting to trace the making of a landscape. Standing on the mountain-top, he would sweep his keen eye round the panorama, and connecting summit with summit would restore in imagination his famous "plain of marine denudation," and then recall how this plain had been trenched by rain and river—here into a profound gorge, there into a spreading vale—until the origin of all the scenic features stood clearly before his mind. It is easy enough to look at the rocks as they are; it was given to Ramsay to see them as they once were—the elements

of the landscape in all their primitive crudeness. If some of his friends thought that he occasionally pushed his speculative views too far, they recognised that this was but a failing incidental to his remarkable amplitude of geological vision. No cramped mind, for instance, could have attributed to ice the potency which, rightly or wrongly, suggested itself to him: his errors, if any, were the heroic errors of genius.

For nearly thirty years—from 1848 to 1876—Ramsay delivered annually a long course of geological lectures—for the first few years as professor at University College, and afterwards as lecturer at the Royal School of Mines. In the lecture-room he was always impressive, and not unfrequently brilliant, especially when dealing with topics in which he was personally interested. His style as a speaker was bold, incisive, and entirely his own; while his handsome presence added to the weight of his words.

Sir Andrew Ramsay was not only ready in utterance, but lively in wit, and his conversational powers were of a high order. Pleasant glimpses of his wit, humour, and geniality are afforded by the extracts from his letters, which contribute largely to this volume. The younger geologists who knew Ramsay only in his latter days, when his physical and mental powers were on the wane, can have but little notion of the bright and buoyant spirit of the man when in his prime. The portrait, which fronts the memoir, represents him at a time of life when shadows had begun to fall across his path, and his gleeful nature was losing its native force. But the narrative and the letters portray him as his old friends will always love to remember him—a man of singularly joyous temperament, free-hearted, open-minded, and frank-spoken. Sir Andrew Ramsay was, in truth, a man for whose like we may have long to wait.

F. W. RUDLER.

SCIENCE NOTES.

MESSRS. MACMILLAN & Co. will shortly publish an *Introduction to the Study of Sea-weeds*, with illustrations, by Mr. George Murray, the newly appointed keeper of botany in the natural history department of the British Museum.

THE evening discourse at the Royal Institution next Friday will be delivered by Prof. Alfred Cornu, of the Académie des Sciences, who takes for his subject "Phénomènes Physiques des Hautes Régions de l'Atmosphère."

THE Whitsuntide excursion of the Geologists' Association will be to Banbury as headquarters, with visits to Bloxham, Fenny Compton, Edge Hill, and Hook Norton, under the direction of Mr. E. A. Walford. At the meeting of the Association, to be held at University College on Friday next, Mr. Nicol Brown will read a paper on "The Necessity for Competent Geological Surveys of Gold Mines." On Saturday there will be an excursion to Chelmsford, to visit the pits in the brick-earth of the valley of the River Can, in which remains of the mammoth (*Elephas primigenius*) were recently discovered.

AT the annual meeting of the Linnean Society, held on May 24, the gold medal—which falls this year to a botanist—was

presented to Prof. Ferdinand Cohn, of Breslau. An address was delivered by the retiring president, Mr. C. B. Clarke.

PROF. FRANKLAND has been elected a foreign associate of the Académie des Sciences, in the department of chemistry, in the room of the late Van Beneden.

THE trustees of Columbia College, New York—following the example of the National Academy of Sciences—have awarded the Barnard gold medal to Lord Rayleigh, for his discovery of argon.

THE Institut of France has opened an international subscription for a monument to Lavoisier, to be erected in Paris.

PHILOLOGY NOTES.

At the meeting of the Philological Society, to be held on Friday next at University College, a paper will be read of "Sinhalese," by Mr. N. Don Martino de Zilva Wickremasinghe, assistant librarian of the museum at Colombo, who has studied philological methods in the universities of Germany, and is at present working in the British Museum.

PROF. MOMMSEN—who is understood to have been defeated on a previous occasion—has now been elected a foreign associate of the Académie des Inscriptions, in the room of the late Sir Henry Rawlinson. His election as a corresponding member dates as far back as 1860.

WE may mention here two catalogues of second-hand books. That of Mr. David Nutt consists of 1236 lots, relating to India and the Far East, carefully classified. It includes the Oriental library of the late Dr. Richard Morris, which was specially rich in Pali works; and also a collection of books relating to China, brought together during the last twenty-five years by a member of the Consular Service. Under India, we notice a complete set (23 volumes, with index) of the *Archaeological Survey of India*, by Sir A. Cunningham; and the very rare eleven volumes of Logan's *Journal of the Indian Archipelago* (Singapore, 1847-59). The other catalogue is that of Messrs. Luzac & Co., which contains some 250 books on Buddhism, Pali, and Sinhalese, with an appendix of books about Ceylon. Here the classification is in one alphabet.

THE April number of the *Indian Antiquary* (London: Kegan Paul & Co.) contains an elaborate paper by Prof. G. Thibaut, of Allahabad, on the recent attempts to determine the antiquity of Vedic civilisation. He subjects to a severe examination the theories of Prof. Bal Gangadhar Tilak and Prof. H. Jacobi, who have independently reached very much the same conclusion, from astronomical data, that parts at least of the Vedic literature must have been composed between 4000 and 2500 B.C. Prof. Thibaut, while not denying the probability of Vedic culture reaching back to a more remote past than has been generally assumed, contends that the passage quoted by Tilak and Jacobi do not necessarily bear the interpretation put upon them. His conclusion is that

"none of the astronomical data which so far have been traced in Vedic literature in any way compel or even warrant us to go back higher than the time when, as the *Jyotisha Vedanga* explicitly states, the winter solstice took place in *Sravisthas*."

At what exact period that coincidence occurred, he is content to agree with the late Prof. Whitney, who wrote that "a thousand years would not be too long a period to cover all the uncertainties involved." Prof. Thibaut concludes with an argument of general application

—that anything like a fairly accurate fixation of the sun's place among the stars at the winter solstice cannot be imagined to have been accomplished by people who had no approximately correct notion of the length of the year.

REPORTS OF SOCIETIES.

CAMBRIDGE PHILOLOGICAL.—(Thursday, May 9.)

DR. POSTOLATE, president, in the chair.—Dr. Fennell read a paper on etymologies of words:

ἀβρός akin to Skt. *sajja* "covered, adorned," cf. Thuc. i. 6.

ἀλός, ἄω akin to Skt. *angāra-s* "charcoal," agni (for igni), Lat. *igni* (for ignis).

ἄνθρωπος for adj. *ἄνθρωπος [cf. ἄλλοδαπός, κ.τ.λ., and εἰσώπος (Il. xv. 653)] answering to a possible Latin **infraguos* (cf. *antiquos*); meaning, "a lower one" opposed to heavenly deities. Note that *an* is the unaccented form of the so-called sonant nasal when neither final nor immediately preceding the accent.

ἐπίβδα not connected with πῆδα, πούς, κ.τ.λ., as ἐπι πῶδα is not Greek, but with βδῶ (from *spuueyau*, which became πτῆστω); for βδF from πτF, cf. ὕδωρ, and perhaps forms like ῥάβδος (with suffix -*us*); meaning, "after-nausea."

θεράδς not to be separated from θαλαπῶρῃ, κ.τ.λ., but referred to a √ *dhuaz* "agitation," cf. Skt. *dhuvas* "fire," "agitation." The Greek congeners of Skt. *gharma-* are χλαμός and χλαῖνα, χλανίς, and χλεμερίς (Heysch.).

θεσσαυῖα. Dr. Fennell anticipated Mr. Wharton's connexion of this word with θεός, and rendered it "to get granted," θεός being "granter." The double sigma precludes the connexion with √ *ghedh* "praying," and πῶδς should rather be connected with Eng. "bid" = "pray."

θῆρ contracted from θῆρηρ (ep-) from √ *dhuaz*, cf. Skt. *dhuvasyate* "be destroyed." The syncopated *dhus* gives Goth. *dins*, Eng. "deer." If the word, however, be connected with Skt. √ *dhuvi* "hurt," rather than with *dhuvasyate*, it with Eng. "bear" and Old Bulg. *zver* presents a group of three roots of contiguous meaning with identical terminations and homologous initials; cf. √ *ghan*, *dhan* (θεῖω, θανατός), *dhan* (φόνος, Teut. *hana*), "strike, slay, die."

πηδόν, πηδῶν. This πηδ- is the stressed form of accentual πῆδ-, while πῶδ- is the stressed form of unaccentual πῆδ-.

πρέσβυς for πρεῖσ-κ-υ "fore-speaker." For noun of agent in *u* cf. Skt. *bharu*, *vanku*, *vindu*. The form σπέργυς (Heysch.) is akin to "speak," Ger. *sprechen*, perhaps for *πρεσπέργυς*.

σβέννυμι. The root is σβ- for B; for *g'vaz*. The derivation is not new, but the analysis of the form is new. For metathesis cf. *ἀποῖννυται*, which gives *gz*, and also *ἀσκηθῆς* by *κταν-*, σφῆξ for *bh'sak-* (cf. Skt. *bhasana* "bee"), δσφύς by ψάα, ἔσβαλος from *bh'sala*, with earlier syncopation than in ψόλος, φέψαλος.

σέβας from a √ *suaz* "attracting the eye," cf. *insignis*, *signum*, *severus*. The forms σόβη, σόβω, σοβαρός are distinct, being akin to Old Dutch *soicken* "waggle," remotely akin to "sway," "swagger," "swing." Does the termination -*as* answer to the -*inus* of Lat. *facinus*?

τίω connected with *τετιμηένος*, *τετιμήτι* (which connote "dejection arising from fear"), Lat. *ti-meo*, *ti-midus*, *ti-mor* (cf. *u-meo*, *u-midus*, *u-mor*) and *Titus* "feared," "honoured." These words, with Latin *pi-are* and Skt. √ *ci* "detest," "revenge," give another group of three roots with kindred meanings, identical terminations, and homologous initials.

χθίός for χθεσ+δo-s. The suffix -*de/o* (-*dā*) is seen in ἵζος (from √ *as* "throw," cf. Skt. *vitala-* "shoot," from √ *vis* "cast," "throw"), *kōrudos*, *βάδος*, *χορδή*, and in Lat. *nidus* from √ *nis*, a phase of *na-s* seen in *noctūs* and nasalised in *valō*.

inguen a compound, in+gu+en "the part in the hollow." For *gu-* "hollow," cf. *ἐγγυαλίειν*, *ἐγγύη*, Skt. *gavini* (Ved.), Zend *gāo* "hand," perhaps *γῶαδς* (γῶφαδς) "hole," "lair." No connexion with *ἀδην*.

Mr. Burkitt read notes on the text of Deuteronomy communicated by Dr. Hayman.

—Dr. Hayman suggested that the "Song" (Deut. xxxii. 1-43) and the "Blessing" (Deut. xxxiii. 2-29) of Moses might have existed in the form of clay tablets for a long time before their incorporation into the Pentateuch. The chipping of the edges might then account for various corruptions of the text, while a disarrangement of the detached tablets could be taken as a cause of the present order of the verses of the "Song." Dr. Hayman would rearrange the "Song" in the following order: vv. 1-20, 29, 32, 33, 21-28, 30, 31, 34, 35, 40-42, 36-39, 43. Thus arranged the "Song" falls into three divisions: a *Proem*, vv. 1-15, and a *Strophe* and *Antistrophe*, the *Antistrophe* beginning with ver. 26. In the *Proem* we have the description of the privileges of Israel; in the *Strophe*, Israel's apostasy and punishment; in the *Antistrophe*, Jehovah's mercy with them and His vengeance on their enemies. In Deut. xxxiii. 21, Dr. Hayman proposed to read יְיָיִי for the anomalous יְיָיִי, suggesting that the latter part of the word had been lost through the previous יְיָיִי. In support of this view he claimed the LXX., which has συναρμένον ἡμᾶ ἀρχηγούς λαῶν for the third clause of ver. 21, and he referred to the very similar phrase in ver. 5. Gad here represents the whole of the two and a half tribes settled beyond the Jordan, and the "gathering" of the "heads of the people" refers to the scene in Num. xxxii. 28.—Mr. Burkitt, while unable to follow Dr. Hayman's reconstruction of Deut. xxxii., agreed with him in the more important part of his emendation of Deut. xxxiii. 21, but thought יְיָיִי should be struck out now that its presence was accounted for. A word which means "panelled" could never be appropriate in the "Blessing" of Moses; it is not represented at all in the LXX., and the sense of the clause is complete without it. The two words should be transposed, thus reading יְיָיִי instead of יְיָיִי. With an altered punctuation the whole verse might be translated thus: "And he (Gad) chose the first part for himself; | for there was the allotment of the Law-giver, | when the chiefs of the people were gathered together. | Righteous acts hath Jehovah done, | and maintained Gad's cause against Israel." The punctuation and the interpretation of the last two clauses agree with the LXX.; moreover, to *do judgment with* (עָשָׂה) means elsewhere to "maintain a cause against someone." The whole "Blessing" is at least dramatically assigned to Moses, so that the settling of the tribes east of Jordan alone was already accomplished; and as the verbs of Gad's Blessing are all in the perfect tense, it presumably refers to what has already taken place: compare ver. 8, which also refers to events in the Pentateuchal history.

ARISTOTELIAN SOCIETY.—(Monday, May 20.)

B. BOSANQUET, Esq., president, in the chair.—Mr. W. F. D. Chambers was elected a member.—Mr. F. C. Conybeare read a paper on "The Philosophical Aspects of the Doctrine of Divine Incarnation." Athanasius was cited to show the true meaning of the Christian doctrine of the incarnation of the Word of God, and a sketch was given of the origin and history of the idea of a Word of God. The first beginning of such a conception is found in the *Timaeus* of Plato, but it is further developed and more fully thought out in the *Poemandres* of Hermes Trismegistus, and in the Works of Philo. Philo conceived of and revered the Logos as a sinless person or ideal man; and his conception, embracing all the essential points insisted on in the Nicene Creed, was really regulative of the whole subsequent course of Christian thought. There were also aspects of the pre-Christian Logos scheme, which caused the human body of Jesus to be regarded as a phantasm so soon as it was superimposed on him. This was the origin of the heresy of Docetism. The transition from the recognition of Jesus as the Messiah to the recognition of Him as the Word was helped by the exclusive stress laid in early Christian preaching on the Resurrection. Owing to this, the risen or apparitional Jesus drove the historical man of flesh and blood into the background of men's minds. The form which the belief in the miraculous conception assumed in Christian thought was also explained as part of the schematism of the Logos doctrine.—The paper was followed by a discussion.

GEOGRAPHICAL (*Anniversary Meeting, Monday, May 27.*)

CLEMENTS R. MARKHAM, Esq., president, in the chair.—The royal medals for the encouragement of geographical science and discovery were presented: The founder's medal to Dr. John Murray for his services to physical geography, &c.; the patron's medal to the Hon. George N. Curzon for his travels and researches in Asia; the Murchison grant for 1895 to Mr. Eivind Astrup; the Back grant for 1895 to Capt. O. A. Larsen; the Gill memorial for 1895 to Capt. J. W. Pringle, R.E.; and the Cuthbert Peek grant for 1895 to Mr. G. F. Scott-Elliot.—The President, having been re-elected, delivered his address. In the course of it he said that during the last year there had been exceptional activity among geographers, both in the field and in the study. In the Arctic regions their gold medallist, Dr. Frithjof Nansen, was still, they hoped and believed, pushing his daring expedition onward into the unknown. Mr. Jackson and his companions had wintered on the shores of Franz Joseph Land, and were about to begin their exploring work. Lieut. Peary was still engaged on his Greenland enterprise; and Baron Toll had made known the exceedingly valuable results of his visit to the New Siberia islands. As regards Asia, Mr. and Mrs. Bent had just returned from their interesting journey into the interior of Arabia. Dr. Sven Hedin and Mr. Littledale were still engaged in the difficult task of exploring the unknown parts of Tibet; while their vice-president and gold medallist, the Hon. George Curzon, had explored the Pamirs, discovered the true source of the Oxus, and made a very remarkable journey through Afghanistan. Among African travellers Mr. Weld Blundell had returned from Cyrenaica, Dr. Hinde from his exploration of the Lukuga outlet of Lake Tanganyika, and Mr. Scott-Elliot from his very important examination of the Ruwenzori region. Dr. Donaldson Smith was still persevering in his attempt to reach the country north of Lake Rudolf, from Somaliland. Some very important geographical work had also been done in North America. Sir William McGregor, who had already done such excellent geographical work in New Guinea during a long course of years, had again returned to his government, with a supply of instruments provided by the society, and with the intention of increasing their obligations to him, as geographers. But he already deserved the highest honour the society could confer upon him. The chief literary event of the year was Dr. John Murray's completion of the great work on the results of the *Challenger* expedition. They had also had a popular work from Dr. Robert Brown, giving the story of Africa and its explorers in full detail; Sir W. M. Conway's account of his successful and very interesting Karakorum expedition; Mr. Curzon's *Problems of the Far East* ; and three important works on Tibet by Mr. Rockhill, Captain Bower, and Dr. Waddell. He might also mention the new edition of Mr. Keltie's very useful work on the partition of Africa. Their grants in aid of geographical and archaeological exploring in Asia Minor had been fully justified by the results of the work executed by Mr. Hogarth's expedition in the upper valley of the Euphrates, and by that of Mr. Peyton and Mr. Myres in Caria. The meeting of the International Geographical Congress in July warned them to look to their own position as geographers, and to consider whether they were quite abreast of their foreign friends in the various departments of their science. In geographical education England was still far behind, in spite of all the efforts and all the expenditure of the society during a long term of years. But the time was approaching for a reconsideration of the educational policy of the society, and he trusted that they would pass from the experimental stage to the development of a defined and carefully-considered system producing valuable results. His own fixed opinion had always been that the society was the only institution in this country which had the means or the will to establish the teaching of geography on such a footing as would place it in line with the position it now held in other countries. He had urged this view for upwards of a quarter of a century. He had advised that instruction should be given by them, and that diplomas should be granted to young geographers. After more than ten years he prevailed upon the council to sanction

the system of instruction by Mr. Coles, which had now been at work for seventeen years, and which was the most successful and useful educational measure that had yet been adopted by them. But he always intended that this system should be enlarged and extended until geographical education, under the control of the society, was on an equality with the position it held abroad. Other educational experiments adopted by the council had interrupted the further development of the preliminary step inaugurated in 1879; but he was in hopes that the time had now arrived for the consideration of a scheme of geographical education under the immediate auspices of the society. Such a scheme should embrace personal instruction in all the branches of their science, attendance at lectures, examinations, and the granting of certificates and diplomas. In the departments of historical and comparative geography, too, we could not claim to be quite in line with some of the countries whose representatives were about to visit us. Their efforts to create in the public mind a feeling of the importance of despatching an Antarctic expedition had not been relaxed. In this they were backed by the unanimous voice of all scientific corporations, and he had every reason to believe that they would be supported by the press and by public opinion. Arctic and Antarctic subjects would receive attention at the coming congress, with many others. Among them there was one to which his attention had been specially called, respecting the need for more accurate surveys in Africa. The time was approaching when rough exploring work would be less required, and when surveys of some accuracy would alone be of value, while generalisation and the discussion of accumulated data would become increasingly important.

FINE ART.

A MYCENAEAN MILITARY ROAD IN CRETE.

Oxford: May 20, 1895.

During the course of an archaeological journey through Central Crete, from which we have just returned, we have come across some new landmarks of Mycenaean antiquity which may be of general interest. The remains to which we wish here to refer lie in and about the mountain mass known as Lasethi, which occupies a large area of East Central Crete, separated from Ida by the more low-lying tract once mainly occupied by the territories of Knösos, Gortyna, and Lyttos.

From the latter city a road, which seems to represent a very ancient line of communication, after skirting the north-west escarpment of this range, ascends to a col which from time immemorial must have formed the main portal on this side of the extensive upland plain that forms as it were the citadel of the whole range. The deep cutting of the road at the summit of the pass, and the broad terrace formed by it in other parts of its course, point to long use and the former importance of its traffic, though it is now little more than a track. The upland plain of Lasethi is completely enclosed by lofty limestone ranges, and drains into a large swallow-hole (*katavothron*) in its north-west corner, close to the point where the old track reaches the level ground. From this point the modern road runs southward to the village of Psychro, keeping close under the hills, owing to the liability of the central part of the plain to floods in winter.

The first object of our explorations was the great cave above Psychro, the ancient remains in which have been already called attention to by Prof. Halbherr, who, in company with Dr. Hazzidakis, president of the Candian Syllagos, conducted some explorations here in 1886, and in his work on the Cave of the Idaean Zeus describes several votive relics here discovered. Our own researches are calculated to throw a new light on this important sanctuary, and show that it goes back perhaps even into pre-

Mycenaean times. That it also lasted on into classical days, is equally certain. The discovery of a fragment of sculpture representing a snake coiled round a trunk or support of a statue might be thought to point to the worship of Apollo, but may, after all, connect itself with some local heroic cult. On the other hand, the parallelism of many of the earlier relics found with those of the Idaean cave, and notably the presence of votive double axes, certainly suggests the cult of Zeus; while the fact that this great cave sanctuary lay only four and a half hours' distant from Lyttos leads us to infer that it was here that the Lyttian traditions regarding the birth-place of Zeus, referred to by Hesiod, were localised: in other words, this was the *Diktaiou Antron* of the Lyttians, and Mount Lasethi their Dikte. To the Proesians, on the other hand, the more easterly Siteia range was equally known as Dikte.

That in later times the plain of Lasethi came within the territory of Lyttos, the only great town within easy access, is highly probable. But we came upon the clearest proof that in the great days of Cretan history—namely, the early Mycenaean times—these remote uplands harboured more than one walled city. About half an hour north of Psychro, and immediately below the village of Plati, rises the isolated knoll known as Megalo Kephali. Led here by the account of the discovery of early pottery, together with rumours of the existence of a *tholos*, or bee-hive chamber, we found distinct evidence of an early akropolis, including walls of large blocks of rude horizontal, and, in places, of polygonal construction; and we could even make out the course of the ascending road and traces of a gateway. From Psychro village, which also shows some early foundations, the modern road, which, from its deep cutting, seems to follow an ancient line, runs almost straight to Agios Georgios, above which rises an isolated ridge (omitted in Spratt's map, as is also a larger one north of the village). Here, too, are abundant remains of primitive pottery and distinct traces of fortifications like those of Plati. The site is known as Kastello.

Beyond Agios Georgios the traces of the old road become still more obvious. A little south of the confluence of the Katharo (Metochi) and Koudoumalia streams, it ascends the eastern steep of the Lasethi basin by a series of magnificent zigzags, supported below by massive terrace walls of the same primitive masonry as that of the Mycenaean strongholds below, and secured against landslips at the turning points by similar walls above. From the top of the pass the ancient road is still traceable, descending in zigzags towards the Katharo stream; the modern track, however, here breaks away and crosses the upper Katharo basin almost due east to the Metochi (farm).

Close above this a low pass, about 3000 feet above sea level, forms the natural exit from the whole upland region of Lasethi; and immediately after passing the summit of this, an ancient road becomes again perceptible deeply worn in the mountain side, but now deserted in favour of a newly engineered road, the zigzags of which cross and recross the old line. At this point, amid groves of secular ilexes, opens out one of the grandest panoramas to be seen in Crete, embracing the mountains of Siteia, the promontories that jut out from the low intervening tract and include the site of Minoas, to the conical height of Axos and the ranges of Mirabello. About twenty minutes from the top of the pass, we observed the remains of a vast primaeval fortification intended to protect the defile against an enemy coming from below. Two walls ran parallel to and near the ancient road, flanking it on either side; and from the lower end of these, above and below, two other walls

branched off at right angles—one climbing down towards the bottom of the ravine, the other ascending the rocky slope above. A breastwork was thus formed some two hundred yards long with a passage for the road, and the upper part of this again made a return for another sixty or seventy yards in the direction of a side ravine in the rear of the position. Within this outer enclosure there were also traces of other walls. The walls were about four feet thick, of undressed polygonal blocks; and though the whole is now in a ruinous condition—not more than two or three courses remaining in position—it must once have been a stupendous work.

About fifteen minutes below this the road was commanded by another "Cyclopean" work, this time more of the nature of a castle rising on a rocky knoll between the road and the ravine. It consisted of a rock-cut gate, a large rectangular chamber and two smaller ones, and, about twenty paces to the west of the gate, a tower of remarkable construction. It was partly formed of native rock, partly of "Cyclopean" blocks bedded on this, and filling out the ground-plan so as to form an angular bastion. A platform was thus raised in a most commanding position, looking out far across the valley straight towards the site of the great Mycenaean city of Goulās, lying about four miles distant as the crow flies, and from which this pre-historic castle itself is clearly visible. It is called by the peasants *τὸ κατσοῦλι τῆς στέρνας*, "The Kitten's Cistern." Further down, where the valley widens out, was another square enclosure of the same primitive construction, a little to the right of the modern road, and traces of another on a low knoll of rock above it to the left.

Here, then, was a fortified road of primeval antiquity leading down to the rich Kritsā valley, dominated by what, so far as existing remains allow us to judge, was the greatest city of Mycenaean Crete. But the remarkable fact that at once strikes us is that the direction in which the fortifications themselves were directed points against Goulās. It might have been expected that the rulers of Goulās would have been able to extend their dominion over the mountain uplands of their immediate neighbourhood, and that the ancient road system, which, as will be seen, seems to ramify from their neighbourhood, would have been executed and fortified by them.

But the same phenomenon meets us on another side. From the same Kritsā valley, another ancient road ascends past the village of Kroustes to the south-eastern spurs of Lasethi, apparently towards the village of Malles, identified by Prof. Halbherr with the site of Malla (*Antiquary*, May 1893, pp. 196, 197). Here again, about half an hour above Kroustes, the old route is guarded against a lowland attack by a series of similar stone strongholds. Among these is a natural rock supplemented by rude stone masonry, which may originally have formed a raised terrace, like the "Kitten's Cistern," another projecting bastion of a similar character on the side of a glen, and a wall across the top of the pass, while, on a summit above, a triangular fort of large blocks, enclosing the foundations of a square watch-tower, commands a wide view both up and down the road.

The line of pass leading from the site of Goulās to the valley of Mirabello exhibits similar traces of an ancient road, supported by the same "Cyclopean" masonry, and at the head of the defile, beyond the district known as Lakonia, another pre-historic fort. At this spot, now occupied by a small hamlet called Peponi Khani, the road is flanked by the remains of double lines of ancient walls, from which, on either side, as in the pass below Katharo, are stone breastworks running out at

right angles. Here, again, the main line of defence seems to be directed against an enemy coming from Goulās.

Yet it is hard to believe that these fortified roads of Mycenaean times radiating from this great Mycenaean centre were not originally the work of its rulers. Did they perhaps contemplate the possibility of an enemy invading the valleys under their walls and desire to secure their highland pastures and the access to the upland plain of Lasethi? The materials are still wanting for the solution of these enigmas; but it is interesting to remark that already at this remote period Crete presented a phenomenon only too familiar to us at the present day: the combination, namely, of lines of intercourse engineered at a great expenditure of skill and labour, with huge defensive works proclaiming that the neighbour of to-day was as likely as not to become to-morrow a hostile invader. We might be on the Vosges instead of the Cretan mountains.

ARTHUR J. EVANS.
JOHN L. MYRES.

NOTES ON ART AND ARCHAEOLOGY.

MR. W. E. LECKY has been appointed a trustee of the National Portrait Gallery.

THE '91 Art Club will hold their annual Exhibition of members' works at the Egyptian Hall, about the end of June.

MR. R. GUTERUNST, the well-known dealer in prints, will open next week his new art-gallery at 16, King-street, St. James's.

At the meeting of the Royal Archaeological Institute, to be held on Wednesday next at 20, Hanover-square, Canon Raven will read a paper on "The British Part of Antonine's Itinerary"; and Mr. R. Garraway Rice will exhibit four flint implements from Reculver, Kent.

At a special meeting of the Geographical Society, to be held on Thursday next, Mr. J. Theodore Bent will read a paper on "A Journey in the Frankincense Country of Southern Arabia."

THE medals of honour at the Salon have been awarded to M. Ernest Hebert, for his picture of the infant Jesus asleep in his Mother's arms; and to M. Bartholdi for his sculpture of Switzerland succouring Alsace in 1870. There are no first class medals: but two Englishmen, Mr. Gotch and Mr. Lockhart, are among the medallists of the third class.

At the recent sale of the late Lord Cliden's pictures, the following are understood to have been purchased for the National Gallery: a river-scene, with tower and gondolas, by Canaletto (66 guineas); a landscape, with white horse, huntsman, and dogs, by Stubbs (245 guineas); interior of a church at Amsterdam, with figures, by Gerard Berkheyden (500 guineas); and a view of old Covent-garden, with St. Paul's Church, men boxing, &c., by Pugh (70 guineas). The sale realised altogether more than £20,000, the highest prices being: an exceedingly fine example of Hondcoeter, signed and dated 1677, representing poultry, ducks, peacocks, &c., in an Italian garden, with buildings in the distance (Davis, 4150 guineas); "Mariana of Austria," second wife of Philip IV. of Spain, dressed in court mourning, with large hoops, standing with her right hand on the back of a chair, by Velasquez (Cassello, 2300 guineas); "The Bridge of Verona," with houses, gondolas, and figures, by Canaletto (Agnew, 2000 guineas); and a portrait of Marie Leckinski, Queen of Poland, by Tocqué (Sabin, 1120 guineas).

WE may also mention some prices at the sale of Mr. A. B. Richardson's choice collection of English coins, which realised altogether over £3000 for 116 lots. The Oxford crown, by Rawlins, fetched £90; the gold salute of Henry V., £65; the pattern five-guinea piece of George III., by Tanner (1773), £76; another, by Pistrucci (1820), £73; another, by Yeo (1777), £51; the proof of the pattern crown of 1817, by W. Wyon, £67; the proof, in gold, of the pattern crown of 1831, by Wyon, £56; the penny of Beornwulf, small head to right, £36; and the gold angel of Edward VI., £32.

WE have received the nineteenth annual report of the trustees of the Museum of Fine Arts at Boston. During 1894, no less than 67,500 dollars (£13,500) was received in four bequests, and the total trust funds now amount to 420,000 dollars (£84,000). Among the donations of books, we notice a set of the French *Description de l'Egypte* (in twenty-six octavo and twelve folio volumes), Faithorne's *The Art of Graveing and Etching* (London, 1662), and a complete set of Mr. Jameson's works. The prints purchased—chiefly at the Peoli sale—include the following: A very fine early impression of Schongauer's "Christ bearing the Cross"; a still finer impression, if possible, of Lucas van Leyden's "Adoration of the Magi"; five prints by Andrea Mantegna; Giorgio Ghisi's "Disputa" and "School of Athens," after Raphael, in excellent impressions; a good impression of the only etching, "The Two Roman Women," attributed to Primaticcio; six Italian chiaroscuros and two by Goltzius; a colour print, "Adam and Eve," by Janinet. As in previous years, many of the best engravers and etchers of the United States presented proofs of their work. The additions to the department of classical antiquities seem to have been less important than usual. They were chiefly confined to Greek vases: such as a beautiful kylix by Euphronios, a unique covered kylix of the black-figured style, cups signed by Hermogenes and Xenocles, two white Attic lekythoi, and a Roman cup of baked clay, with relief decorations covered with a brilliant green vitreous glaze. The reports by the two curators, Mr. S. R. Koehler and Mr. Edward Robinson, are both very good reading.

THE STAGE.

STAGE NOTES.

BY the revival of "Fédora" at the Haymarket, there is placed before us a piece singularly characteristic of the middle, or it may even be the later period of M. Sardou. We do not like "Fédora." It is only a little less horrible than "La Tosca." It is ingenious play-making, with few touches of nature. It has not in it, so far as we can remember, one line of beauty. But it pleases a big public which is only ready to receive the conventional and the artificial, and which goes away contented if it has but supped full of horrors. Its revival is to some extent a success. Mr. Beerbohm Tree and Mrs. Bancroft do well nigh all that can be done with the parts that are intrusted to them: Mr. Tree concealing his individuality with his usual effectiveness, and placing at the service of the part a talent much more considerable than the mere talent of making up; and Mrs. Bancroft never concealing her individuality at all, but on the contrary revelling in its appropriate and sunny display. And what of Fédora herself? the part to which we were reconciled at the first (for we cannot say more than "reconciled") by the genius of Sarah Bernhardt, the part in which Mrs. Bernard Beere reproduced whatever it was possible to reproduce of Sarah's effects. It is now played

by Mrs. Patrick Campbell, an actress whom the public rushes to see, and whom rival managers struggle over. Mrs. Patrick Campbell plays *Fédora* in an independent fashion. She owes nothing to her predecessors; and yet it is probably not so much the mere determination to differ from them as the inevitable possession of a personality so different from theirs, that makes the gulf that divides the *Fédoras* of the past from the *Fédora* of to-day at the Haymarket. Mrs. Patrick Campbell's *Fédora* is a very real woman, but not a very real Russian. The character is effective in quietude, natural in the absence of display; but it is not, we may assume, the *Fédora* M. Sardou dreamed of. If we cared for Sardou more, we should doubtless be less willing witnesses of this new departure. As it is, we cannot affect to regret it deeply. The performance, though it is not the best that Mrs. Campbell has given, is at least another proof of the reality of her very modern talent, and of the hold her personality obtains over no inconsiderable portion of the play-going public.

THE official recognition bestowed, not too soon, upon the great theatrical artist whom society and the whole English world most delights to honour has been amply earned by Sir Henry Irving through thirty years of brilliant and serious-minded work. Sir Henry Irving, as we have often had occasion to say in one way or another in these columns, is not only, in spite of a few "mannerisms" of which far too much has been made, a most exceptional artist in the subtlety of his perceptions and the delicacy of his execution, but is likewise, as a man of affairs and of general capacity, social and intellectual, so happily gifted that his career must have been distinguished whatever profession he had made his own. We congratulate his brother actors, as well as Sir Henry himself, upon the tangible recognition which it has pleased the Queen to make of his service and of the newer prestige and dignity of his craft. Those actors who pursue their art seriously have every right to be pleased with the bestowal of official honour upon one—and he the most famous—of their number. And in regard to the recruits and younger members of the profession, upon whom some reflection of this honour may be presumed to fall, we shall be gratified if it stirs them up to substantial effort, and conduces to their view of their art and of its real responsibilities being widened or deepened. The knighthood of Sir Henry Irving can have no effect, either one way or the other, upon the silly craze of "mummer-worship," now distinctly in its decline. It will not, and it should not, stay the steady waning of the imagined importance of every amiable young gentleman who has taken to the stage, with no other qualifications for the practice of its art than such as are afforded by the possession of an Oxford accent and of a well-made coat. No extraordinary consequence will, in our opinion, follow the bestowal of a distinction where it has been so long deserved; yet it is none the less gratifying to those who sympathise, as we do, with Sir Henry Irving's art.

ON Whit-Monday there will be produced at Hastings, under the superintendence of Mr. A. B. Tapping, an original farcical comedy in three acts, entitled "Mixed Marriages," from the pen of Mr. Alfred F. Robbins.

MUSIC.

ROYAL ITALIAN OPERA.

It is curious to note the difference which exists at the present moment, as regards Wagner, between stage and concert-room. The composer wrote almost entirely for the former: he soon passed "from all the mist of instru-

mental music into the clearness of the drama"; and he even objected, on principle, to excerpts being given from his operas and music dramas. Yet now Wagner's music reigns almost supreme in the concert room—so far, at least, as regards drawing the public; while at the opera house the master, if not shelved, occupies at any rate only a subordinate place. This is not the fault of Sir Augustus Harris: times and customs are, so to speak, out of joint. With a short season, and, therefore, limited rehearsals, with a natural wish to please *prime donne* and the varied public taste, and with the inconveniently late hour at which a Wagner work, even after the pruning-knife has been vigorously applied, concludes—with all these difficulties staring him in the face, it is clear that our *impresario*, cannot render full justice to the Bayreuth master. A day, however, will come—and one not so far distant, perhaps, as some imagine—when Wagner's works will receive the attention which they deserve. Meanwhile we may be grateful to Sir A. Harris for what he has done, and for what he is still trying to do, in this matter.

Last Friday week there was a performance of "Carmen," in which Mlle. Zélie de Lussan, Signori De Lucia and Anconi (as Carmen, Don Jose, and Escamillo) appeared with success. Miss Marie Engle, of course, made a charming Michaela. On the following evening Gounod's "Faust" was given. An easy opportunity was thus offered of comparing the presentation in opera form of Goethe's tragedy, by the Italian Boito on the one hand, and by the Frenchman Gounod and his librettists on the other. Both works are clever; but the sensuous charm and glowing colouring of Gounod's music will probably always render his the more acceptable. Mme. Melba was the Marguerite, and M. Alvarez the Faust. Neither was in very good voice; but their powers are well-known, and they were received with enthusiasm. Mlle. Brazzi made a first and favourable appearance in the part of Siebel. On Tuesday evening Gounod's "Romeo et Juliette" was performed for the first time this season. Mme. Melba was in splendid voice, and achieved a well-deserved success. She was ably supported by M. Alvarez as Romeo. Mme. Melba's delivery of the virtuous Valse was exceedingly brilliant. She was also effective in the tender and tragic scenes. Her highest point as an actress has, probably, not yet been reached: a comparison of her past with her present conception of the part of Juliette shows, however, an immense advance. The love music of the second act was most effectively rendered by both artists. M. Plançon proved a dignified Frère Laurent, and his singing was admirable. Mlle. Pauline Joran was good as Stephano. Signor Mancinelli conducted with spirit, one may say with excitement, for at one moment he lost control of his *bâton* and it fell to the floor. With regard to the choral prologue of "Romeo and Juliette," it seems as if the composer's first intention of having it sung before the rise of the curtain was better than his second. The change was made during the final rehearsal, when the work was produced at the Théâtre Lyrique in 1867. Second thoughts are not always best.

J. S. SHEDLOCK.

RECENT CONCERTS.

"To everything there is a time," said the Preacher, and the second Richter Concert on Monday evening was a time to be enthusiastic. Dr. Richter, in conducting Tchaikowsky's "Symphonie Pathétique" exercised magnetic influence over the members of his orchestra, and through them over his audience. We spoke

only last week of his quiet manner during a performance, but on this occasion he was more demonstrative than is his wont. The striking individuality of the music, and a strong desire to render full justice to the Russian composer's last and greatest effort, will no doubt go far to explain the quite exceptional power which he displayed. Dr. Mackenzie first produced the work at a Philharmonic Concert shortly after the death of Tchaikowsky, and gave a praiseworthy performance; but Dr. Richter brought out to the full the tenderness, pathos, and, at times, dignity of the music. The public made an ineffectual attempt to have the quaint third movement repeated; for many years, however, the conductor has sternly set his face against encores. The Symphony was followed by the "Vorspiel" and "Liebestod" from "Tristan," finely rendered. Then, after an energetic delivery of "Elisabeth's Greeting" from "Tannhäuser" by Miss Macintyre, came Dr. Stanford's new pianoforte Concerto in G (Op. 59). Dr. Richter is a man of many gifts, but we think he lacks one—namely, the art of arranging a programme. It was surely rather hard on Dr. Stanford to place his work just after Tchaikowsky and Wagner. The Concerto has many merits, and yet it lacks inspiration. There is clever writing in the first movement, but the music is pleasant rather than powerful. The Adagio, in which a beautiful theme is treated in variation form, is effective: it presents, however, nothing new, in either form or treatment. The Finale is lively, but evolved from material of light, not to say commonplace, character. The pianoforte part, by no means easy, was admirably played by Mr. Borwick. Artist and composer were summoned to the platform at the close. Miss Macintyre sang "Elisabeth's Prayer" with only moderate success. The concert concluded with Beethoven's "Leonora" Overture, No. 3. The reading was vigorous, though at times a trifle coarse.

Mme. Augarde gave a pianoforte recital at St. James's Hall on Monday afternoon. Her programmes included Beethoven's Sonata in A (Op. 101). The first two movements were interpreted better than the Finale, which lacked power and poetry. In Handel's "Harmonious Blacksmith" Mme. Augarde displayed agile fingers, but the reading was somewhat too modern. Mendelssohn was represented by four of his now seldom heard "Songs without Words."

Herr Willy Burmester gave a last violin recital on Tuesday afternoon at St. James's Hall. There was a good attendance, and the concert-giver once again displayed his extraordinary technical powers. Mr. George Grossmith gave a humorous and musical recital at St. James's Hall on Thursday afternoon. There was, as usual, a large audience, a good entertainment, and much laughter.

MUSIC NOTES.

THERE was a private view of Mr. Hope-Jones's Electric Organ at St. George's Church, Hanover-square, on Wednesday afternoon. Electricity has been used for many years for the purpose of lightening the touch; but in this case the stops are moved by a row of ivory levers in front of the performer, much more easy to handle than draw-stop handles: by similar means all kinds of combination of stops are effected. The tone, too, of the stops is improved by electric action. The movable console or key-desk is another feature which deserves mention: the organist can sit away from the instrument, and near to his choir. Mr. Hope-Jones's invention forms an important landmark in the history of the organ.

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LITERATURE.

Degeneration. By Max Nordau. (Heinemann.)

"THE author or artist attacked never pardons a man for recognising in him a lunatic or a charlatan; the subjectively garrulous critics are furious when it is pointed out how shallow and incompetent they are, or how cowardly in swimming with the stream; and even the public is angered when forced to see that it has been running after fools, quacks, and mountebanks as so many prophets. The graphomaniacs and their critical bodyguard dominate nearly the entire press."

This outpouring of precious balms in Herr Nordau's Preface, followed as it is by five hundred pages of cruel exposures and irreverent pleasantries, accounts very sufficiently for the reception which his work has met with.

The book is much too long and exhausting for the "shallow and incompetent" to do more than peep into. In those peeps he is sure to come across some home truths about himself and his idols; shame, anger, and wounded vanity contend for utterance in giggling flippancy or truculent misrepresentations. The critic highly resents being called a quack: still more if he knows he is one; most of all, if when he longed to hiss he has softly quacked as he "swam with the stream." That such is the case of many, nay most, of the Ibsenites and Tolstois, and Pornographists and Dirt-eaters, humanity permits us to hope; none the less the pang of their remorse does but exacerbate the helpless fury of detection. So, neither wisely nor well, the angry insects have attacked this Teuton Menippus so spitefully, unfairly, and clumsily as at once to raise a suspicion that the book must be worth careful study and annotation. This trouble I have taken—how many of its detractors can say the same?—and I cheerfully court their disdain by acknowledging the pleasure, the profit, and the discipline which this strange book has afforded. Faulty it is—full of faults—the grossest faults. The main theory on which it is based is partly false, partly exaggerated. Some of its details are repulsive, some fantastic, some erroneous, some frivolous. But its merits cannot be denied. Considering its wide range—the current literature of three countries—its thoroughness and general accuracy are highly remarkable. Originality, fearlessness, consistency, and fairness are rarely wanting to Herr Nordau's criticism of writers and books. More than all, no occasional lapses into exaggeration, flippancy, and bad taste can prejudice a fair mind against his vigorous, outspoken attacks upon the literature of folly, ignorance,

quackery, and nastiness, and his wholesale advocacy of clean-living and clean-writing. Who Herr Nordau is—what he has previously written—I do not know. Enough for me that he is on the right side.

The main purpose of the book is an obvious source of error. It is an enthusiastic attempt to apply the theories of Lombroso on Degeneration to a special field, that of literature. Similar applications of Darwinism to various departments of research have incurred the same perils. Throughout Degeneracy appears as an *idée fixe*, and not seldom it is grotesquely dragged in to cover criticisms of what is not degenerate at all. In truth Degeneracy is only the nominal link—and a very feeble one it is—by which the author connects his philippics into a book. Of this he is probably conscious: nay, one may even suspect that his boisterous insistence on the theory is meant as a sally of elephantine German playfulness. One expects and excuses a certain amount of exaggeration and nonsense in a Theory-Gospel, especially when it is dedicated to a "Master," and Herr Nordau has not imitated the impartial calm of De Morgan's *Century of Paradoxes*.

The main theories of Lombroso on physical and mental degeneracy are questions for the physician and the alienist. As applied by Nordau to literature and art, they appear to me vague, ill-judged, and far too comprehensive. That some of the phenomena he points out are largely, perhaps mainly, due to the mental and moral deterioration of certain classes, especially in towns, under our present social conditions and ill-balanced civilisation, no one will deny. No one has denied the deteriorating influence of the harem, the convent, the slave system, or public doles, all blessings in themselves, not more pernicious than the newspapers, advertisements, Houses of Commons, bubble companies, and standing armies of to-day. But the special results of this deterioration, though not always easy to segregate and label, may be roughly estimated as accounting for but one single definite group of the phenomena. A far greater part is due, not to degeneration, but to its contradictory—to imperfect development, to social infancy: in short, to savagery. We, the authors and admirers of silly, nasty books and soulless pictures, are not all fallen angels. Many are only washed and clothed savages, whose family record has but yesterday emerged from the brutal ignorance which in them crops out in the form of invincible vulgarity; who, by dint of the precious *carrière ouverte à tous les talents*, have risen through the rickety ladder of primary, secondary, tertiary, and ever so many more hierarchies of schools and colleges, to become, if they can, writers and painters, or at least to bear their part in the discordant din called Public Opinion. They err—I speak not of individuals, but of the majority of whole classes—not because they have lost their balance, but because they have yet to find it: because they, both leaders and led, are trying to grapple hastily with problems as yet beyond their powers. Everybody—a sad and meaningful word this!—reads the last new popular book. Just examine one of the Everybodies

in it; and you will be astonished to find how little of it he has understood, how totally he has misapprehended its meaning, how complacently he has been satisfied to pass on and remain in his ignorance. We put up with mediocrity because we know no better, not because we have forgotten better. In our doubt and ignorance we refer to the critics, and naturally listen to the loudest, or to those who for a morsel of bread are forced to feel our pulse and prescribe what they think we shall be most willing to pay for. There is no degeneracy here. The book-devouring schoolboy, with his slipshod criticism and unformed taste, is no degenerate. Like him, the reading millions will, in time, grow up to something better. Scold them as much as you like—it may do them a little good—but do not despair of them. As for Nordau's attempt to trace the beginnings of the great apostasy to the Romantic movement, the French Revolution, and what not, it is an ingenious fallacy. Take the seventeenth century. How sane and solid are those old books—you say. Well, so they are—those great works that have come down to you, which you read, or more likely read about in your History of Literature. But have you ever burrowed in an old library, and, appalled at the shelves of flatulent divinity, quack science, and futile controversy, reflected upon the ephemeral literature which perished when these precious gems were so carefully laid by? Doubtless there are more bad books now than ever, because there are more uncritical readers; whereas fastidious readers, and so good books, do not multiply so fast as they should. That is all.

To tell the truth, the criminal statistics of literature present serious difficulties. In the first place, you cannot tell how far the delinquent writer is sincere. His freaks and crimes may be due to lunacy, or that lunacy may be assumed. Some cases, especially among the Dirt-eaters, are doubtless degenerates and crétins: our author's scientific notes on their pathology are probably correct. Next we may take the undoubted madmen. Both classes are here well illustrated and exposed, because, though beneath notice, they somehow have a following to puff their rubbish. But beyond these where are we? How shall we draw the line? If at perfect mental and moral sanity, who, then, shall be saved? Sanity is a terribly relative word applied to genius, but Degeneracy is a hundred times worse. Used in so comprehensive a way as Nordau affects, it can only mean the derogation from, the falling short of, the normal standard. But what standard? That of the age of Pericles? Of the Augustan age? Of the Dark Ages? Of the last generation? Of to-day? And how high do you fix the standard? At Tennyson and Browning in poetry? Which minor poets would you include, and which brand as degenerating from the standard? Clearly the whole idea of Degeneracy depends upon the arbitrary choice of a normal type. To put it shortly—leaving on one side the madmen and crétins—the evils which Nordau vainly tries to marshal under the new-fangled name of Degeneracy

are far better described by the old-fashioned names of Ignorance and Impudence.

Ignorance explains much; especially the subtler forms of relative ignorance. Thus, a book may be full of ripe learning and ingenious argument, yet it may be a wretched burlesque, because the author was ignorant, did not know, could not know, was wholly incapable of appreciating, the facts and ultimate principles on which he should have built. This covers the whole field of mysticism, occultism, and pseudo-philosophy. Ignorance, far more than idiosyncrasy, accounts for the following of bad models, and for the adoption of false ideals and mistaken aims.

Impudence is answerable for all the rest. For what is it not answerable? Greed of gain and notoriety, vanity, spleen, the corruption and foolishness of the heart may prompt the monstrous utterance, but native impudence is needed to put it forth in print. To wade through Nordau's volume of illustrations and quotations is a cumulative discipline. Most of the authors are those one does not read—one knows too well the kind of people who puff them—and this garland of filth and folly impresses one with something of awe at the vast sum of impudence—superb, grandiose, colossal—which has imposed itself upon the world. One cannot help secretly siding with the charlatans against their gaping dupes. But as for their advertising agents—well, enough!

It would be as unfair as futile to attempt to follow Herr Nordau through his lengthy review of bad literature. The character, not the contents, of his book is our present concern. Some of its faults—its vital faults—I have already exposed. Others are equally obvious. His scientific analysis is often rather unfair when applied to poetry. Several quotations seem too loathsome for publication, though left untranslated. Yet how omit them, since they have passed current as lovely gems? The classification of the Schools is often confused, the historical parallels sometimes dubious, the arguments long-winded, and the satire a little heavy. But once put up with these; and you have a marvellous, an appalling panorama of the literary aberrations of our day, a perfect Armageddon of destructive criticism, enough to stagger the sleepiest of optimists. Herein lies the singular value of the book. If fairly read, it must tend to revise judgments, to dispel illusions, to stir up revolt against the bell-wethers, to rouse once more the slumbering spirit of free judgment and manly sense. For myself I own with compunction that I have often carelessly acquiesced in, and even passed on, glib commendations of certain New Lights of whom I had really seen but a few casual rays, and whose blackest horrors this book has revealed. And here be it noted that such exposures are a crucial test. Homers at times may nod, but they do not sink to idiocy or utter vileness. There are depths to which only the charlatan can fall. Judge the true poet, however humble, by his best; judge Verlaine and Maeterlinck and Baudelaire by their worst, for that worst is absolute.

Still more refreshing than his crusade against the literary charlatans are his

sturdy protests on behalf of decency and sense, which, even to-day, we find still inseparable. It is remarkable, apart from scientific explanations, to find this phenomenon hold good throughout. In every single case cited by Nordau we notice that moral corruption and impure expression are connected with a low, if not debased, intellect, a general feebleness of mind which no effeminate graces can disguise. This, of course, does not apply to descriptive realists like Zola, whom Nordau attacks on a different score. To the erotomania the author's attitude is naturally that of the compassionate physician; but against the toleration which not only puts up with, but even consents to admire, their odious ravings he thunders with passionate fury. I see not by what right we are to doubt his sincerity. The principles he upholds are not new: they still appeal, as for centuries they have appealed, to every healthy mind. If the New Poetry and the New Art is to poison our affections, corrupt our morals, debilitate our manhood, then let us stamp them out. We can do without them: man does not live by sonnets alone. Carried along by the spirit of his theme, Herr Nordau often rises, even in the translation, to real eloquence—*facit indignatio versum*. His last words are not without hope. He builds much upon the recuperative powers of humanity; the present remedies he prescribes are the persistent, relentless unmasking of every literary enemy of society. Alas, we can do no more; but *si j'étais roi!* Glorious bonfires of bad books! A year's interdict on every pen and printing-press! And after this season of meditation, self-examination, and contrition for all writers and critics—the millennium!

EDW. PURCELL.

The Life of the Spirit in the Modern English Poets. By Vida D. Scudder. (Boston: Houghton, Mifflin & Co.)

For the publication of this volume the author is her own apologist; and it is a relief to come across a preface written boldly by one who does not attempt to anticipate criticism through the patronage of some well-known person. To me Vida D. Scudder is but a name; but her work shows her to be an earnest and thoughtful writer, whose faults can be excused because they are so thoroughly characteristic of her sex and nationality.

The purpose of the book is so very ambitious that few minds would have entertained it. It is thus foreshadowed by the author:

"Let us study, then, the influence of science in all our poets; the new democracy, especially in Wordsworth; the early religious and social ideals, especially in Shelley; the power of the past in the poetry of reversion; the power of the present in the ironic art of Browning; the poetry of religious inquiry in its various phases; and, finally, the outlook of faith. So studying we shall come to feel that the poetry of our age has a vital unity, and witnesses to an advance of the spirit, straight as the logic of experience, from doubt to faith and cheer."

The idea of evolution, which is spoken of as if Darwin were its first and sole

discoverer, was old even in the time of Lucretius; and it has influenced not only the modern English poets, but, in a greater or a less degree, all poets. It does not show its effect upon Chaucer in a marked degree, because the bent of his mind was thoroughly objective; but it is very evident in writers of a subjective turn. Spenser, for example, thus describes the Titan Mutability:

"Proud Change (not pleas'd in mortal things
Beneath the Moone to raigne)
Pretends as well of Gods as men
To be the soveraigne."

Darwin, however, set the theory upon a definite scientific basis, and his influence has undoubtedly made its mark upon modern poetry.

To most minds the contemplation of mutability is a sad one, but our author thinks otherwise:

"To us moderns," she writes, "the deeper meditation on Nature brings joy, not pain. For we have learned to recognise beneath her ceaseless ebb and flow, so often seemingly cruel, a steady onward movement towards a fulness of life unguessed. In the light of science, change has become the symbol no longer of decay, but of promise. Feared once as a messenger of despair, it now is hailed as a messenger of hope, for we know it as the proof of the perpetuity of life through varying forms."

From her point of view all poetry should be imbued with a spirit of religion; she, with Emerson, looks upon the poet as a seer rather than as an artist. It would, indeed, be a sour critic who would cavil at such kindly optimism.

But our author, filled with so intense an admiration for the poetry of the nineteenth century, as well as for the two great forces out of which she believes it to have grown, is perhaps not always just in her estimation of older writers. Of course, an evolution theory, if strictly applied to literature, must necessarily lead to the conclusion that the highest minds of a modern age have attained to a more perfect plane of thought than those which preceded them. Thus, we see stated in a chapter named "The Force-idea," that "the idea of a purposeful force at the heart of the world is the centre of evolutionary thought." It is admitted that this idea has been felt, to some extent, by the poets of past centuries; but we are told, later on, that "a curious subjective immobility pervades all characters of fiction and poetry until our own day." With this statement I cannot but entirely disagree. It is, for example, this very attribute of "subjective mobility," to borrow our author's own phrase, which has made the character of Hamlet so hard to comprehend. And what better instance of the evolution of character could a modern writer show than the passing of Prince Henry into King Henry V., in that memorable passage where he rebukes his former boon companion:

"I know thee not, old man: fall to thy prayers.
How ill white hairs become a fool and jester!
I have long dream'd of such a kind of man,
So surfeit-swelled, so old and so profane,
But, being awake, I do despise my dream."

Nor can I accept the statement: "The novels of fifty years ago no longer interest

us. Their charm is gone. Is it not because they lived before the charm dawn of this new day?" A few more instances might be given of the straining, as it were, of facts to fit them to the author's theory. They merely show the danger of applying scientific methods to things literary.

Certain phrases in the book startle one by their naïve, one might almost say their child-like, frankness. For example: "Sanity is the finest thing in the world, next to passion. A perfect poet must have both."

I have already said that the book is an ambitious one. It is, in fact, an endeavour to do for English poetry what Hegel did for universal history. In this endeavour the author has succeeded marvellously well. The work is by a lover of poetry, with that kind of instinct which is to the critic what a fine ear for music is to the musician. The chapter called "Ideals of Redemption" shows this power in a marked degree. In a finely-drawn comparison between the "Divine Comedy" of Dante, the "Prometheus Unbound" of Shelley, and "The Legend of the Red Cross Knight" of Spenser, the reader is led to reflect upon "The Symbols of Salvation," which are to be found in the three poems:

"Looking, we discover the loveliest likeness between the three great poets. In all, salvation comes through women; and these women are at once the instruments of redemption, and the ideals of the perfect life. Spenser's Gloriana never appears upon the scene; but we may truly estimate his thought and vision from the beautiful First Book, which is, as it were, a microcosm of all the "Faerie Queene." "Beatrice," "Loda di Dio vera"; Una, heavenly maid; Asia, the very Light of Life, they are the stars that guide the three protagonists, centres of their hearts and of the poems. They purify, they reveal. They represent the highest that their poets know. To compare their natures, the parts they play, their relation to their lovers, will initiate us deep into the faith of the three ages."

"In each case, dramatic action centres in the separation between the woman and her beloved, and reunion leads to final triumph. In Dante and Spenser, the separation comes from the fault of the lovers. St. George, through an error of judgment, is deceived into thinking Una false to him, and puts Duessa in her place. Dante, through deeper sin of heart and will, is himself false to his heavenly lady, when in dying she has 'changed her life,' and grown perfected in beauty. Prometheus and Asia are separated, through no fault of theirs, by the cruel will of Jove."

"All three protagonists are weakened and helpless, while their Lady is remote. St. George without Una—Holiness without Truth—is valorous but mistaken, plunges into graver error, and is finally taken captive by the pride of sense. The soul is false to divine wisdom—Dante untrue to Beatrice—wanders lost in life's forest, and can escape its foes only by exploring in her name all depths of agony, all heights of struggle. The mind of man, alienated from the spirit of love and nature—Prometheus far from Asia—must hang, pure but impotent, upon the barren cliff."

From the above quotations it may be noticed that, notwithstanding some errors of style, which could be rectified easily in a second edition, Vida D. Scudder is a writer of promise. That she has aimed so high without having wholly failed, would be in

itself cause for congratulation. She has, however, done more than this: she has succeeded in producing a work that possesses the charm of freshness and of originality.

GEORGE NEWCOMEN.

The Three Sorrows of Story-telling. By Douglas Hyde. (Fisher Unwin.)

DR. HYDE has elected to tell in blank verse *The Three Sorrows of Story-telling*. 'Tis. It is the more a pity, because Dr. Hyde, who handles rhyme with considerable skill, is no adept in the use of unrhymed measures. He labours under the common delusion that five iambs to a line, and so many lines in sequence, make blank verse. Yet he had read Shakspeare, as shown in lines like these:

" dark lonely meres,
Whose gloomy waters never stirred to life,
Where most do congregate the things of night."

" Not all the dread
That Conor had inspired in his chiefs,
Nor all the high authority that girds
The kingly office had availed the king."

That, it may be admitted, is blank verse. There are other passages as good, and less perilously Shaksperian; but on the whole, Dr. Hyde proves himself unequal to handling a measure which is intolerable when not handled in masterly fashion. There are five iambs here:

"Whom she alleged to be so beautiful."

But that is not blank verse; it is blank prose. The same is true of this:

"How can you be so cruel, O, my nurse?"

and of this:

"He was under geasa, and bound down
By mystical injunctions, to partake
Of every feast he was invited to."

Such lines—"orthodox English iambs" the writer of them would call them—are too frequent. The quality in Dr. Hyde which makes him pen them under the impression that they are poetry, makes him guilty of the bathos involved in such expressions as "girl-companion," "great sad eyes, like pieces of the sky"; it makes him use with tiresome iteration the adverbs "indeed," "then," "so,"; it makes him put "nor" after an affirmative clause—the poetaster's own grammar; it makes him use "alit" for *alighted*, "eat" for *ate*, and such slipshod constructions as this:

" . . . their wings were strained and torn,
Their plumage drenched " . . .

It makes him unwitting of the ugliness of such phrasing as "to evermore prevail," "to run and often see," "to never die," "its never more return." It makes him disregard the fact that "girl" and "maid" are two words having no difference in meaning, hence the senselessness of these lines:

" . . . from a child she grew into a girl,
And from a girl into a maiden fair " . . .

It makes him treat the word "shower" as a disyllable, and the word "inspire" as a trisyllable; it has let him publish a book which is not punctuated even with the care of the average letter-writer. And there is yet another charge that must be brought. While this book professes to be written in English,

it is largely written in Latin: witness the frequent occurrence of such words as these, the effect of which, in poetry, is lamentable: "allege," "affirm," "unavoidable," "uninhabitable," "variegated," "co-operating," "specious," "in special," "detachable." Dr. Hyde is not singular among his countrymen in this matter. With few exceptions, even the least anti-English Irish writers seem unwilling to use Saxon English: an attitude on their part which is deplorable, in view of the fact that three parts of all the poetry that is contained in the English language, regarded merely as a language, will be found shrined in Saxon words. Had Moore ever realised this, his position among the poets would not be the dubious one which it is.

When, however, this charge of Latinity, and all the other charges that go with it, have been brought against Dr. Hyde's new volume of poetry, it remains to be said that in this cheap, little, shabbily coated book there are contained three stories of a rare beauty, in the telling of which Dr. Hyde rises to his subject's height with a frequency which makes one very impatient of any negligence on his part. It would go hard to better the farewell to Scotland, which he puts into the lips of Deirdre in the poem to which she gives her name, or to better her lament for her dead lover, the lines beginning—

"'Ochone,' she cried, 'my light of life is gone,' " . . .

and in their Irish pathos, culminating in beauty in the cry—

"I am the lonely apple on the tree."

The curious description of Finnualla (the name means "fair shoulder"), the heroine of the tale called "The Children of Lir," wants but some retouching of the fourth line to make it admirable:

" she
Was of surpassing excellence of form,
With rounded shoulders, white and fair and smooth,
Such as no artist ever smoothed the like,
Polishing slowly with excess of work
A disk of ivory to make it shine."

Racy of Ireland's soil, and having a beauty as distinctive as it is delightful, are the lines in which is described the dismay passing into awe, which in its turn passes into a charmed resignation, and which affects alike man and bird and fish, when the children of Lir are changed into swans that sing their tale of woe.

" . . . the people raised three cries
Of grief and misery, until the fowl
Rose frightened from the reeds, until the fish
Darted below the surface far away,
And the trees trembled through their inmost leaves.

The coot within the reeds forgot to cry;
The lark left singing of her evening song,
Poised in the air she listened. . . .

The bright-backed fish
Lay on the water overhead to drink
That strange new sound. And over Lir there stole

A sadness without pain, a soft regret
That brought no pang with it, and as the notes
Fell one by one on his entranced ear,
His painless sorrow seemed to lose its shape. . . .

His eyes
Closed, and he slept as sleep the happy dead."

In the third tale, "The Children of Tuireann," there is a masterly description of "a very subtle and a potent spell" that was of our old Irish possessions. The passage, which is finely touched in almost every word, is too long for citation here. There is also not space to enter into the characteristics of each story; but it must be said that the English reader will not fail to notice the singular resemblance between the fate of the children of Usnach, as described in Deirdre, and the fate of Chriemhild's kinsmen, as set forth in the Nibelungen lay. He will, moreover, probably compare Fergus, agonised between his loyalty to his king and his loyalty to his friend, with Rüdiger, that most touching figure in the German *Lied*. Let him do this, and let him also compare Irish Deirdre with German Chriemhild. Comparisons need not be odious.

It is lovely and pleasant to set these two women side by side, and watch the one grow into the likeness of Germania, and the other grow into the likeness of Hibernia.

"The Children of Lir" is the story of the wild swans which we have all read in Hans Andersen. It tells of a sister and her brothers. No love other than sisterly and brotherly love enters into the Irish story, which is of a quite dazzling purity and whiteness, its very remarkable ending taking the reader by surprise, and lifting him to heights not often reached.

In the last tale, "The Children of Tuireann," we are given glimpses into hearts so gloomy that it must have needed much skill to make clear that Jean Paul Richter was right when he said that no heart is quite black, that it is with the heart as with the eye: the blackest, looked at closely, is seen to be only brown.

It will strike many as singular that in dealing with these "three sorrows of story-telling" Dr. Hyde rises in proportion as the intrinsic interest of the tale declines. In "Deirdre," taking the work as a whole, we have a bare, sharply outlined thing, quite flatly coloured, like an heraldic sun. Matters mend greatly in "The Children of Lir" and "The Children of Tuireann;" and we have here two works, the best portions of which are invested with the fulness and richness which belongs to all true painting, whether in words or in colour. In themselves the three old stories are of the best things that have come down to us. They are sweet to the core, and—this is a very wonderful feature about them—have so much of brave and inspiring in them, that, despite their dolorous title of "Sorrows of Story-telling," they leave the heart as uplifted as Malory's rightly named "noble and joyous book" telling of the Morte d'Arthur. One ventures to hope that they will find many readers, and help to dispel what Dr. Hyde indignantly terms "the grotesque misconception that there is nothing to read in the Irish language." In view of the prevalence of this misconception, it might, by the way, be wise to state clearly on the covers of books like this that they are English paraphrases of Irish Segas. The specimens of literal translation of parts of the Irish text of each of these tales given in the appendix

show that Dr. Hyde has followed his original very closely. Some of us would have been glad if he had given the Irish in the appended extracts.

In conclusion, this: Why do two of these three tales end similarly, the survivor in each case dying of grief over the grave of the slain?

"According to many MSS.," we are told, "Deirdre did not die over the grave of the Sons of Usnach, but was first kept for a year by Conor, and killed himself by leaping out of his chariot, which is probably the older version."

Indubitably it is the more epic version; and in view of this fact, combined with the fact that Tuireann dies over the grave of his children, why, in the name of Poetry, did not Dr. Hyde follow it?

ELSA D'ESTERRE-KEELING.

The Elizabethan Hamlet. By John Corbin. (Elkin Mathews.)

THE author of this little work is a student of Harvard who, having taken his Master's degree with honours in English literature, has come across the Atlantic in quest, apparently, of such additional advantage as may be gained by residence at Oxford, where he has entered at Balliol College.

The purpose he has in view is to show that in "Hamlet" the mad scenes had a comic aspect now ignored. The exhibition of madness as something ludicrous he regards as characteristic of the Elizabethan stage. The tastes of the audience were brutal, and to this brutality Shakspeare conformed, adopting as the basis of his work an earlier play which had been written to suit the predominant taste. But the question suggests itself: If, as Mr. Corbin seems to think, the theatrical public in the days of Elizabeth was so much more gross and brutal than that of the present time, and so inferior in taste and intellect, how is it that Shakspeare, deserting the congenial crudities of a "Titus Andronicus," gained conspicuous success by writing dramas which are the wonder of the world for their subtlety, their refined idealism, and their depth of philosophical penetration? That in these respects Shakspeare has been excelled by more modern playwrights working for more modern audiences is not likely to be affirmed (except, perhaps, by Mr. Corbin). Some may think that the progression has been altogether the wrong way. Indeed, it has been said that if a theatrical manager in our own days were to receive from an unknown writer such a play as "Hamlet," its destination would probably be the wastepaper basket.

Mr. Corbin concerns himself a good deal with what he calls "the pre-Shaksperian Hamlets." Now, that one or more dramas on the subject of Hamlet's fabulous or legendary history had been in existence fourteen years or more before the publication of the first of the "Hamlets" bearing Shakspeare's name, is pretty certain. But with this admission our knowledge is very nearly exhausted. With regard to the names of the author, or authors, we have no information. It is possible, indeed, that a play on the subject written by Shakspeare

himself when a young man may have been published anonymously. Mr. Corbin accepts the opinion that the German drama, entitled "Der bestrafte Brudermord oder Prinz Hamlet aus Dänemark" has a close relationship to the lost play. But any direct relationship is most doubtful. The earliest date connected with the German play is 1710; and this German drama is certainly in no sense a reflection of a pre-Shaksperian play when, in the conversation of Hamlet with the player, mention is made of actresses. "Hamlet: Have you still the three actresses with you? They used to play well. Charles: No, only two; the one stayed behind with her husband at the Court of Saxony." Here evidently we have real women, not the boys or youths of the Elizabethan stage. This quotation is made from Cohn's *Shakspeare in Germany*; and he expresses what is probably the truth when he says that the German play is, in part, Shakspeare's tragedy vulgarised. He adduces as an example "the box on the ears which the ghost gives the sentinel." What the German play was originally, we cannot tell; but we may pretty certainly infer that some German dramatist or manager had a share in it, popularising Shakspeare, and removing such "heaviness" as it was thought would be unacceptable to a German audience of those days. It is, indeed, likely enough that the play had been worked at again and again before 1710. Certainly Mr. Corbin has here no reliable foundation for his theory as to the coarse and comic character of Shakspeare's great tragedy. That argument is a rope of sand, which, from the German "Hamlet," determines the character of the lost pre-Shaksperian play, and then argues as to the meaning and intention of Shakspeare's drama. Nor, having regard to the known divergences in this and other cases, will it suffice for Mr. Corbin to refer to the *Hystorie of Hamlet*, even though that ignoble romance may have been before Shakspeare when he wrote his play.

That Shakspeare introduced into his work something of the ludicrous, especially in connexion with that sententious old fool Polonius, is not to be denied. And the comic element is not wanting in the scene with the gravediggers, notwithstanding the grim and stern realities with which that scene is associated. But that Shakspeare's main intention in writing what Mr. Corbin calls "the mad scenes" was to furnish a sort of comic underplot for the tragedy, cannot be in any way allowed. The only probable interpretation of Hamlet's madness—"the method in it"—which has been given is, that it is an allegorical presentation of the oppressive vanity of life and the deep moral depravity of mankind: in a word, that it is a presentation of pessimism. On this view most of the incidents in the scenes in question fall into order, or at least admit of easy explanation. We have no difficulty in understanding how it was that Hamlet visited Ophelia as she was sewing in her chamber, looking "as if he had been loosed out of hell to speak of horrors." Not much more recondite is his treatment of her as a person suffering from a concealed

though hopelessly incurable disease—the moral disease of humanity—causing that searching and prolonged gaze, the “waving up and down” of Hamlet’s head, and that “sigh so piteous and profound” that it seemed as if it would “end his being.” Though, as Polonius says, “‘beautified’ is a vile phrase”; yet, on the view just suggested, we easily see why Hamlet speaks of “the most beautified Ophelia.” Similarly the idea of noisome corruption which underlies the expression addressed to Polonius, “You are a fishmonger,” with the advice not to let Ophelia “walk in the sun,” accompanied as it is by the hint that the sun breeds maggots in carrion, finds its explanation in the immediate context, that “to be honest, as this world goes, is to be one man picked out of ten thousand,” and without making against Ophelia any special charge of moral unsoundness.

The great scene between Hamlet and Ophelia (act iii., sc. 1) has apparently given Mr. Corbin a good deal of trouble in the attempt to bring it into harmony with his theory. He says, “When Hamlet speaks to Ophelia it is apparently with predominant seriousness and tragic effect”; and he frankly confesses that the only passage having “the least suggestion of comedy,” is where the doors are to be shut on Polonius so that “he may play the fool” only in his own house. The fact is, that in this “terrifically affecting” scene, with its invective against marriage and the continuance of the species, Hamlet’s pessimism speaks out with but little disguise. As the play is usually acted, Polonius’s peeping out from behind the arras may seem an effective piece of “stage business”; but there is no indication that Shakspeare intended anything of the kind. The passage should be understood strictly in accordance with the context.

Mr. Corbin seems to be lacking in that reverential self-distrust which should characterise an interpreter dealing with the work of a great genius. It is not likely that Shakspeare himself would have claimed perfection for any of his works. But, in dealing with a play like “Hamlet,” which shows traces of very careful elaboration, the writer who speaks of “hasty and haphazard” composition, or of its contradictions being “legion,” should be very sure of his facts. Youth, however, may be allowed to palliate somewhat this fault, which may perhaps proceed also in part from American extraction. The publication of the present work was recommended, it seems, by Prof. York Powell. We are not disposed to cavil at this advice. The work cannot be considered an important contribution to Shaksperian literature; but it is not entirely without promise that something more valuable may proceed hereafter from the same pen.

THOMAS TYLER.

NOTES ON THE LITERARY MONUMENTS OF GEORGIA.

Svideniia o pamiatnikakh gruzinskoi pismennosti. By A. A. Tsagarelli. (St. Petersburg: Published by the Academy.)

IN this new portion of his work Prof. Tsagarelli continues the task which he has

proposed to himself, of giving a complete account of the monuments of Georgian literature which have come down to us, and tracing the development of the study among foreigners of that interesting language. Among those who have spread the knowledge of it, two deserve especial mention: the Frenchman Brosset and the Georgian Chubinov, who spent the greater part of his life in Russia.

On the present occasion Prof. Tsagarelli gives us a biography and portrait of Chubinov, who was author of the Georgian-Russian and French dictionary, which still remains in possession of the field. Chubinov, for in this way he Russified his Georgian name Chubindze, where *dze* means simply “son,” was an indefatigable worker throughout his life. His valuable library, consisting of MSS. and printed books, has been given by his heirs to the Georgian Society at Tiflis. According to Prof. Tsagarelli, this collection of Chubinov is exceeded in value only by the libraries of the Tsarevich Teimuraz Georgievich, who is descended from the old Georgian kings, Prince Ivan Gruzinski and Prince Mingreleki. Among the MSS. of Chubinov, special mention must be made of a copy of the Gospels of the twelfth century. The printed books also form a very valuable part of the library. Among others we have the 1712 edition of the “Man in the Panther’s Skin,” which is the national epic of the Georgians, and dates from the thirteenth century.

Nothing has escaped the notice of Prof. Tsagarelli in his endeavours to trace all possible specimens of his country’s literature. He has even found some MSS. preserved in the library of the late Prince Ladislaus Czartoryski at Cracow. It appears that the Prince bought them at the sale of the goods of a Georgian prince who died at Paris. A list is also given of some rare Georgian MSS. which are on sale at the shop of an Armenian at Tiflis.

Many interesting documents are published in the course of the work. Among others, we have been glad to read some letters of the Tsar Heraclius and his wife. With the name of Heraclius is connected the melancholy story of the last days of the independence of Georgia and the sack of the city of Tiflis by the Persians.

Taking them all together, the Georgians, or Karthveli, as they call themselves, are a singularly interesting people, and well worthy the attention of the historian and philologist. Few countries have been more blessed by nature with mountain, river, and valley. If we turn to their history, with the long lines of princes, in which Vakhtang succeeds to Vakhtang and Bagrat to Bagrat with bewildering uniformity, we find many romantic episodes. The story of Queen Tamara also is well calculated to impress the reader. If we study the language, what curiosities await us! The three alphabets—the ecclesiastical, the civil, and the *mrglovani*, or rounded, found in old MSS.—are very striking. The singular structure of the language, with its luxuriant verb, which seems to have no parallel, except in Basque—all these points that we have enumerated may well be considered to have

attractions for the scholar. Here, also, the ethnologist and folk-lorist may find an ample field. Those who read Prof. Tsagarelli’s book will notice the frequent references in it to folk-medicine. It is only when we follow the account of Prof. Tsagarelli that we can form any idea of the richness of the literature, dating from a very early period. Thus, there is the complete Bible of the tenth century still preserved on Mount Athos, which the Professor rightly thinks ought to be printed. He has himself given us some extracts from it. Georgian literature, as Prof. Brockhaus, of Leipzig, has said, shows signs of two distinct influences—Byzantine Greek and Persian. These were the only two races with which the Georgians came into contact who could influence them. The Turk communicated nothing because he had nothing to communicate.

We hope that the work of Prof. Tsagarelli may meet with the attention it deserves. It is essentially a book for specialists, but those who have the courage to explore its treasures will certainly not remain without a reward.

W. R. MORFILL.

NEW NOVELS.

The Three Graces. By Mrs. Hungerford. In 2 vols. (Chatto & Windus.)

An Episode at Schmeks. By the Author of a “Flight to Florida.” (Skeffington.)

The Plaything of an Hour. By Mrs. Edward Kennard. (White.)

Her Celestial Husband. By Daniel Woodroffe. (Fisher Unwin.)

A Study in Prejudices. By George Paston. (Hutchinson.)

Haunted by Posterity. By W. Earl Hodgson. (A. & C. Black.)

Toddle Island. (Bentley.)

Chiffon’s Marriage. By Gyp. (Hutchinson.)

The Dance at the Four Corners. By G. B. Burgin. (Simpkin, Marshall & Co.)

MRS. HUNGERFORD’S love stories are likely to enter upon a fresh lease of life: after a long course of medical treatment, in which the drinking of copious draughts of doctor’s stuff has played its part, most of us are glad to return to the ordinary fare which we had come to despise. It is impossible to deny that Mrs. Hungerford is capable of writing a charming love story, and that she proves her capacity to do so in her latest novel. *The Three Graces* is freshly and naturally told: bright and pathetic in turn. It deals with the fortunes of three womanly girls—girls to whom the necessity of making themselves unhappy, because of the injustice done to geese in not having been born awns, is unknown. The eldest of these girls is blind. She loves a man who has a twin brother. Both these men love her, and their voices being alike she promises to marry the wooer to whom she has not given her heart. But she is extricated from this difficulty, and having regained her sight she marries the right man. Her sisters follow suit. All this sounds very conventional, and so in a sense it is. The book is

neither deep nor original. Its plot is old-fashioned, and the book in every respect belongs to the period before the great waters let loose by the emancipated woman had swept over us. But these waters are not becoming stagnant. As they subside the fresh herbs and common flowers which have been hidden from sight spring into life again.

Another wholesome and interesting story is *An Episode at Schmeks*. Its interest centres in the character of Mrs. Harkness, a sweet woman, whose identity is cleverly veiled until the author sees fit to reveal it. Possibly many readers would prefer a little more diversion and sensation in the novels they idle through after dinner; but it may at least be said of this book that it is not likely to disturb their digestions.

Mrs. Edward Kennard's short stories are generally bright and readable. Of the fifteen contained in the volume to which their author has given the title *The Plaything of an Hour*, only two belong to the order with which Mrs. Kennard's name is associated; but in these two the huntsman blows his horn and the horses take their fences as spiritedly as ever. Some of the number are sad, and the cleverest of them, "Doomed," is particularly so.

There is some sterling literary work in Mr. Daniel Woodroffe's story, though now and again it is a little morbid, unnecessarily so as it seems to the present writer. Nevertheless it inculcates a wholesome lesson, demonstrating the absolute un wisdom, not to say immorality, of mixed marriages. No Englishwoman should mate with the black man or the yellow man. Mr. Woodroffe gives us a clever sketch of a young Englishwoman whose affairs making for matrimony have been somewhat peculiar. Many men have sought her in marriage, but have always drawn back at the last moment, repelled by something cryptic, not to say uncanny, about her, which none of them could analyse, much less explain, though they felt it only too definitely. At length this strange creature falls in love with—it would be nearer the truth to say, is fascinated by—a Chinaman, whom she marries and accompanies to his own country. Mr. Woodroffe's description of her horror of Chinese customs, and of the gradual loathing of her husband which comes upon her, is exceedingly well done. The unhappy woman finally loses mental balance, and little wonder. She murders her husband and then dies. This book should be read wherever English women are brought into contact with black or yellow races. The affront done to nature, the moral hurt to the community, is ten times greater in the case of a white woman marrying with a member of either race, than can follow upon the intercourse of white men with the women of these races.

A Modern Amazon was an able book. George Paston has followed it with another clever satire on the average man who, in his heart, holds to the opinion that a woman should be the mere reflex of her husband: that it is little short of heresy and sacrilege

for her to think for herself. Such a man marries a fresh young girl, and, prig that he is, separates from her because he discovers that she has flirted in the days of her spinsterhood. The character of Miles is, perhaps, a little lacking in proportion. George Paston commits the common error of asking us to accept a man or woman as distinguished, while failing to convince us by anything he or she does or says of the validity of the claim. None the less, this is an able book; and sometimes the author, in drawing deductions from the propositions he advances, is extremely clever, not to say brilliant.

The fault chiefly noticeable in Mr. Earl Hodgson's novel is one which commonly appertains to an author's first creative effort, especially when that author has "plenty of stuff" in him. He naturally tries to free himself of a big instalment of the mental overplus which weighs upon him uncomfortably. Thus, in *Haunted by Posterity*, we have allegory, satire, banter, paradox, exhortation: indeed it would be difficult to say what Mr. Hodgson has left out—his book is so exceedingly "thick." As a work of fiction, pure and simple, it has its limitations; but persons in the political, artistic, literary, and social life of London will read Mr. Hodgson with interest—often with keen intellectual enjoyment. The author's *parti pris* is sometimes too pronounced, and his illustrations now and again get rather strained. But the volume contains enough substance to furnish a score or so of novels of the ordinary kind, and, despite its crudity, it is distinctly one of the books of the season.

Toddle Island, in any rough generalisation, might be included in the same category. It is an allegory; it is also a satire, and a clever satire too. If the author's meaning is not always quite obvious, the like might be said of all the great satirists of ancient and modern days. There will be some difference of opinion, for instance, as to what is exactly intended by "The Sacred Ass." But nothing could be more incisive or direct than some of the author's shafts. "Nothing shocked the Toddlers so much as to have their poor frozen to death. They did not care how many of them were killed in any other way." Presently our drinking habits are effectively satirised; the canting hypocrisy, which is perhaps our greatest sin as a nation, is unmasked; but there is a refreshing absence of bitterness or cheap cynicism about this anonymous writer's method and style. *Toddle Island* ought to be read, and it ought to profit its readers.

"Gyp"—the Comtesse de Martel—has a wide experience, and she has a clever way of giving expression to her knowledge of men, manners, and affairs. She differentiates her many characters with nicety and finesse. Chiffon is an innocent young girl, intensely self-willed, who has little difficulty in getting her own way, in that she is an extremely lovable creature. This greatly irritates her mother, who does her best to make her life unbearable. Her stepfather and her "Uncle Mark" stand between her and her mother. The story

is bright, clever, and interesting; and its translator, Mrs. Patchett Martin, has been eminently successful in preserving its piquancy.

Mr. G. B. Burgin's little book describes life in the more primitive parts of Canada with knowledge and freshness. The loves and hates of these backwoodsmen are treated sympathetically. It is no small distinction to be able to follow in Mr. Bret Harte's track without actually treading in his footprints.

JAS. STANLEY LITTLE.

CLASSICAL BOOKS.

Select Passages from Ancient Writers illustrative of the History of Greek Sculpture. Edited, with a translation and notes, by H. Stuart Jones. (Macmillans.) The many students who now visit the collections of casts of ancient statuary have reason to thank Mr. Jones for a serviceable selection of passages from Greek and Latin authors bearing on the subject of their study. Overbeck's *Schriftquellen*, beside its being in German, is too bulky for convenient use; and it is curious that there has hitherto been no English work of the kind. The two hundred and seventy-one passages chosen by Mr. Jones are such "as appeared from their intrinsic interest or difficulty to require special study," and he has added a few "to which attention has been called since the publication of Overbeck's work." To each passage he has attached a translation and (where necessary) a few notes. We cannot help thinking that his versions show a certain tendency, common among archaeologists, to put upon the authors a more precise and rigid meaning than we are justified in ascribing to men who had not the gift of exactitude and did not receive anything like a technical training. But with this reservation, we may say at once that his choice is judicious and his translation correct. Indeed, he has in some places usefully corrected standing errors of translation. Thus on Pliny, *H.N.* 34-55 (§ 160), *Proprium ejus est uno crure ut insisteret signa excogitasse*, he translates, "The device by which his statues step forward with one leg," and adds in a note, "The typical attitude of Polykleitan statues is that in which the figure is coming to rest on one leg (*uno crure*, not *uni cruri*, 'resting its weight on one leg.')" So again, about Pausanias, 2-17-3 (§ 174), *ὁπότε ὑπὲρ τοῖς κίονας*, where Waldstein seems to take the words for a description of the pediment-sculpture, Mr. Jones urges that this would require *τὰ ἐν τοῖς ἀετοῖς*, and that Pausanias was unmistakably talking of the metopes. On the other hand, there is some confusion about the hairs of the head and of the beard in the translation of Lucian's *Philopseudes* 18 (§ 235), and there are two passages from Plutarch, where we question whether he has quite hit the sense. In the *Life of Alexander* 2 (§ 243), we cannot in any way manage to construe *εἰς Δία λείψανον ἀφ' ἑοικέν*; and in the *Life of Pericles* 31 (§ 98), *οἱ δὲ τοῦ δήμου ποιούμενοι κείραν ἐν ἱκελῷ πρὸς τις ἔσονται Περικλεῖ κριτῆς*, where Mr. Jones translates, "while the democratic party made his case a test of the probable disposition of the jurors towards Pericles," we must take *τοῦ δήμου* differently. Plutarch clearly meant that certain persons tested the demos in the case of Pheidias to see what sort of jury it would make if it had to try Pericles. The perusal of this book, which contains all the most sure and valuable testimonies of antiquity to the sculptor's art, brings home to the reader the extraordinary meagreness of the literary record and the fertility of resource and combination through which the moderns have contrived to

eke out what they are told, and piece together what they see. Of course this ingenuity may be overdone, but Mr. Jones's own treatment of disputed matters is a very model of sobriety and reserve. If anything, he has kept himself and his knowledge of modern theories too much in the background. He suggests hosts of interesting questions. Perhaps there is no answer to them, but he has whetted our curiosity. We miss, too, something in the nature of a connected sketch, however short, which should put the men and the schools into their due relations to each other, and tell us something of styles and influences. If such a sketch could be inserted, we should have an excellent companion to the Sculpture Gallery. At all events, here are some of the elements for such a sketch, well-chosen; and we should be very glad to hear that Mr. Jones was employing his knowledge and his well-balanced judgment on a history of Greek sculpture.

Thucydides, Book I. Edited, with Introduction and Notes, by W. H. Forbes. (Oxford: Clarendon Press.) To "report progress" and to contribute something to it is the task for which most of the writers of our better editions of the classics lay themselves out. No one can by his own efforts keep abreast of the flood of new suggestions or discoveries in all classical topics, and a good English edition of these later years fulfils many of the duties of a *Jahrbuch*. It tells us what there is new within a certain chosen field, and it gives us also an idea of whether the new things are worth looking into any further. Mr. Forbes has profited by the best of recent Thucydidean literature, and he shows his readers where to look for a good deal of curious and suggestive matter. More than this, he contributes his own share to the understanding and appreciation of his author: we have to thank him for some new suggestions as to the meaning, as well as for a careful and luminous rearrangement of the information which generations of scholars have contributed to the common stock. The most solid and impressive part, however, of his volume is the three introductory essays. They constitute a foundation worthy of a larger edifice than an edition of Book I., and we hope that Mr. Forbes means to build on it. We cannot, as Mr. Forbes says, be sure of anything about Thucydides save what Thucydides tells us himself—a position which has to be proved on one side and worked out on the other. Mr. Forbes conclusively proves—though this, to be sure, has been done before—that no external source of information is worth much, and then goes on to show how much may with confidence be extracted from the text as to the character and views (though not the life) of the man who wrote it. The title, "Thucydides: His Life and Mind," does not overstate the actual results of the essay. Thucydides' "resolution to write his history was a far more important epoch of his life than the failure to save Amphipolis," and we can be sure that he would have wished to have his work examined and not merely read. The paper on "The Trustworthiness of Thucydides as a Historian"—though, if the historian had any human weaknesses, it must here and there cause some annoyance to his ghost—is just such a careful and dispassionate review of facts and probabilities as the great historian has taught his readers to admire. We have other methods, other criteria, other data than he had; but the spirit of research which he seems to have created appears again and again in the best of those who have taken up the task after him. Rarely have the two sides—examination of evidence and constructive or narrative ability—been found so happily united as in that early inquirer; but as to the former side, the one which alone from the nature of the case is in question here, Mr. Forbes is certainly

inspired by the book which he has been studying. His examination ends in proclaiming Thucydides "one of the most clear-sighted, rational, and honest of historians." Very little can be found, even in the epigraphic evidence, to positively contradict or positively confirm Thucydides; the probabilities and the impressions with which we have to be content are largely in his favour. At the same time his book is no full and complete history of Athens in its period; and his strong dislike of Cleon and Hyperbolus may have led him to omit some facts. Among the varied matter cited as bearing on Thucydides' credibility are some new details from recent observers about the site of Plataea, interesting for the way in which they affect Müller-Strübing's doubts as to the truthfulness of the account of the celebrated siege. But we cannot get from what Mr. Forbes says a clear answer to the question, whether the soil of the city really would or would not admit the mine of which Thucydides ii. 76 speaks. Mr. Forbes's words seem to imply that there is not earth enough above the rock for a mine to be run through it. If not, could the besieged have made a rock gallery? and, if they could and did, what has become of it? The essay on "Prose Writings in Thucydides' Time" does something toward putting his prose into its proper place in a series, but we cannot help thinking it a mistake to quote the other Greek prose writers of the time in English translations. For the purpose of the essay we want to know not what they said, but exactly how they said it.

NOTES AND NEWS.

MR. C. J. CORNISH, author of "Life at the Zoo," has nearly ready for issue a companion volume, which is largely composed (like the former one) of articles originally contributed to the *Spectator*. It will be published by Messrs. Seeley & Co., under the title of *Wild England of To-day*.

MESSRS. WILLIAM BLACKWOOD & SONS will publish, in the course of the present month, a little book by Mr. Francis Hindes Groome, entitled *Two Suffolk Friends*, being reminiscences of his own father, Archdeacon Groome, and of Edward Fitzgerald. The volume will be illustrated with portraits and views.

MESSRS. LONGMANS & Co. have in the press a new book by the author of "Jesus, the Carpenter of Nazareth," entitled *Joseph the Dreamer*, in which he gives, in a series of pictures, the story of the life of Joseph, set in its natural surroundings, from the black tents of the shepherds of Mesopotamia to the gilded palace of the king of Egypt.

MESSRS. CHATTO & WINDUS will publish towards the end of the month a volume of sporting reminiscences by Mrs. Alan Gardner, under the title of *Rifle and Spear with the Rajputs*, a winter's sport in Northern India, illustrated with reproductions of water-colour sketches by Mrs. Gardner, drawings by Mr. F. H. Townsend, and photographs of Indian scenery and native princes, &c. The book describes the adventures of Colonel and Mrs. Alan Gardner during a lengthened tour in search of big game in the Himalayas and Rajputana during the winter of 1892-3.

MESSRS. GEORGE PHILIP & SON announce *The Exploration of Australia*, by Mr. Albert F. Calvert, illustrated with maps, charts, and portraits. It is designed to form a companion volume to Mr. Calvert's former work on "The Discovery of Australia," and will trace the progress of maritime and land exploration from the period of Captain Cook up to recent times.

MESSRS. MACMILLAN & Co. announce a cheap pocket edition of Charles Kingsley's works, to be published in eleven volumes, at monthly intervals. The first volume, containing *Hypatia*, will appear at the end of June.

MR. GEORGE ALLEN has in preparation, for issue during the coming autumn, an illustrated volume of *Legends from River and Mountain*, by Carmen Sylva (the Queen of Roumania) and Miss Alma Strettell.

MR. ELLIOT STOOK announces *Moulton Church and its Bells*, with a summary of the bells of Northamptonshire, by Mr. Sidney Madge. The book will contain, besides local information, a comprehensive bibliography of bells.

MESSRS. METHUEN will publish Mr. Eric Mackay's new volume, *A Song of the Sea, My Lady of Dreams, and Other Poems*, on June 17.

MESSRS. MORISON BROTHERS, of Glasgow, have in the press a new work by Mr. George Eyre-Todd, entitled *Vignettes of the North*.

MESSRS. W. H. ALLEN & Co. will publish next week a new edition of Admiral Colomb's *Naval Warfare*, containing new maps and plans, and an additional chapter on "Recent Illustrations of the Principle of Naval Warfare."

MR. WILLIAM TIREBUCK'S Welsh story, *Sweetheart Gwen*, has passed into another and cheaper edition in America, Messrs. Longmans, Green & Co., of New York, having included it in "Longmans' Paper Library."

MESSRS. P. S. KING & SON, of Westminster, have just despatched to one of the large libraries in the United States a set of all the Parliamentary Papers from 1820 to the end of 1884 (with the exception of a few years), consisting altogether of more than 3000 volumes, arranged and bound with the sessional title-pages and indexes, in the same manner as in the British Museum Library.

MR. HERBERT SPENCER has decided that certain opinions of his, often repeated and strongly expressed, debar him from accepting the order "Pour le Mérite," to which he was appointed the other day by the German Emperor.

LORD ROSEBERY has given a pension of £100 on the Civil List to the widow of Mr. P. G. Hamerton.

ON Monday next the Library Association will pay a visit to Westminster Abbey, in the course of which the Rev. Theo. Grestorex, the librarian, will read a paper on the Abbey library.

AT the last meeting of the Viking Club for the present session, to be held on Friday next at the King's Weigh House Room, Mr. Albany F. Major, the hon. secretary, will read a paper on "The Vikings: a Brief Survey of their Cruises, Conquests, and Colonies."

AT the last meeting of the Aristotelian Society for the present session, to be held at 22, Albemarle-street, on Monday next, Mr. H. Wildon Carr, the hon. secretary, will read a paper on "Mr. Balfour's Criticism of Idealism."

ON Monday and Tuesday next Messrs. Sotheby will be engaged in selling what is described as a selection from the library of the late Earl of Orford. It does not appear whether any portion was inherited from Horace Walpole, though a few books once in his possession are included, and one of the rarest productions of the Strawberry Hill press. But it is evident that the late lord was himself an enthusiastic collector, being specially fond of first editions and of historic bindings. Here may be found the largest known copy of the second folio of Shakspeare, which—like others of the more desirable lots—came from the library of George

Daniel, of Canonbury; that rarest of all the Elzevirs, the much-talked-of *Patissier François*; Isaac Casaubon's copy of *The Advancement of Learning*; Rousseau's own copy of the *Nouvelle Héloïse*; two copies of Ariosto, those severally belonging to Catherine de Medici and to Mme. de Pompadour; a Proclus bound by Geofroy Tory, of Bruges, for Francis I.; and the proof-sheets of *The Pirate*, as corrected by Sir Walter Scott. Not for some time has a collection so interesting throughout been put up for auction.

WE may also mention that there will be sold next week, at Hammersmith, the library of Mr. John Parnell, which contains a large number of historical and antiquarian curiosities, and series of engravings, &c., collected for special purposes.

THE Vestry of St. Martin-in-the-Fields, which—like Kensington—proudly styles itself a royal parish, has recognised its obligations by having printed a catalogue of all the MS. books and documents in its possession, compiled by Mr. Thomas Mason, the librarian, who seems to have done his work excellently. It is somewhat a surprise to learn that the old MSS. have been so carefully preserved. The churchwardens' accounts begin in 1525, and are continuous to the present time, with the exception of a single year in this century. The poor-rate books begin in 1574, and the minutes of the vestry in the same year; but in both these series there are gaps. The oldest minute book has a curious history. Towards the end of last century, it was hidden in the roof of the church, in order that it might not be produced in court in an action against the select (or self-elected) vestry; but it was discovered, and assisted in the overthrow of that body in 1834. As might be expected, this long series of documents contains many curious entries. The date of the demolition of Charing Cross is indicated by "an account concerning the digging of the stones being the foundation of Charing Cross, and for leveling and paving in of ye ground in the year 1657." The total amount received by James Gibbs as architect for rebuilding the church between 1721 and 1726 seems to have been £632 4s. 6d. The Gordon Riots, in 1782, cost the ratepayers no less than £1762; while £1310 was raised in the parish "for relief of the families of those who fell at Waterloo, and in other engagements during the campaign of the Allied Armies." A closer examination would, no doubt, reveal much of importance for the topographical history of London.

UNIVERSITY JOTTINGS.

MR. CHARLES SMITH, master of Sidney Sussex, has been elected vice-chancellor at Cambridge for the academical year 1895-6, in succession to the provost of King's.

THE University of Durham proposes to confer the following honorary degrees on Tuesday, June 25: D.C.L., on Sir John Stainer and Prebendary Rogers; D.Litt. on Prof. J. B. Bury, Prof. Bywater, Mr. W. J. Courthope, Mr. F. B. Jevons, and Mr. F. G. Kenyon; and M.A. on the Rev. J. F. Hodgson.

A REQUISITION to Mr. W. J. Courthope, requesting him to allow himself to be nominated as a candidate for the chair of poetry, which will become vacant in November on the expiration of Prof. Palgrave's tenure, is being circulated among Oxford residents. It has already been signed by (among others) the wardens of New College and All Souls, the masters of Pembroke, Lincoln, and Exeter, the provost of Oriel, the principal of St. Edmund Hall, Prof. Ince, Prof. Robinson Ellis, Prof. Pelham, and Prof. Palgrave.

PROF. J. S. BURDON-SANDERSON has been elected an honorary fellow of Magdalen College, Oxford, where he formerly held a fellowship annexed to the Waynflete chair of physiology.

MR. CHARLES CHREE, of King's, has been approved by the general board of studies at Cambridge for the degree of Doctor in Science.

MR. S. S. HOUGH, of St. John's, has been elected to the Isaac Newton studentship at Cambridge, for a term of three years.

THE Smith's prizes at Cambridge have been adjudged as follows: (1) Mr. G. T. Manley, of Christ's, for his essay on "The Conformal Representation of a Quadrilateral on a Half Plane"; (2) Mr. G. H. J. Hurst, of King's, for his essay on "Electro-magnetism and Magneto-optic Rotation." The adjudicators are of opinion that the essays of Mr. H. E. Atkins, of Peterhouse, on "An Exposition of Kummer's Proof of Fermat's Last Theorem," and of Mr. P. E. Bateman, of Jesus, on "The Electro-magnetic Field set up by Charged Bodies in Steady Motion," are deserving of honourable mention.

THE grace proposing a modification in the conditions of the Burney prize at Cambridge—according to which the money would be devoted to scholarships, instead of to essays—has been rejected in the senate by a majority of fifty-one to thirty-two votes.

CONVOCAION at Oxford has sanctioned a grant of books printed at the Clarendon Press to the value of £40, in sheets, to the library of the Association for the Education of Women.

THE Indian Institute at Oxford has recently received by gift three portraits: of Sir M. Monier-Williams, its originator; of Lord Brassey, its greatest benefactor; and of the Maharaja of Travancore, a munificent donor.

IT is worthy of note that the board of the faculty of theology at Oxford have substituted Prof. G. A. Smith's *Historical Geography of the Holy Land* for Stanley's *Sinai and Palestine* in the list of prescribed books.

THE following are the Latin speeches delivered at Cambridge, on May 30, by the Public Orator, Dr. Sandys, in presenting for honorary degrees Mr. John Murray, editor of the "Challenger" publications, and Lord Acton, regius professor of history:

MR. JOHN MURRAY.

"*Meminitis omnes poetæ nostri maximi locum insignem, ubi Northumbriæ Ducis filius acerrimus non recusavit gloriam aut ex ipsa luna audacter deducere, aut maris in profundo demersam extrahere, modo solus sine rivali laudem omnem sibi vindicaret. Quanto pulchrius autem rerum naturæ penetralia intima assidue perscrutari, eque oceani altitudine immensa laudem cum sociis optimis participatam reportare. Adest unus ex illis qui, plusquam tribus annis in oceano explorando fortiter toleratis, ut poetæ antiqui verbis sensu novo utar,*

*'referebant navibus altis
occulta spolia, et plures de pace triumphos.'*

Una saltem nominis bene ominati navis velut ipsum rerum naturam ad certamen provocavit, ipsamque veritatem in profundo abstrusam orbis terrarum patefecit. Tanti autem itineris monumenta, quin-quaginta voluminum in serie ingenti a collegis plurimis parata, viri huiusce præsertim industria infinita non modo adaucta et summatim descripta sed etiam ad terminum felicem perducta et diei in lucem prolata sunt. Quid non potuit rerum naturæ, quid non potuit veritatis amor?

'Merces profundo; pulchrior evenit.'"

LORD ACTON.

"*Quem septem abhinc annos in hoc ipso loco propter eruditionem singularem doctoris titulo libenter decoravimus, eundem, Historiæ Professorum Regium nuper merito nominatum, Senatorum nostrorum in ordinem honoris causâ cooptamus. Partium autem liberalium ductori*

qui nunc est, cui eodem die titulum eundem non minus libenter obtulimus, duas saltem propter causas animo grato respiciamus; primum, quod Historiæ Professorum insignem, quem nuper amissimus, in ordinem equitum de imperio Britannico bene meritorum honorifice adscribendum curavit; deinde, quod viri desideratissimi in loco successore tali nobis donato, quatenus poterat Academia explevit desiderium. Gratulamur Academiae, quod ex hoc anno, viri talis adventu, et discipulis et præceptoribus nostris doctrinæ variae velut fons novus sitientibus patebit; etenim historicæ quoque in studiis 'juvat integros accedere fontes, atque haurire.' Gratulamur Collegio maximo, cuius inter aulam portamque fons Franciscanorum antiquus adhuc in auras exsilit, quod Historiæ Professorum Regium honoris causâ socium nuper elegit. Gratulamur denique ipsi Professori, Euripidis verba antiqua mutuat:

ἄλβιος θάρσος τῆς ἱστορίας εἴξει μὲθυσιν."

THE Oxford Historical Society has just issued to its subscribers a fourth volume of the Rev. Andrew Clark's edition of *The Life and Times of Anthony Wood*. As the third volume carried us to Wood's death, in November, 1695, the present one must be regarded as in the nature of an appendix, and we understand that there is yet a fifth to follow. In addition to this work, our readers will remember that Mr. Clark is re-editing Wood's *History of the City of Oxford*, in three volumes. Though he has now left Lincoln College for a country living, he has done more than enough to associate his own name for all time with that of the great Oxford antiquary of the seventeenth century; and the university owes him yet another debt, as the editor of its Register (in four volumes), from 1571 to 1622. The Oxford Historical Society, in particular, will find him as hard to replace as its founder, the late C. W. Boase. In the present volume, Mr. Clark prints for the first time all the proceedings in the Vice-Chancellor's court, when Wood was prosecuted and condemned for a libel on the first Earl of Clarendon in his *Athenæ Oxonienses*. This is followed by additional notes on the contents of the former volumes. The important feature of these is that they supply new information from the university accounts. Thus, we learn how much the university spent, between 1632 and 1663, on making the Thames navigable up to Oxford; how much, on building the Convocation House, the Apodyterium, and the Selden end of the Library; how much, on the collection known as the "Oxford Marbles"; how much, for exchanging Parliament coin: and that Archbishop Sheldon expended no less than £12,239 out of his own pocket on the theatre still called by his name. Next we have a most elaborate catalogue, extending to 226 pages, of all the MS. authorities used by Wood, with modern references to them so far as possible, and a list of the quaint old marks by which they were formerly distinguished. Specially valuable are the lists here given of the muniments, &c., of the university and of the colleges, and of the collections of other antiquaries, such as Twyne. Finally, there are nine plates, giving facsimiles of the handwriting of some of these Oxford antiquaries.

OBITUARY.

J. DYKES CAMPBELL.

JAMES DYKES CAMPBELL, who was buried in the churchyard at Frant, close to the tomb of Lord Stratford de Redclyffe, on Wednesday afternoon, was born on November 2, 1838, and died, at Tunbridge Wells, on June 1, 1895.

To the general public he was scarcely a name, at most a set of initials, "J. D. C."; and it was not until the recent publication of his extraordinarily careful edition of Coleridge's poems, and of the minute and masterly *Life of*

Coleridge, that his name was ever seen on the title-page of a book. Yet he was a specialist in a particular branch of literary scholarship, the greatest living authority on Coleridge, Lamb, Wordsworth, and their circle; and his general literary knowledge was probably as extended, and certainly as exact, as that of any contemporary student and critic of letters. Widely read in modern literature, with a strict taste in the appreciation of it, he discovered for himself most of the eminent writers of his time, long before the public had become aware of their existence; but it was no part of his province, as he conceived that province, to proclaim his discoveries. Few men so widely and so profoundly gifted have ever subordinated themselves so completely to the most thankless of literary duties, and to the helpfulness of a disinterested literary conscience. Never professing to be a scholar, he gave his life to the drudgery of a minute, and for the most part unrecognised, literary scholarship. He desired no fame, sought for no rewards, allowed himself no privileges but the passionate satisfaction of an absolute exactitude. People who wrote books on any of the subjects in which he took especial interest came to him with their proof-sheets, and he re-wrote their books for them. No name is so frequently referred to with gratitude at the end of prefaces, but few are aware how much is meant by these acknowledgments of help received. He was Quixotic in his disinterestedness; and as truly as it may be said that he devoted his life to an ideal of scholarship, so truly may it be said that he devoted his life to an ideal of friendship. He would not allow his friends to do without him. Nor was this helpfulness confined to literature. There are some who look upon him as at once the guide and comrade of their lives: tireless in kindness, constant and unerring in counsel, such a friend as a man may hardly meet twice in a lifetime. And for those even who knew him but slightly he had the charm of a gentle, humorous, and instinctively winning nature, the entertainment of a singularly vivid and varied personality. That personality is scarcely to be realised from his published writings: it can only be truly apprehended from his private letters, which, in their pithiness, wit, and felicity of conversational style, might be taken as models of familiar letter-writing. Here, again, he gave the best of himself to his friends, who alone can estimate at their true value the fineness of a nature, the keenness of an intellect, the charm of a temperament, which were never submitted to the general judgment of the world.

ARTHUR SYMONS.

GEORGE BENTLEY.

MR. GEORGE BENTLEY died at his house at Upton, near Slough, on May 29. He had been for many years a sufferer through ill-health, and he was long accustomed to spend the winter in the mild and genial climate of Tenby. Lately he had repaired for his health's sake to Weston-super-Mare. This spring it became evident that his bodily strength had much declined.

In 1867 Mr. Bentley undertook the management of the publishing business which his father, Richard Bentley, and his uncle, Samuel Bentley, had carried on long and prosperously. In his hands it more than maintained the reputation with which his predecessors had invested it. He, in his turn, is now succeeded by his son, a second Richard Bentley, by whom we have no doubt that the fame of the publishing business at 8, New Burlington-street will be energetically upheld.

Mr. George Bentley edited Dr. Doran's *In and About Drury-Lane*, and contributed a prefatory note to Lord Dalling's *Sir Robert*

Peel. Through many volumes of *Notes and Queries* there will be found his communications, marked by his initials and his address at Upton. To the last he edited the successive numbers of *Temple Bar*; and to his wide sympathies with literature and his sound judgment in the recognition of literary merit the success of that popular magazine is mainly due. His pleasant house among the trees of Upton Park, in full view of Windsor Castle, contained an excellent library and abounded in treasures of MS. and miniature. It was always a pleasure to its owner to entertain his friends and to show them his collections. He was an admirable man of business and a courteous gentleman.

W. P. C.

TRANSLATION.

PRAYER.

(From the German of Geibel.)

O THOU, at Whose command Divine
The raging storms of ocean cease,
This wild, unruly heart of mine
Lead to Thine everlasting peace:
This heart, that only feels the glow
That every changing passion lends,
And, through its erring love, brings woe
Alike upon itself and friends.

Deliver it, good Lord, I pray
From passions' storm; O quench the fire
Of sinful lust, and break the sway
Of every passing vain desire;
Give it, O Lord, a changeless aim,
That, in the contemplation blest,
Forgetting doubt, and fear, and shame,
It may at last find endless rest.

C. M. A.

MAGAZINES AND REVIEWS.

THE new number of *Mind* opens with a characteristic and interesting address on "The Philosophy of 'Common Sense,'" by Prof. Sidgwick. It was, it seems, written for the Glasgow Philosophical Society, and it aims at showing that the supposed view of Reid's teaching as an appeal from the expert to the vulgar, a view supported by Kant, is an error. According to Prof. Sidgwick, Reid did appeal to common sense—to common sense, however, not as it appears unexamined, unsifted, in the consciousness of "the plain man," but as it reveals itself to the critical eye of the philosopher, turned introspectively on his own consciousness. The essayist succeeds in making good points as against Kant's ill-informed and supercilious attitude towards Reid and his followers. He has, in particular, some excellent things to say on that old puzzle, the use of ridicule as a test of truth. Mr. S. N. Gupta writes, learnedly as it looks, on Hindu Logic, which he contrasts with what he somewhat vaguely describes as British Logic, meaning apparently the traditional European view of immediate and mediate influence. He probably overrates the difference between the two, though he makes a point when he remarks that in the Hindu doctrine less is made of the universal proposition as the ground of inference, and more of the relation connecting subject and predicate. This, however, as the essayist sees, is merely the transformation of the common syllogistic theory by reading terms in intension instead of in extension. The writer might have found a still better parallel for the Hindu doctrine in Sigwart's *Logic*. Mr. F. H. Bradley contributes two short articles, which have all the freshness of view and the critical clearness which one has learned to expect in his writings. The first, which is merely a note, "On the Supposed Uselessness of the Soul," is an amusing examination, half-serious, half-

ironical, of the biological conception of the soul, or mind, as being an incidental and quite unnecessary concomitant of a certain imperfect stage of completion of the organism. He illustrates the absurdity of this view by imagining the soul embodied in a cart-wheel, and expressing itself in the noise of this wheel when a wooden brake is applied to it. In a second paper, headed "In what sense are Psychical States Extended?" Mr. Bradley carries on the line of interesting psychological inquiry, opened up in his study on the intensity of states of consciousness in general. To his other and more decidedly metaphysical ability Mr. Bradley adds a fine gift of psychological analysis; and he turns this to good account, in his contention, based on introspection, that there is a "muchness" or voluminousness in our sentient states—e.g., our organic sensations—which falls short of what Dr. Ward and Prof. James call "Extensity." The essayist argues with considerable skill that extensity which is not definite space-consciousness is a kind of "Un-thing," that the real distinction is between a muchness (volume) which is sub-spatial and a true spatial consciousness with apprehension of spatial relations ("side-by-sideness," &c.). Mr. H. R. Marshall further labours the point that emotions cannot be regarded as feelings: that is, modifications of pleasure and pain. No doubt he shows, after James, that an emotion is on its expressional or motor side closely analogous to instinctive reactions proper. But he does not succeed in showing that the feeling-aspect of an emotion is its most important psychological side. To say that an emotion is a specialised stable mode of psychosis does not affect the point of its having a preponderant feeling-character. The feeling element of comparatively simple states of consciousness—e.g., the disagreeableness of skin-irritation—is coloured by the whole psychosis, just as the miserable feeling-aspect of fear is coloured by the whole complex state of the moment. What the author says against the current tripartite classification of the constituents of mind is ingenious, but not convincing. The notion, for example, that the old bipartite division, intellect and will, has an adequate basis in the contrast of the receptive and the reactive functions will not bear inspection: for intellect is itself never merely passive or receptive, but is a reaction, and often a highly complex reaction—attention, analytical, selective, comparative. A distinction of psychical function must be psychological: based, that is, on differences of character in the psychical elements and processes dealt with; and this point of view makes the recognition of feeling (pleasure-pain) as a separate function inevitable. Mr. E. T. Dixon contributes the result of interesting experiments "On the Relation of Accommodation and Convergence to our Sense of Depth." These experiments were undertaken by way of testing the results of certain investigations of Dr. F. Hillebrand, according to which the influence of the muscular actions involved in the accommodation and convergence of the eyes appeared to be *nil*. The essayist certainly shows that Hillebrand's conclusions were hasty. The article is interesting, if only by way of showing how hard it is in this new domain of experimental psychology to obtain like results. No two observers seem to agree in their conclusions, so great is the influence of the personal equation. At the same time, these new experiments of Hillebrand and his critic tell us that the methods of investigation are being gradually improved. The researches of Helmholtz and Wundt into the same subject already begin to look crude, by comparison with the carefully planned experiments here described. Mr. W. Carlile concludes an interesting discussion on "Reality and Causation."

THE ACADEMIE FRANCAISE.

Paris: June 1.

M. JOSÉ MARIA DE HERÉDIA, the new Academician, is a Cuban by birth, a Frenchman by naturalisation. Known to the "happy few" as the author of impeccable sonnets, he belonged to the small group of poets who gathered round the late M. Leconte de Lisle. He was also one of the pleiad of Parnassiens. He is a *personi grata* in the two or three literary salons where academical candidatures are originated and often carried; and so, in course of time, he has attained the much coveted honour and taken his seat between M. Coppée and M. Sully-Prudhomme.

In electing M. de Hérédia to the fauteuil left vacant by the death of M. de Mazade, the Academy apparently wished to justify Boileau's opinion, that a sonnet is worth a long poem; for the new Academician's literary baggage is of the scantiest description, consisting solely of a volume of a hundred and odd sonnets and two short poems—*Les Trophées*—the outcome of twenty years' poetical inspiration.

M. de Hérédia's speech was eloquent and well delivered, though, at times, the pronunciation of certain words betrayed his Creole origin. He began with the customary eulogy of his predecessor's career, as historian, biographer, and political chronicler in the *Revue des Deux Mondes*. *A propos* of M. de Mazade's work on Lamartine, the orator paid an eloquent tribute to the memory of the poet and patriot, towards whom "France has shown herself so ungrateful." But one cannot help smiling at M. de Hérédia's censure of an early volume of poems, of which he spoke in the following terms:

"Avouons le nettement, et je me tiens pour assuré qu'il ne me saurait point mauvais gré de ma franchise, M. de Mazade n'était pas né poète. Ces *Odes*, à parler franc, ne sont que les essais d'un rhétoricien méridional, qui a lu les bons auteurs, Chénier, Lamartine, Victor Hugo et le poète inégal et superbe des *Imbes* et d'*Pianto*, Auguste Barbier. Il y manque l'invention de l'image, le goût des belles formes, le sens de la beauté, et de la musique des mots, tout cet art complexe, naïf et savant, qui prête à l'éternelle poésie, suivant la nature et la qualité de l'artiste qu'elle inspire un son nouveau, une nouvelle vie."

Poor M. De Mazade! This was the unkindest cut of all, coming from a brother poet who ought to have shown himself more lenient towards the *péchés de jeunesse* of others.

M. Coppée's reply was witty and slightly ironical, but tempered by that *bonhomie* of expression which has made him so popular. While paying a tribute of admiration to the exquisite form and finish of M. de Hérédia's sonnets, he took care to remind him that, after all, he was but an amateur.

"Le poète amateur," he proceeded to say with gentle irony, "on—si le mot vous déplaît—le poète exclusivement artiste n'est pas pressé. Le mot et la pensée tombent de sa plume lentement, difficilement, comme d'un compte-gouttes, mais c'est le mot juste et rare, c'est la pensée précieuse et essentielle. Les courts poèmes où il condense beaucoup de poésie sont pareils à ces étroites fioles d'Orient, pleines d'un parfum si puissant qu'il embaume à travers le cristal. . . . Tout ce que l'on pourrait lui reprocher c'est d'être un peu paresseux. Mais cette paresse même est féconde; elle favorise l'éclosion normale de la pensée et laisse à la forme le temps de se cristalliser autour d'elle. C'est avec lenteur que l'on taille les diamants."

After this graceful compliment, M. Coppée read three of M. de Hérédia's most finished sonnets, and proceeded to review the poetical movement from Lamartine to the present day, taking advantage of the opportunity to criticise the "decadents," "delinquents," and other latter-day poets who delight in obscure symbolism:

"On ne sait quel vent d'Est, chargé de brume

germanique, a soufflé sur un groupe de poètes récents. Ils produisent fort peu; mais la poésie de demain, la poésie de tout à l'heure, qu'ils annoncent par de nombreux oracles, ne sera plus, à les en croire, qu'une musique confuse où quelques initiés pourront seuls entrevoir des symboles obscurs. Ces jeunes gens se montrent particulièrement sévères pour les Parnassiens, qui, restés fidèles à la tradition française, avaient la modeste ambition d'exprimer clairement leur pensée. On m'assure que l'absolue perfection de votre œuvre a trouvé grâce devant ces esthètes impitoyables. Mais ils montrent à l'égard de quelques-uns de vos contemporains la férocité des peuplades sauvages envers les vieillards encombrants. Ces mœurs du Caraïbes littéraires nous étonnent un peu, nous qui avions, dans notre jeunesse, le respect de nos maîtres et de nos anciens."

M. Coppée is, however, of opinion that the *chef-d'œuvre*, when it does come, will not differ much in poetical form from the *chefs-d'œuvre* of the past, for "les beaux vers ressembleront à tous les beaux vers." And he concluded his interesting discourse with a few words complimentary to M. de Mazade's long and honourable career as a political journalist.

C. N.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BARELON, E., et J. A. BLANCHET. Catalogue des Bronzes antiques de la Bibliothèque Nationale. Paris: Leroux. 40 fr.
JANET, P. Les Lettres de Madame de Grignan. Paris: Calmann Lévy. 3 fr. 50.
LECHAT, H., et ALPH. DEFASSE. Epidauré: Restauration et description. Paris: May & Mottet. 100 fr.
NITIS, Joseph de. Notes et souvenirs du Peintre. May & Mottet. 3 fr. 50.
STEINER, R. Friedrich Nietzsche. Weimar: Felber. 2 M.
TOUSSERET, A. Les Juifs rois de l'époque. Paris: Flammarion. 7 fr.

THEOLOGY, ETC.

- ALEXANDER, Lycopollani contra Manichæi opiniones disputatio, ed. A. Brinkmann. Leipzig: Teubner. 1 M.
BRUN ULLI, C. A. Dr. Schriftstellerkatalog d. Hieronymus. Freiburg-i-B.: Mohr. 8 M. 60.

HISTORY, LAW, ETC.

- AVÉLINNEAU, E. Monuments pour servir à l'histoire de l'Égypte chrétienne, aux IV^e-VII^e siècles. Texte copte publié et traduit. Paris: Leroux. 36 fr.
HOUPIN, C. Traité général théorique et pratique des Sociétés civiles et commerciales. Paris: Larose. 21 fr.
LEBUN, le général. Souvenirs militaires 1863-1870. Paris: Denon. 7 fr. 50.
LECOURS, le général, d'après ses Archives, sa Correspondance, etc. Paris: Charles-Lavauzelle. 5 fr.
LOEWE, W. Die Organisation u. Verwaltung der Wallensteinischen Heere. Freiburg-i-B.: Mohr. 2 M.
MAZARIN, L. Lettres du cardinal, pendant son ministère, recueillies et publiées par le Vicomte G. d'Avenel. T. VIII. (Juillet 1857-Août 1858). Paris: Leroux. 12 fr.
SÉOUS, le comte de. Le Maréchal de Ségus (1724-1801), ministre de la guerre sous Louis XVI. Paris: Plon. 7 fr. 50.

PHYSICAL SCIENCE AND PHILOSOPHY, ETC.

- AVÉLINNEAU, E. Essai sur l'évolution historique et philosophique des idées morales dans l'Égypte ancienne. Paris: Leroux. 8 fr.
BIERMANN, O. Elemente der höheren Mathematik. Leipzig: Teubner. 10 M.
ESCHERICH, W. F. Naturgeschichte der Insecten Deutschlands. 1. Abth. Coleoptera. 5. Bd. 4. Lfg. Bearb. v. G. Seidlitz. Berlin: Nicolai. 8 M.
HEOYFORS, J. Ueb. die Windrichtung in den Ländern der ungarischen Krone. Budapest: Kilia. 8 M.
STUBENRAUCH, M. Ritter v. Die Maskiroden, ihre Bedeutung als Zierthe, deren Pflege u. Zucht. München: Lüneburg. 1 M. 60.

PHILOLOGY.

- ANTHOLOGIAE Latinae supplementa. Vol. I. Damasii epigrammata, rec. M. Ihm. Leipzig: Teubner. 2 M. 40.
BOUSSON DRE ANTRAS, N. Der Eisenhammer. Ein technolog. Gedicht d. 18. Jahrh. Uebers. u. erläutert v. L. H. Schütz. Göttingen: Dieterich. 1 M.
CATONIS, M. P. De agri cultura liber. Recogovit H. Keil. Leipzig: Teubner. 15 M.
GEHM, J. u. W. Deutsches Wörterbuch. 9. Bd. 4. Lfg. Schleier-Schöner. Bearb. unter L.-ig. v. M. Heyne. Leipzig: Hirzel. 2 M.
LYCOURTIS, A. Griechisch u. deutsch m. erklärt. Anmerkungen von C. v. Holzinger. Leipzig: Teubner. 15 M.
MEISSNER, B. Assyrisch-babylonische Chrestomathie f. Anfänger. Leiden: Brill. 12 M.
PALLIOPPI, Z. ed. E. Dizionario della lingua Romanesca d'Engadin ofa e basia. 4. fasc. Basel: Geering. 5 M.

CORRESPONDENCE.

THE ETYMOLOGIES OF "DAVENTRY" AND "BANNAUENTA."

Bodleian Library, Oxford: June 2, 1895.

Mr. Mayhew says:

"I propose now to examine Mr. Nicholson's discovery—the radical meaning of the name of the town Daventry. The discovery is that the name meant originally 'the stream of tricklings.'"

He thus represents that I take *rei* as a sub. = "stream," when I expressly took it as an adj. = "fleet, speedy." My words were: "I prefer to take it in the latter sense, and to interpret Daventrei as 'swift (*rei*) running water (*davent*)'—the qualifying epithet being, as usual in Celtic languages, put last." In short, Mr. Mayhew is so blindly anxious to find fault with me that he cannot even stop to see what it is that he must find fault with.

Well, I suggested that *davent* was a collective or abstract substantive from the stem of the Welsh verb *dafnu*, and the O. Welsh substantive *dafyn* (Welsh *f* being our *v*), and that *rei* was an adjective (= Welsh *rhe*) from the O. Celtic stem *rei*. The name Daventrei first appears in Domesday Book; but of course, if it is British, it had been in English use since the sixth century.

Now it was open to Mr. Mayhew to try to show that the two brooks between which Daventry stands are not, and cannot have been, swift streams; or to try to show that the same sixth century British forms would not have developed on the one hand *Daven-* and *rei* in Domesday, and on the other *dafyn* and *rhe* in Welsh. Did he attempt either of these tasks? He did not. In fact, he has not only left my derivation of Daventrei absolutely unshaken, he has not even touched it.

What, then, has he done? Why, he has simply tried to show that the *u* in Bannauenta cannot be equated with *f* in Welsh *dafnu*. He does not see that he has not now to deal with my derivation of Bannauenta (which he fondly proclaims himself to have destroyed in a previous letter), but with my derivation of Daventrei. The former might have been entirely wrong, and yet leave the latter entirely right.

He may, however, say that he has at least done in his second letter what he failed to do in his first—upset my derivation of Bannauenta. For he says I assume "that O. Brit. *u* = Welsh *f*," whereas "Welsh *f* (with the phonetic value *v*) is wholly unconnected historically with O. Brit. *u* (with the phonetic value *w*). . . . O. Celtic *u*, when medial, is regularly represented in Welsh by *w*, never by *f*. . . . modern Welsh *f* is the representative either of O. Celtic *b* or of O. Celtic *m* (originally medial)."

Yet all this, supported with much exhibition of instances, has nothing whatever to do with the question. I never mentioned O. Brit. *u*, nor have we to deal with it. Bannauenta is a Roman spelling of a British name; and the question is whether about 300 A.D. *au* was a legitimate transcript in Latin letters of the British sound represented in later Welsh by *af* and pronounced *av*. If a Roman was not to write this *au*, how was he to write it?

It is of course open to Mr. Mayhew to maintain that medial *b* and *m* were not infected so early as the date of the Itinerary of Antoninus. Of *m* I know nothing, but in the Itinerary itself he will find the Gaulish names Cavilunno (363, 3) for Cabilluno, and Cavellione (388, 5) for Cabellione (343, 5). And if he replies that these may be merely examples of the corruption of *b* into *v* in late Latin (and not in Celtic), the same is equally possible of the *u* in Bannauenta. Assuming that Bannauenta was the correct form, it was the more likely to become Bannauenta because

there was a Uenta Belgarum, a Uenta Icenorum, and a Uenta Silurum. I do not myself assume anything of the kind; but I do not want to leave Mr. Mayhew room to bring any more of his "serious charges" against me, which, serious or comic, take more time to refute to the general reader's satisfaction than I have to spare.

E. W. B. NICHOLSON.

IS "DAVENTRY," IN THE "ITINERARY" ?

Oxford: June 8, 1895.

Mr. Nicholson endeavours to maintain that the "Bannaenta" of the Antonine Itinerary, represents an older *Ban-Dauenta*, and that this *Dauenta*, which for nearly two thousand years has been lying latent in the Itinerary name, is still existent in the modern "Daventry." I do not want to be wearisome; but I should like to be allowed to state as clearly and succinctly as possible three points which Mr. Nicholson will have to establish, before he will be able to get these two conjectures of his treated as worthy of serious consideration.

(1) He will have to show that there is in the Antonine Itinerary a clear, unmistakable instance of syncope of the thematic vowel of substantives of the *o-* (or *ā-*) declension, when appearing as the former element of a compound.

(2) He will have to show that there is in the Itinerary a clear instance of *nd* becoming *nu* by assimilation.

(3) He will have to show that there is in this document a sure instance of the occurrence of a *v* (*u*), which is a mere mutation of an old Celtic *b* or *m*, and not the regular representative of an Old Celtic *u* (semi-vowel).

With regard to point (1), I may state that I have carefully gone through the British portion of the Itinerary, and have not been able to find one single instance of syncope. Instances of the retention of the thematic vowel abound: *Durovernum*, *Vindomora*, *Noviomagus*, *Camulodunum*, *Camboritum*, *Durobrivae*, *Mediolanum*, *Pennocrucium*, *Sorbiadunum*, [*L*]etocetum. As an instance of syncope, Mr. Nicholson adduces the case of *Lugdunum*, the later forms of Gallo-Roman *Lugdunum* (*cp. τὸ Λουγδούνον* in Dio Cassius). But this is not really an exception. Prof Rhys says: "It is known from the analogy of other words that if *Lug* were put back into its Gaulish form, we should have a noun of the *u* declension." (*Hibbert Lectures*, p. 419).

(2) Then with regard to the assimilation of *nd*, I can find no instance in the document before us. On the other hand, there are found instances of *nd* not assimilated. Such are *Vindomora*, *Lindum*, *Londinium*, *Manduesedum*.

(3) With regard to the occurrence of a non-original *v* (*u*) in the Itinerary, I may say that I can find no trace of such a *v* in this document, and I would be extremely astonished if any Celtic scholar should succeed in pointing out one single instance of such a phenomenon. A medial *v* is of constant occurrence in names in the Itinerary; and in every instance where the value of this *v* can be ascertained, the symbol clearly represents the old Celtic *u*. Here are some examples: *Durovernum*, *Derventio*, *Clanoventum*, *Durobrivae*, *Calleva*, *Clevum* (*Glevum*).

To sum up, Mr. Nicholson, in order to make out a preliminary case for his derivation of *Daventry*, has to show that, in the language of the period of the Itinerary,

(1) *Benno-* (or *Benna-*) could in composition have become *Ban-*.

(2) *Ban-Da-* could have become *Banna-*.

(3) *Daven-* could be represented in Welsh by *deu-*, and *Davent-* by the *Davent-* of *Daventry*.

A. L. MAYHEW.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, June 9. 7.30 p.m. Ethical: "Children of the Parish," by Miss E. G. Lidgett.
MONDAY, June 10. 5 p.m. Royal Institution: General Monthly Meeting.
8.30 p.m. Library Association: Visit to Westminster Abbey.
8 p.m. Aristotelian: "Mr. Balfour's Criticism of Idealism," by Mr. H. W. Carr.
TUESDAY, June 11. 8 p.m. Colonial Institute: "Western Australia," by Sir William C. F. Robinson.
8.30 p.m. Anthropological: "The Ethnography of British New Guinea," by Prof. A. C. Haddon.
THURSDAY, June 13. 8 p.m. Mathematical: "An Expansion of the Potential Function $1/R_{k-1}$ in Legendre's Functions," by Dr. Routh; "The Form of the Energy Integral in the Variabls Motion of a Viscous Incompressible Fluid, for the Case in which the Motion is Two-Dimensional, and the Case in which the Motion is Symmetrical about an Axis," by Mr. J. Brill; "An Extension of Boltzmann's Minimum Theorem," by Dr. Burbury; "Groups of Points on Curves treated by the Method of Residuation," by Mr. F. S. Macaulay.
8.30 p.m. Antiquaries.
FRIDAY, June 14. 5 p.m. Physical: "The Measurement of Cyclically Varying Temperature," by Mr. H. F. Burstell; "The Thermal Constant of the Elements," by Mr. N. F. Deerr; "An Electro-magnetic Effect," by Mr. F. W. Bowden.
8.30 p.m. Viking Club: "The Vikings," by Mr. Albany F. Major.

SCIENCE.

RECENT TEXT-BOOKS OF BOTANY.

A Student's Text-book of Botany. By S. H. Vines. (Sonnenschein.)

A Handbook of Systematic Botany. By Dr. E. Warming. Translated and edited by M. C. Potter. (Sonnenschein.)

A Popular Treatise on the Physiology of Plants. By Dr. Paul Sorauer. Translated by F. E. Weiss. (Longmans.)

OF the writing of text-books there is no end; and the difficulty of the student—at all events of the botanical student—is not the finding of one suitable to his needs, but the choice among the number offered to him by his bookseller. If he sees his teacher's or examiner's name on the title-page of one, of course he buys that; but otherwise he is completely at sea among text-books, handbooks, and introductions, of all sizes and prices. If he goes to his lecturer for advice, he will probably get no definite judgment, unless the lecturer happens to have written one himself; and he is thrown on his own inner consciousness or the recommendation of a scientific journal.

We may say at once that, if the student desires a large and comprehensive treatise, including histology, morphology, physiology, and classification, he cannot do wrong in getting Prof. Vines's *Student's Text-book of Botany*. The work is to a certain extent an enlargement of the same author's English edition of Prantl's *Lehrbuch der Botanik*; but so large a portion of it is new, that it may be regarded as an original work. The only fault we have to find with it is a want of proportion between the different parts. Prof. Vines has so wide a reputation, as our leading English vegetable physiologist, that the work would have gained greatly if a larger portion of it had been devoted to this branch of the subject, and the advantage to the student would have been proportional. As it is, we have only about twenty-five pages assigned to the "special physiology of reproduction," including both the sexual and the non-sexual modes of multiplication; while in the portion devoted to classification (450 pp.) details are given of the structure of the different orders of plants which are of no kind of use to the student, and which it is a great mistake to bother him with. It is all very excellent; but if 200 pages had been taken from this section of the book and given to the others, Prof. Vines's Text-book might have been safely recommended by every botanical teacher as undoubtedly the best in the language.

We wish we could bestow anything like the same praise on Prof. Potter's edition of Warming's *Handbook of Systematic Botany*, an almost equally bulky volume. We are not competent, unfortunately, to consult the Danish original; but either the original or the translation must frequently be greatly at fault; and from what we know of Prof. Warming's work, we fear it must be the latter. Many sentences which we happen to have hit upon require a considerable amount of explanation before they can be accepted as accurate. Take for example a sentence on p. 18, that diatoms are "able to contribute in a great measure to the formation of the earth's crust"; and another on p. 258, that, in the Coniferae, "at the period of pollination, the leaves are always so widely separated from one another that the ovules can catch the pollen-grains carried to them by the wind." There has, undoubtedly, been a great want of care in the revision of the proof-sheets, as where, on pp. 176-180, the Saccharomycetes are, according to the head-lines of the pages, included under Basidiomycetes. The system of classification of flowering plants is not one adopted by any high authority in this country; and to introduce it to students can have nothing but a confusing result.

Prof. Weiss's translation of Sorauer's *Populäre Pflanzenphysiologie* fills a distinct gap in botanical literature. When, some time ago, we were investigating the physiological side of the processes of grafting and budding, we could find no text-book on the subject in the English language more recent than Lindley's *Theory of Horticulture*, published in 1840! Dr. Sorauer's treatise is intended as a practical and theoretical guide to the gardener and to the student of horticulture and agriculture. It treats, however, only very briefly of the physiology of reproduction, the main portion being devoted to the physiology of vegetation, on which the author is an acknowledged expert, especially on the diseases of plants caused by fungi and other enemies. The student or practical gardener who desires to obtain an accurate acquaintance with the subject will find here a record of all the most important investigations, and a *résumé* of the present state of our knowledge. The illustrations, though not numerous, are excellent, and there is a good index—a feature so often conspicuous by its absence in German scientific works.

A. W. B.

CORRESPONDENCE.

"VIRGO CONCIPIET."

Reform Club, London.

Did the Jews expect the virgin-birth? This question, treated as undecided by Strauss, is one on which in modern times very little has been written, and for a list of the Rabbinical passages bearing on the subject it is necessary to go back to Vincenti's *Il Messia Venuto* (1659), Martini's *Pugio Fidei* (1651—composed 1278), Mornay's *Advertissement aux Juifs* (1607), Fioghi's *Dialogo* (1582), Hieronymo de S. Fide's *Contra Judaeos* (1552), Fini's *In Judaeos Flogellum* (1538), and Galatinus' *Contra Judaeorum Perfidiam* (1518). Here, then, is the list:

1. Bereshith Rabba 89. *Apocryphos* of Joseph's ruin by dreams and rescue by dreams, it is pointed out that, while man uses other instruments for healing than those with which he wounds (healing a cut not with a sword, but a bandage), God uses the very same. As Israel fell in a virgin, fell with Aholah and Aholibah, and was chastised with the ravishment of her virgins by the Babylonians, so in a virgin should she be healed, according to the promise

in Jeremiah xxxi. 22, "Return, O Virgin of Israel; for the Lord hath created a new thing upon earth, a woman shall encompass a man"; and again in Judges v. 8, "God chooseth new things, then is a taking of gates." The man encompassed is King Messiah, of whom God spake, "This day have I begotten thee." This passage is quoted from Ber. R. by Martini, Hieronymo, Vincenti and Fini, the last named quoting it also from the Midrash on Lamentations, and declaring that there is its primary situation.

2. Midrash on Ps. ii. 7. "When Messiah's hour is come, God saith, 'I will beget him with a new creation.'" Quoted by Martini, Vincenti, Fioghi, and Galatinus.

3. Ber. R. 23. "Eve said, 'God hath appointed me another seed in the place of Abel.' What is this seed which comes from another place? It is King Messiah." These words recur in the Midrash on Ruth iv. 19, interrupting a Messianic genealogy. And a similar comment occurs in Ber. R. 51, where it is said that the daughters of Lot sought to preserve seed, "the seed which is to come from another place: and this is King Messiah."

The phrase "from another place" is a little mysterious. Though the mother of Moab was, through Ruth, necessarily the ancestress of any son of David, and though the mother of Ammon was represented in the royal line by Naamah, it is somewhat strange that such a fact should be emphasised. Strange, too, is the allusion to Tamar in Ber. R. 85—"Judah was only busy about a wife, but God was busy about the creation of the Messiah." (Cf. Matt. i. 3, 5, 6.)

4. Midrash on Lamentations v. 3. "Ye are orphans without father, and the redeemer also whom I will send shall be without father, as it is written, 'A plant out of a dry ground' (Isa. liii. 2), and 'The branch shall grow up out of his place' (Zech. vi. 12), and 'From the womb of the morning thou hast the dew of thy nativity' (Ps. cx. 3)." The Midrash on Esther ii. 7 applies this passage to the orphan redeemer Esther, but there it is obviously out of place. Further, one may notice that the verse, "From the womb of the morning," is quoted by Galatinus from the Midrash on Ps. ii. 7 (see above). Cf. Saadias, "In what manner shall be the nativity of Messiah? From the womb as dew from the morning."

The whole passage is cited from Ber. R. Gen. xxxvii. 22 by Martini, Fini, Galatinus, and (from Gen. xxv.) by Mornay, Galatinus adding a reference to Ps. ii. 7, and Mornay one to Ps. cx. 7—"after the order of Melchizedek." (Cf. Heb. vii. 3.)

5. Midrash on Ps. lxxxv. 11:

"Truth springeth from the earth, and righteousness hath looked down from heaven." Why is it said 'shall spring' instead of 'shall be born'? Because Messiah's birth shall not be as the nativity of creatures that are in the world, but diverse and different, without companionship or conjunction. And none names his father, for he shall be hidden until he come and reveal himself to us. The word of the Eternal gives the blessing, and earth yields the germ."

Quoted by Vincenti and Mornay. (Cf. John vii. 27: "The Jews said, 'When the Christ cometh, no one knoweth whence he is.'")

6. Talmud. God said to David that He would raise up his seed: "The seed shall not be born from his fathers as other sons." Quoted by Fini.

7. Neveh Shalom ix. 9, "The final Adam is Messiah." Similarly often in Zohar (cf. 1 Cor. xv. 45; Luke iii. 22, 38). This idea of the Messiah being a second Adam would very naturally produce the further idea of some new act of creation, as in the beginning.

8. Zohar (Gen. i. 27). A spirit issues from God's throne, "a younger of days"—it is the spirit prepared for the Son of David—and

enters a woman with womb closed (cf. Ezek. xlv. 2), as it is written, "There shall rest on him the spirit of wisdom," proceeds from the woman with womb closed. Quoted by Vincenti, Mornay, and Galatinus.

Before generalising on this list of quotations, some special remark is needed on those which have been given second-hand. They are no longer to be found,* and in modern times the suggestion has been made of forgery. But it must be remembered that the oldest of the Flagellators, Martini, enjoyed exceptional opportunities (for the king of Arragon collected for his use all the Rabbinical works throughout the kingdom), and that, owing to the extensive destruction of Rabbinical literature by the Inquisition, many types of MS. have perished. The other six Flagellators are indeed somewhat late; but Martini's was not the only mediæval collection of the kind, and it is possible that some of the quotations given by the six are derived from sources much earlier. With regard to the most important quotation, the deduction from Jer. xxxi. 22, Schoettgen (*Horæ Hebraicæ*) has pointed out that the idea of God healing with the same instrument with which He wounds, is still to be found in the Midrash on Lamentations, also in the Pesikta Rabbathi. One may compare Justin against Trypho 100: as mankind fell in the virgin Eve so in another virgin God restored us—a coincidence close enough to suggest the idea of Rabbinical origin; and, also, "By what things a man transgresseth, by the same also is he punished," Testament of Gad; and, "Since by man came death, by man also came the resurrection" (1 Cor. xv. 21). With regard to the quotation next in importance, "The redeemer also shall be without father"—quoted, not from the Midrashim where it is now to be found, but from Ber. R.—it is instructive that the Flagellators' evidence is confirmed by Rashi. Again, the tenacity of the quotations is in their favour: forgers would surely have given us something more to the purpose, and have succumbed to the bright lure of Isa. vii. 14. Further, Martini and the others quote to some extent independently. In concluding that the charge of forgery is unjustified, at least against Martini, I shelter myself behind the name of Dr. Friedländer.

One's first feeling on finishing the list of Rabbinical references to parthenogenesis is certainly disappointment. But reflection will show that matters could not reasonably be expected otherwise. Anti-Christian recensions have probably caused losses which there was no Martini to record. And besides this, we have to remember that the earliest Rabbinical comments only took literary form long after the separation of Church and Synagogue. As well look for a Pole or Contarini after Trent, as for adequate expression in Rabbinical literature of the views prevalent before Christ came.

It must, however, be admitted that parthenogenesis as a qualification for the Messiah can never have been established definitely. Already in the second century we find Jewish opponents of Christianity denying such a qualification altogether. Justin argues against the Jew Trypho, not that Christ had been virgin-born as prophecy demanded, but that prophecy demanded the Christ's virgin-birth; and though Justin knew little of Rabbinical interpretations, and his antagonist of course less, still attention is due to the rough outline which he indicates. To the same effect one may notice Aquila and Theodotion, with their anti-Christian rendering *παρθενης* in Isa. vii. 14; probably Symmachus too (cf. Eus. II. E. vi. 17); and the Jew who acquainted Celsus with

the Panther slander. In the case of Bar-Cochba, though his parentage appears to have been industriously left in obscurity, and he had the significant title given him "Son of a star," one does not hear of any direct claim to virgin-birth. But though it is thus evident that in the second century Jewish opponents of Christianity generally rejected parthenogenesis, it is easy to discover good reason why in this matter the Jewish attitude of the second century should have differed from that of the first. For originally the assertion of Christ's virgin-birth does not seem to have involved the idea of divine incarnation—we find Jewish Christians acknowledging the virgin-birth, and yet denying Christ's pre-existence and deity (Eus. II. E. iii. 27). But once the virgin-birth became tantamount to divine sonship, what had been a matter of indifference would excite the most virulent antagonism. The attitude of Aquila, Trypho, &c., prevents our supposing that the expectation of Messiah's virgin-birth was ever definitely established; but it leaves room for a tolerably wide prevalence, and with the Rabbinical dicta above quoted, slight though they are, in our hands, this room seems to be required.

And now let us see whether these Rabbinical references to parthenogenesis cannot be supplemented from elsewhere.

Firstly, we have the evidence of Philo, recently brought to light by Mr. Conybeare. Philo, starting from the fact that the birth of Abel, unlike that of Cain, is not preceded by a notice that Adam had knowledge of Eve, proceeds to remark that this notice is absent in the case of other worthies, notably Isaac. God caused certain women to become pregnant, says Philo, without any action on the part of their husbands. Now, here the question is whether Philo is enunciating peculiar notions of his own, or re-echoing Rabbinical. That he was often indebted to Palestine has been proved in *Philo und die Halacha*, by Dr. Ritter. Further, the argument from silence is quite Rabbinical. One may compare Heb. vii. 3, where from the silence as to Melchizedek's genealogy in Gen. xiv. it is deduced that Melchizedek was "without father, without mother, without descent." Direct evidence is not forthcoming, but there are curious coincidences: (a) in Gal. iv. 29, where Isaac, "born according to the spirit," is distinguished from Ishmael, "born according to the flesh"; (b) in Book of Jubilees xvi., where Sarah's maternity follows not on the promise given in Gen. xviii. 10, 14, but on a second personal visitation, "The Lord visited Sarah." Why not Abraham too, if Abraham was to visit her afterwards? for Abraham was decrepid equally.

Secondly, we have the evidence of the LXX. The fact of their translating the Hebrew word *'almah* in Isaiah vii. 14 by *παρθενης*. True that they translate similarly in Gen. xxiv. 43; but there *παρθενης* is sufficiently appropriate, applying to Rebecca at the well, whereas in Isa. vii. it is the subject of "shall conceive," "shall bring forth." It seems probable, then, that the translators believed that the Messiah would be virgin-born. The alternative is to suppose that in using the term *παρθενης* they had in mind Israel, for Israel is frequently referred to as *bethulah* by the prophets. But even in this case the evidence of Isa. vii. 14 will still be

* Conversely, we find Pseudo-Thomas—who, by the by, employs the Syriac version recently discovered—admitting Christ's pre-existence and deity and yet retaining a physical relationship to Joseph (*Gospel of Thomas in Syriac*).

Thus parthenogenesis does not necessarily involve incarnation, nor does incarnation necessarily involve parthenogenesis. The two ideas are primarily distinct.

* Certainly not in any printed editions. Dr. Gaster has kindly searched through his collection of MSS., but without avail.

available for proving the anticipation of a virgin mother among the Hellenists; for a prophecy so striking, of which the symbolism was so recondite, could, after awhile, scarcely fail to be taken literally. And that it was so taken we have distinct evidence in the phenomena of Matt. i. ii., Luke i. 5-ii., narratives apparently so independent coinciding in reliance on Isa. vii.

Thirdly, there is the evidence of Matt. i. ii. Our second protevangel, taken by itself, throws light only on the Hellenistic interpretation of Isa. vii. 14; for of the hundred references to or re-echoes of the Old Testament which it exhibits, all are from the Septuagint. But in Matt. i. ii., by the side of Septuagint influences, we find unquestionable evidence of the influence of the Hebrew. "Thou Bethlehem" and "From Egypt have I called My Son" are from the Hebrew—perhaps through the medium of some paraphrase—at any rate agree with the Hebrew against the Septuagint; and the quotation, "called Nazarene," is unintelligible without reference to the Hebrew *nezir* (Gen. xlix. 26) and *netzer* (Isa. xi. 1). Thus, the anticipation of virgin-birth does not seem to have been confined to Septuagint readers; and further evidence to this effect is supplied by (a) the honour attached to virginity in such an eminently Hebraic book as the Apocalypse (Rev. xiv. 4); (b) the fact that a large section of the Ebionites acknowledged the virgin-birth (Eus. H. E. iii. 27); (c) the fact that it was also accepted by a more orthodox body of Hebrew Christians, represented by Hegesippus and in the "Twelve Patriarchs."

It is too often argued that, because the Hebrew Scriptures supply no sufficient warrant for the anticipation of virgin-birth, therefore the virgin-birth was not anticipated. But the true origin of "virgo concipiet" is perhaps to be sought far from Palestine. In his *Legend of Perseus*, Mr. Hartland has shown that heroes spring from virgins all the world over. And, at any rate, the Hebrew Scriptures warranted expectation that Messiah's birth would be unusual and miraculous. For there were the precedents of Manoah's wife and Hannah and Sarah. Why this expectation should have taken the precise form of parthenogenesis there is no exact evidence to show; but that in fact it did take this form among the Hellenists widely, and among the Palestinians appreciably, is an inference which, if not provable, at any rate has a balance of evidence in its favour.

F. P. BADHAM.

SCIENCE NOTES.

THE annual ladies' conversazione of the Royal Society will be held at Burlington House on Wednesday next.

MESSRS. W. H. ALLEN & Co. will publish next week a new volume of their "Naturalists' Library," being *Game Birds*, vol. i., by Mr. H. R. Ogilvie Grant.

GEORGE STEPHENSON medals have been awarded by the Institution of Civil Engineers to Mr. A. J. Durston, for his paper on "The Machinery of Ships"; and to Mr. J. I. Thornycroft and Mr. S. W. Barnaby, for their joint paper on "Torpedo-boat Destroyers." Telford medals have also been awarded to Mr. W. D. Bruce, Mr. S. J. Berg, Mr. A. Sharp, and the late Mr. H. Gill; and Watt medals to Mr. J. A. Griffiths and Mr. A. J. Hill. It is noticeable that three of these are Whitworth scholars.

At the last meeting of the Anthropological Institute for the present session, to be held at 3, Hanover-square, on Tuesday next, Prof. A. C. Haddon, of Dublin, will deliver a lecture on "The Ethnography of British New Guinea,"

illustrated by the optical lantern. The slides will illustrate the physical characters of different tribes inhabiting British New Guinea, some of the occupations of the people, several kinds of dances, and the distribution of dance-masks. A series of dwellings from one end of the Protectorate to the other will be shown, and two types of canoes. Finally, illustrations of the decorative art of various districts will be thrown upon the screen. Evidence will be given in support of the view that British New Guinea is inhabited by true dark Papuans, and by two distinct lighter Melanesian peoples, one of whom may have come from the New Hebrides and the other from the Solomon Islands.

WE quote the following from the *Times*:—

"In his new report on Algeria, Sir Lambert Playfair describes a visit which he made to the phosphate mines of Djebel Dyr, near Tebessa, in the course of which, he says, he saw a wonderful megalithic village. At about a kilometre from the house of the manager of the mines, the mine tramway runs along the base of a cliff of shell limestone about 240 feet high. Below is a grassy slope covered with stones and boulders which have been detached from the hill above. Some of them are of great size, being eleven or twelve metres in circumference, and they have been hollowed out into chambers about two metres square at the base. A ledge of thirty centimetres square has been left on all the four sides, and the centre has been further excavated to a depth of about ten centimetres. Windows have been cut in the sides, and one can clearly see the groove into which a door was fitted. The interior height of the chambers is about two metres. The boulders are of shell limestone not very difficult to cut, but still so hard that the pick-marks in the inside are as sharp as when first made. On the summit of the hill above are megalithic tombs of the ordinary type—large slabs supported by upright stones. Sir Lambert cannot quite make up his mind whether these excavated boulders are habitations or tombs like the others. The fact that undoubted tombs exist in the immediate vicinity, at what would naturally be considered the proper distance for the cemetery of a village, induces the belief that the boulders may be habitations. They are provided with windows, and the groove for the door only exists to half its height, leaving the upper half of the aperture to be shut by a curtain or hanging of some kind. Some of the windows are rudely made: one was a nearly perfect ellipse placed high up in the wall, so as to serve also for a chimney. The interior dimensions are not much less than many of the native huts at the present day. The balance of evidence appears to him in favour of their having been intended as habitations."

REPORTS OF SOCIETIES.

VIKING CLUB.—(Friday, May 24.)

THE REV. A. SANDISON, president, in the chair.—Mr. E. H. Bayerstock read a paper on "Tyrfling, or the Saga of a Berserk's Sword." He commenced with a brief notice of the sources from whence he had derived the story, and, dividing his subject into four parts, told (1) how the sword came into mortal hands, and its adventures down to the deaths of the twelve Berserks, the sons of Arngrim; (2) how Hervor, as shown in her incantation, regained the sword after its burial in her father's mound; (3) its story as it passed to Hervor's sons, with its original curse; (4) and finally, its career in the great battle of Dunheath, more spoken of in old sagas, and more men slain than in any other battle. The sword came first into the hands of Swafurlam, a grandson of Odio, extorted from dwarfs (*Dvergjar*) by threats of slaughter. It was to be forged in three days, it must neither miss its blow nor rust, must cut through iron like cloth, and always bring victory to its grasper in duel and battle. The Dvergjar delivered the sword to Swafurlam, "strong and good as commanded, Tyrfling (i.e., Death of Men) its name; let its first owner first beware." The dwarfs also said that it was to be the instrument of three most dastardly deeds. Its blade bore an

inscription saying that whenever drawn it slew. With it Swafurlam met Arngrim, a celebrated Berserk, but, losing it in the fight, he himself became Tyrfling's first victim. Arngrim married Eyfura, Swafurlam's daughter. She bore him twelve sons, of whom Angantyr was the eldest and strongest. All these were Berserks, bound to each other, the quarrel of one being the quarrel of all. When grown up they went in search of adventures. It was said of them:

"Many are the evils
Which the rage of the Berserks,
Like storm or flame,
By sea and land,
Has hurled on men."

Yerward, the fourth-born brother, over the ale-cup, swore to marry Ingburga, King Yngwin's daughter. The Berserks found their way to the king's court, and Yerward makes his request, but Hialmar, who had rendered the king much service, and also loved his daughter, disputed Yerward's claim and offered himself in marriage. The king referred the suit to Ingburga, who pronounced in favour of Hialmar. Yerward challenged him to a duel next midsummer in the isle of Samsey, saying that Hialmar would be *nitting* if he failed to come or married meanwhile. Hialmar swore by Odin he would meet him. The brothers returned to their father Arngrim, now growing old, for the winter. He was dissatisfied with their conduct, and wished them well out of the whole business. In the spring they made their preparations. Arngrim dismissed his sons with wishes for success, but had forebodings of evil. He gave each son a good sword; to Angantyr, his eldest, Tyrfling, saying, "It has long rested, but never rusted." The brothers sailed for Samsey; but, there being still some weeks to midsummer, they called on an old friend, Earl Biartmar, at Jutland, and received a hearty welcome. He had an only daughter, Swafa, whom Angantyr had long loved. He proposed marriage, and was accepted at once. Time went by, and Yerward suggested moving. Angantyr left his wife regretfully, and the brothers sailed for Samsey. Hialmar, with an intimate friend, the celebrated Orvar Odd (i.e., Arrow Odd), had already reached Samsey with two ships, each of 100 men. The leaders went ashore to explore, leaving their crews. Their ships were seen by the brothers, the Berserk rage seized them, and they killed every man. When Hialmar and Orvar Odd returned they found all dead, and the Berserks in possession, but somewhat debilitated after their fight. Hialmar and Angantyr fought, and Orvar Odd successively engaged the eleven brothers, slaying each in turn. Hialmar and Angantyr meanwhile killed each other. The brothers were buried under a huge mound of earth, Tyrfling resting in Angantyr's hand. Orvar took Hialmar's body home. Ingburga was overcome with grief; and when Hialmar was burnt on the funeral pyre, she threw herself into the sacred well dedicated to Gefiona, the goddess of virginity. Thus finishes the first part of this dramatic story. Part 2.—It will be remembered that Angantyr left his wife at home in her father's house. She ultimately gave birth to a daughter named Hervor, who grew up fierce and untameable. She heard of her father's grave, and that Tyrfling was buried with him; so, disguising herself as a man, she assumed the name of Hervard, and visited Angantyr's cairn. At night the whole place was lit up by lambent flame. By powerful incantations Hervor woke Angantyr and demanded Tyrfling. This she ultimately obtained. But Angantyr foretold the doom of Hervor's descendants, and the career of her son Heidrek as a famous warrior. Part 3.—In due time Hervor married Höfund, son of King Godmund, and had two sons, Angantyr and Heidrek. The latter was banished by his father for provoking twoguests to a duel. Hervor gave him Tyrfling, and Angantyr went part of the way with his brother. Heidrek drew Tyrfling to look at it, when Berserk rage came upon him, and he slew Angantyr. The rest of his career is full of adventure. He married three times, and had a son Angantyr and a daughter Hervor. Among other deeds he fought with the father of his first wife, overcame him by treachery, and slew him with Tyrfling. By his concubine Swafa, daughter of Humli, King of the Huns, he had a son

Hlöd. He used Tyrting against Odin, who, changing himself into a hawk, escaped with a docked tail, where the sword smote him. Hence comes the short tail of the hawk. Odin predicted the manner of the shameful death he should die in recompense for breaking the peace oath he had sworn. He was murdered by thralls in his sleep, with Tyrting. Angantyr afterwards discovered the murderers in a wood with the sword, recovered it and slew them. Part 4 relates the quarrel between Angantyr and his illegitimate brother Hlöd, who demanded at the aroel (or ale) feast the half of his father's goods. Angantyr would only give a third. Hlöd, much incensed, went back to Humli, his wife's father, with the story. A great army was raised, and Angantyr's country invaded. Hervor, Angantyr's sister, was governor of the frontier, close to Ninkwood, the dark forest. Against the advice of Ormar, her foster father, she engaged Hlöd's army, performed feats of great valour, but was finally slain. Ormar carried news of the defeat to Angantyr. Angantyr challenged Hlöd's army by the mouth of Gizur the Old, bidding him, "Challenge them to Dylgy and to Dunheath, and under Isour fells, where the Goths have often fought and gained a glorious victory." A bloody battle, the battle of Dunheath, took place, lasting ten days, the result of each day being given. On the tenth day Hlöd was slain, with Tyrting, by Angantyr, and buried with due honours in a mound. Then Angantyr sang:

"I offered thee, brother,
Uncut rings,
Property, and many treasures,
For which thou didst yearn most;
Now hast thou neither
Bright rings
Nor land
As reward for this battle.
We are cursed, brother.
I have become thy slayer,
That will never be forgotten;
Evil is the decree of the Wornir."

The slain in the battle of Dunheath were buried in high mounds, eight miles in circumference. Angantyr ruled Reidgotaland till his death, and left a son Heidrek Ulfsham (wolf-skin), who reigned long after him. Tyrting is not again mentioned; but, no doubt, according to the dwarfs' prediction, it must have caused the ultimate extinction of Arngrim's race.—After a few remarks by Mr. F. T. Norris and Mr. W. F. Kirby, the president complimented the lecturer on the skill he had shown in condensing his subject, whereby he had not only held the interest of his audience, but had left very little for anyone to say.—Mr. Baverstock, in his reply, expressed his strong desire that someone would give the English-speaking world a complete translation of the Hervara Saga, which he thought merited a place in the "Saga Library," at least, as much as any of the volumes published so far.

HELLENIC.—(Monday, May 27.)

PROF. PERCY GARDNER described and discussed the sarcophagi found at Sidon and now in the Museum of Constantinople. Of these tombs that of the Mourning Women might, he thought, be ascribed to the fourth century. The work was eminently of an artistic as distinguished from an historical character, and was marked by some of the most admirable qualities of the Greek genius. There were pillars along the sides and ends of the sarcophagus, and figures of eighteen women—"a dirgo," as had been said, "in eighteen stanzas." All the figures were in different attitudes, and each had an individuality of its own. But in all there breathed the same spirit of gentle diffused melancholy, and was exhibited the self-restraint and charm which are discerned in the sepulchral reliefs at Athens. In another the characteristics were less distinctively Greek, and the interest was not merely decorative, but historic, involving various events in the life of a man, from the father's sending out his son into the world. Of the great sarcophagus it might with tolerable safety be said that it was not the tomb of Alexander the Great, who was known to have been buried at Alexandria. It was probably that of one of the kings of Sidon, which at about 380 B.C. had

formed a close friendship with Athens. But the style and incidents pointed to the period of Alexander, whose figure, he thought, certainly appeared on the tomb. The distinction was clearly marked between the Macedonian and the Persian dress; and the fact that a prominent figure is that of a Persian or Phoenician striking down an opponent, with Persian warriors on either side, was strong evidence that the work could not be ascribed to Greeks. In another part there were Greeks fighting Greeks, and the treatment was somewhat confused, but artistically confused, and exhibited a masterly power of expression. One of the figures was conjectured to be that of Hæphæstion, the friend of Alexander. The style was more like the Amazon sarcophagus at Vienna than any other extant monument of antiquity. His general conclusion was that the four sarcophagi were of the later kings of Sidon, and that of the Mourning Women might be, perhaps, ascribed to King Strato, the friend of Athens.

FINE ART.

The Dawn of Civilisation: Egypt and Chaldaea.

By G. Maspero. Edited by A. H. Sayce, and Translated by M. L. MacLure. (S. P. C. K.)

THE readers of the ACADEMY do not need to be told that M. Maspero is the first of living Egyptian scholars, and has done probably more to advance the knowledge of the history and archaeology of Egypt than anyone in these latter days. Not only does he know the language very thoroughly, and is everywhere accepted as its most safe and brilliant exponent, but, in addition, he has had the supreme advantage of superintending the excavations made in Egypt for many years, and has thus acquired an experience in practical archaeology, which is the best and most fertile teacher in a subject so full of intricacy and puzzles.

Into the work before us M. Maspero has poured out of the Cornucopias of his abundant knowledge a flood of clear and methodical illustration of the subject he knows and loves so well, and has garnered from every source available materials for the best history of Egypt during its earlier stages that exists anywhere, picturing for us not only the political history, but also the mythology, the literary and scientific progress, and the domestic life of the earlier Egyptians.

This forms considerably more than half of the volume; the smaller half is devoted to the earliest history of Chaldaea. This second part is naturally a compilation: in it M. Maspero speaks at secondhand. But here also it would be difficult to present a clearer and more exhaustive account of what is known than that given us in these pages; and only those who have traversed the difficult ground with some care and patience can appreciate the continued vigilance, shrewdness, and care with which the work has been done.

M. Maspero has been most catholic in his reference to authorities; and if we miss two notable works recently published in England, both of them an honour and distinction to our science, it is because they had not appeared when his work was being written. I refer to Dr. Budge's monumental edition of the *Book of the Dead* as represented by the Papyrus of Ani, and Prof. Flinders Petrie's *History of Egypt from the Earliest Times to*

the XIIth Dynasty. Nor was it possible for him to incorporate the new information on the obscure period between the VIth and the XIth Dynasties, which Prof. Petrie's most recent excavations have produced.

It is not our purpose to give a *résumé* of Egyptian and Chaldaean history as recorded by their latest historian. It will be more profitable to concentrate a short notice upon some of the points where M. Maspero differs from other authors and has made conspicuous suggestions.

He begins by giving us an admirable account of the physical surroundings of the Nile Valley, and of its natural history, and makes the pregnant remark that a large number of the plants and animals of Egypt were imported, and not indigenous. A curious fact not referred to by him is that the striped hyæna, now so common in Egypt, is never found represented on the monuments. It possibly invaded North Africa at a later time, in the wake of the Arabs. One or two statements in this part of the book seem questionable. It is surely very doubtful whether "several kinds" of great serpents like the python formerly existed in Egypt. The perch is a fresh-water and not a salt-water fish, as stated on p. 35. Nor could Memphis have ever been on the shores of the Mediterranean, as stated on p. 43. The *Samdu* stone, again, is surely not malachite, as here constantly translated, but turquoise.

M. Maspero gives a graphic and useful picture of the universe as conceived by the Egyptians. This is fertile in suggestion for other primitive races. With the weightiest authorities, he questions the Asiatic origin of the Egyptian stock, and goes rather, as Prof. Petrie also does, to the Eastern Soudan, the country of the modern Bisharin, the ancient land of Punt; and it is surely quite time that this land where we have made so many skeletons should be surveyed by some competent archaeologist.

M. Maspero has some interesting remarks about the position of women in Egypt, and the custom of maintaining the succession through females which still prevails among the Ashantis and other African tribes; but I cannot help regarding as fantastic his suggestion that the institution of the women of Amen is a legacy from a time when the practice of polyandry obtained and when marriage did not exist. He condenses graphically an account of the manners and customs of the Egyptians, a subject upon which our own Wilkinson did an immortal service. In fact, we have learnt but little on this subject since his day, except, perhaps, in fixing more accurately the various stages of progress in the arts of life, for which the materials have only been made available by the scientific and systematic excavations of Mariette, Maspero himself, Petrie, and others. This progress has only been partially reflected as yet in our museums, where the absolute necessity of a chronological arrangement, if we are ever to treat archaeology as a science, has not been sufficiently appreciated.

May I here intervene with a heresy of my own? Every Egyptologist known to me treats the diorite and alabaster statues

of the kings of the IVth Dynasty, some of which were found in the Temple of the Sphinx, as contemporary remains. I feel the greatest possible doubt about this. In style, in pose, &c., they seem to me to be quite different to the genuine remains of the earlier dynasties, and to have the peculiar conventional type which we should expect in a series of statues made for ceremonial purposes at a much later date, like the portraits of the Scotch kings at Holyrood. That such conventional statues existed, we know from the fact of one of Menes himself being represented in the Ramesseum carried on men's shoulders in a procession.

M. Maspero begins his book with an analysis of the mythology of Egypt, in which his extraordinary knowledge, ingenuity, and insight are conspicuously displayed. Many have been the attempts to unravel the intricate problems concealed behind the symbolism and allegory covering the tombs and temples of Egypt, but assuredly no one has approached the problem with the same success; and when we sometimes read bitter and self-sufficient criticisms of the works of other men who have done yeoman's service in Egyptology by those who, not ill-equipped, have ventured into this field, and contrast their results with those before us, we instinctively appreciate how great a virtue is modesty. Here we see that, in regard to some, at all events, of the allegories, the symbolism is anything but so fantastic as some have supposed. We must, of course, plant ourselves in a proper position to understand them. To the ancients, all matter was more or less alive, and the gods which dwelt in and controlled natural phenomena were specially deemed by the Egyptians to have anthropomorphic analogies. They ate and drank, they were sick, and they died. They were mummified and were attended or shadowed by their Doubles just as men. By some the great god Ra, the Sun, was symbolised as the luminous egg daily laid by a celestial goose which represented the universe; others represented the macrocosm by

"a vigorous bull, the father of gods and men, whose companion was a cow, a large-eyed Hathor of beautiful countenance. The head of the good beast rises into the heavens, the mysterious waters which cover the world flow along her spine; the star-covered underside of her body, which we call the firmament, is visible to the inhabitants of earth, and her four legs are the four pillars standing at the four cardinal points of the world. . . . Sometimes Ra, the Sun, was figured and treated as the right eye of the divine face. When Horus opened his eyelids in the morning he made the dawn and day; when he closed them in the evening the dusk and night were at hand. . . . But the prevalent conception was that in which the life of the sun was likened to the life of man. The two deities presiding over the East received the orb upon their hands at its birth, just as midwives receive a new-born child and care for it during the first hour of the day and of its life. It soon left them, and proceeded 'under the belly of Nuit,' growing and strengthening from minute to minute, until at noon it had become a triumphant hero, whose splendour is shed abroad over all. But as night comes on his strength forsakes him, and his glory is obscured. He is bent and broken

down, and heavily drags himself along, like an old man leaning upon his stick. At length he passes away beyond the horizon, plunging westward into the mouth of Nuit, and traversing her body by night to be born anew next morning, again to follow the paths along which he had travelled on the preceding day.'

One of M. Maspero's most interesting analyses has been the elucidation of the Egyptian doctrine of the Soul or Double; and it may not be unwelcome to give some of his conclusions on this highly mystical and transcendental speculation. To the Egyptian the continued existence of the Double or Soul depended on the preservation of the body. As the one faded so must the other: hence the introduction of embalming. The Soul was at one time figured as a bird or insect which could fly rapidly through the air; by the black shadow projected by the body, which, on the death of the latter, was supposed to be set free, and to be able to lead an independent existence, so that it could move about at will and go out into the open sunlight; or, thirdly, by a light shadow like the reflection from a surface of calm water or a polished mirror, the living and coloured projection of the human figure reproducing in minutest detail the complete image of the object or the person to whom it belonged. After death it preserved its distinctive character and appearance. It moved, spoke, breathed, accepted pious homage, but without pleasure, and, as it were, mechanically, rather from an instinctive horror of annihilation than from any rational desire for immortality, and continually regretting its separation from the body.

" 'Since I came into this funereal valley, I know not where nor what I am. Give me to drink of running water. . . . Let me be placed by the edge of the water with my face to the north, that the breeze may caress me and my heart be refreshed from its sorrow,' says the forlorn ghost."

By day the Double remained concealed within the tomb. If it went forth by night it was from no capricious or sentimental desire to revisit the spots where it had led a happier life. Its organs needed nourishment as formerly did those of its body, and of itself it possessed nothing but hunger for food, thirst for drink. Want and misery drove it from its retreat, and flung it back among the living. It prowled like a marauder about fields and villages, picking up and greedily devouring whatever it might find on the ground—broken meats which had been left or forgotten, horse and stable refuse, and, should these meagre resources fail, even the most revolting dung and excrement. This ravenous spectre had not the dim and misty form, the long shroud or floating draperies of our modern phantoms, but a precise and definite shape, naked, or clothed in the garments which it had worn while yet upon earth, and emitting a pale light, whence its name of Khu or the Luminous. The Double did not allow its family to forget, but used all the means at its disposal to remind them of its existence. It entered their houses and their bodies, terrified them waking and sleeping by its sudden apparitions, struck them down

with disease or madness, and would even suck their blood like the modern vampire. The only effectual way of preventing these visitations was in keeping the tomb well supplied with gifts of viands, &c.

M. Maspero explains with singular felicity many obscure parts of the Book of the Dead—that curious manual of instructions, or book of etiquette, by which the dead person would know how to behave in and how to escape the various pitfalls surrounding the other world. The most artistic copy of this book known has recently been made available in a superb reproduction published by the trustees of the British Museum, for which we cannot be too grateful. M. Maspero has also some wise things to say about the earliest traditions of the Egyptians, where the land of cloud and mist and the land of reality meet one another. He accepts Erman's proofs of the mythical character of Menes, and evidently looks upon the earliest historic dynasty as having been artificially put together. On the other hand, he would throw back into the IIIrd, or perhaps even into the IIInd Dynasty, some of the monuments generally classed as of the IVth and Vth.

With the instincts of an archaeologist, M. Maspero altogether distrusts the dating of monuments of certain classes by the cartouches upon them, recognising the fact that it was the fashion for many of the Pharaohs to cut out the cartouches of their predecessors on pillars or large statues, and appropriate not only the objects themselves, but also the records of wars, &c., they contain. *Inter alia*, he has, I think, effectively shown that the sphinxes from Tanis and other monuments of a similar type of face are not monuments of the Hyksos, but of the great kings of the XIIth Dynasty. Among them may assuredly be placed the famous statue, discovered by M. Naville at Bubastis, which now looks at us in the Egyptian Gallery of the British Museum, with its vacant eye-sockets, throwing a perpetual glamour over every visitor. This statue—on the pedestal of which the early cartouches have been so obviously defaced by a notorious appropriator of the XXIst Dynasty, whose face was of quite a different type—and also a smaller head in white marble, which has been a long time in an obscure corner of the Museum, seem undoubtedly to represent Amenem-hait, the third king of the XIIth Dynasty, of whom Golenisheff published a statue now in the museum of the Hermitage at St. Petersburg.

It is impossible to point out, far more to exhaust, the novelties and the well-weighed suggestions in this admirable book, which has been published with a luxurious generosity of illustrations, nearly all of them new, and a quality of paper and print which are most commendable. It is introduced with a short and pregnant preface by Prof. Sayce, and has been translated into nervous English, sometimes a little slipshod, by an accomplished lady. It ought literally to be on the table of every cultivated man, whether a specialist or not.

HENRY H. HOWORTH.

NOTES ON ART AND ARCHAEOLOGY.

MR. T. FISHER UNWIN will publish next Monday the first number of the *Panorama Salon*, containing photographic reproductions, occasionally tinted, of sixteen pictures at the Champs-Élysées. Among those selected are "Courrier Sud-Orançais," by M. Alfred Paris; and the "Virgin Mother," by M. E. Van Hove.

Two exhibitions will open next week: a collection of pictures by Scotch artists, at the Continental Gallery; and a series of water-colour drawings, by Mr. John Varley, of Italian lakes, French rivers and cathedrals, at the Japanese Gallery—both in New Bond-street.

THE magnificent collection of Roman coins formed by the late Sir Edward Bunbury, the geographer of the ancient world, will be sold next week by Messrs. Sotheby. As in the case of the Richardson collection of English coins, Sir Edward was careful to acquire only specimens in the finest state of preservation; but he was somewhat more liberal in respect of number. The total of the lots exceeds 800; and five full days will be occupied in their sale. They are classified under three main heads: *æs grave*, Roman and Italian; republican and family coins; and the imperial series, gold, silver, brass, and medallions. We may again say that the catalogue seems to have been most carefully compiled, with abundant references to the standard numismatic works.

WE may add that Sir Edward Bunbury bequeathed to the British Museum his bronze *quadrassus*; and to the National Portrait Gallery his picture of Catherine of Braganza, from the manor-house at Mildenhall.

FROM the annual report of the deputy-master of the Mint, it appears that only two coins were received as treasure-trove last year: units of James I. and Charles I. which formed part of a hoard found at Wormington, in Bucks.

AT a meeting of the Society of Antiquaries, held on Thursday of last week, Mr. Somers Clarke gave an address on "The Works at Philæ and the Parthenon." He said that Mr. Garstin, at the end of last year, officially announced that the irrigation scheme would be modified in such a way as to reduce the highest level of water in the reservoir to 106 mètres above sea-level, and it was expressly stated that this change was made in consideration of the pleas urged on behalf of art and archaeology. The result could not fail to give great satisfaction to all who were interested in the remains of ancient Egypt. Referring to the Parthenon, which he had recently visited, Mr. Somers Clarke stated that the building was in extreme danger. The structure had been much neglected, ever since the great injury which it sustained about the middle of the seventeenth century by the explosion of a powder magazine; and it had been much battered during the wars of independence, and was, moreover, frequently shaken by small earthquakes. Eminent French and German architects had, at the request of the Greek Government, reported on the structure, and a distinguished German architect would probably be asked to take the work in hand. It was matter of earnest hope that no attempt at so-called restoration would be made, and that the needful reparation might be so effected that a non-professional person could not discover that anything had been done.

AT a recent meeting of the Académie des Inscriptions, M. Clermont-Ganneau exhibited a Greek inscription and a number of other antiquities from Jerach, beyond the Jordan, which have been presented to the Louvre. The inscription contains a portion of a law for the protection of vineyards. At the same meeting M. Heuzey made some further remarks upon

the latest discoveries of M. de Sarzec in Chaldaea, in continuation of those noticed in the ACADEMY of May 18. He exhibited impressions of two fragments of a column of victory, which, from the style of the figures and of the inscription, is evidently later than the Column of Vultures, thus showing that the rulers of Sirlupa did not cease to be military chiefs. The inscription, though greatly mutilated, contains one important fact. We find, for the first time on a monument of Tello, the name of the city of Agade, which was one of the capitals of Chaldaea before the rise of Babylon. We have here evidence of a synchronism, which, even without further discoveries, will be of extreme value for fixing the chronology of this remote period.

MUSIC.

THE LOWER RHINE FESTIVAL.

Cologne: June 4, 1895.

THE seventy-second Lower Rhine Festival was held here this week. I had never before attended a German Festival, and was, therefore, much interested in the proceedings. In some respects we should, I think, do well to imitate our neighbours. The Festival lasted only three days, and each day there was but one performance, commencing at six o'clock, and concluding about ten, with an interval's pause of a good half-hour; the morning of each day was set apart for rehearsal. In England, as a rule, the quality of the music is good, but the quantity excessive; and, even when liberal time is given for rehearsal, some works are still left to take care of themselves.

With regard to the selection of music performed at Cologne, it was in many ways, though not altogether, satisfactory. On Sunday, the first day of the Festival, for instance, there was a "Te Deum" by Dr. Franz Wüllner. This is a work of great merit, though certainly not epoch-making: it shows a trained and skilful hand, also earnestness of purpose; but it lacks individuality, and, moreover, it has anticlimactic effects which weaken it. Dr. Wüllner is a musician who has rendered, and is still rendering, worthy service to the cause of music, and his merits deserve proper recognition; but surely this might have been done without assigning to him as it were the place of honour. The "Te Deum" followed immediately after the first number of the programme—an Introduction and Fugue in D for orchestra, by Handel. The performance of the "Te Deum" was excellent. The voices of the choir, of rich, sympathetic quality, are well balanced. If we were to attempt a comparison, it would be with the Birmingham choir. The sopranos, altos, and basses are exceedingly fine; the tenors are of somewhat baritone quality. The Gürzenich orchestra enjoys world-wide celebrity, and for these Festival performances it is reinforced by some of the most distinguished players of Germany. The tone of the strings was rich and strong: one could not wish for a more intelligent, sympathetic, body of players; in the matter of wind our best English performers will, however, compare favourably. After the "Te Deum" came "The Seasons." Haydn's oratorio is all very well for choirs of modest pretensions; but the Cologne choir is one of first rank. Then, again, if the object was to show what Haydn could do as an oratorio writer, why was not one, or at most two, of the four parts given? The music by its freshness and *naïveté* at first attracts, but soon becomes monotonous; to hear the whole of it is a penance, not a pleasure. Schumann, by the way, was of the same opinion, as I happen to know from one of his unpublished letters. Of the three solo vocalists, Mme. Marcella Sembrich was by far the most satis-

factory. The choir sang delightfully, and the orchestra played in perfect taste.

On Monday evening the programme opened with Bach's Cantata, "Wir danken Dir, Gott." The expressive soprano Aria was admirably interpreted by Frä. Joh. Nathan; the rest of this short work does not show Bach at his greatest. After it came Mozart's Symphony in E flat. One is sometimes tempted to say that this or that work is a composer's highest effort; but no sooner is the name uttered than another is recalled which seems equally worthy of mention. This Mozart Symphony is, however, a noble work, in which a high level is maintained throughout. The rendering was classical, yet not cold: delicate, yet without a tinge of sentimentality.

The third part of Schumann's Scenes from "Faust" was followed by the closing scene from Wagner's "Parsifal." The solo vocalists were not all that could be desired, although Frä. Nathan's singing and Herr Perron's declamation (in the part of Amfortas) deserve praise. It was curious and interesting to have the two composers—who in their lives were, to a great extent, divided—thus set side by side, and each represented by a masterpiece. Schumann's "Scenes" were given, as intended by the composer, on the concert platform; whereas Wagner there was only heard one excerpt from his latest music-drama, without the help of the stage which that work so imperatively demands. The effect which the music makes even in the concert-room shows how great it is. Schumann's opinion of "Tannhäuser," after reading the score, was unfavourable; when, however, he had witnessed a performance of the work, that opinion was considerably modified. But if a concert-room impression of "Parsifal," or of any part of it, is already favourable, as I believe it is in most cases, then a stage performance is almost certain to deepen that impression. The fine singing of the choir in Schumann's work deserves note. It seemed a pity that the later version of the final chorus was not given. The concert concluded with Beethoven's "Eroica." Last year, at the Bonn Beethoven Festival, I had the privilege of hearing all the master's Symphonies under the direction of Dr. Franz Wüllner, the present conductor, and I attempted in these columns to express the great pleasure and profit which I had derived from those performances. Dr. Wüllner is a conductor of marked ability, and he renders justice to the masters of both classic and romantic times. For Beethoven, however, he seems to have marked veneration; there are, indeed, special reasons why such should be the case. The performance of the Symphony was most impressive; particularly do I admire the conductor's reading of the "Funeral March." His conception, indeed, of the music generally is so full of life and poetry, that he makes one entirely forget the length of the work. To praise Dr. Wüllner without mention of the fine body of players would not be just; the name of the conductor, however, here includes the latter: it is the part taken for the whole. Without good material Dr. Wüllner could not, of course, achieve such great results; still, it shows no ordinary power for him to be able, for the time, to make artists, capable of thinking and acting for themselves, entirely sink their individuality, and carry out, to the full, his will.

There was a long and varied programme on the last day of the Festival. It included among many features of interest two special ones. One was the performance of Humperdink's setting for soli, chorus, and orchestra of Heine's poem, "Die Wallfahrt nach Kevlaar." The composer is now famous; and many admirers of "Hänsel und Gretel" will be content with a knowledge of that work, or of any successful work which

he may write in the future. Schubert's B minor and C major Symphonies are favourites; but the earlier Symphonies of that composer have but little attraction for the public. Humperdink's setting of Heine's poem, however, differs so entirely in character, that the two are not likely to be exposed to the fire of comparison. In the earlier work the same hand is visible: the writing of the orchestral parts is full of clever details which enhance the meaning of the music, but are always subordinate to the main design; the orchestration itself is singularly effective. The music, full of feeling and poetry, is smooth and flowing; there are traces in it of early influences which no longer exert the same power over the composer. "Die Wallfahrt nach Kevlaar" is a charming little work (it only lasts twenty minutes), and ought to be heard in England. The contralto and tenor solos were sung by Frä. Charl. Huhn and Herr Willy Birrenkoven. The choir sang delightfully. The composer was present, but did not conduct his work; at the close, however, he was summoned to the platform, and was received with true German enthusiasm. The other feature of special interest was the appearance of Herr Eugen d'Albert. He performed Weber's "Concertstück" and Liszt's Concerto in E flat, two works which enabled him to display to the full his extraordinary technical powers. We have many pianists who, in the matter of technique, perform extraordinary feats; and among such Herr d'Albert holds a foremost place. But fine technique, though an important element of great pianoforte playing, is not the only one: there is also touch and interpretation. Herr d'Albert's touch is exceedingly fine: even in pianissimo passages, it is singularly clear and rich. He has no pedal tricks. He plays now with the utmost delicacy, now with immense vigour. His reading of both works was impressive, though in neither work did he have full opportunity of showing his intellectual and emotional powers. After each performance he was recalled again and again; but it was clear that he did not mean to give any encore. The programme included a Recitative and Aria from Schubert's Cantata, "Lazarus," effectively rendered by Herr Karl Perron. A *Vorspiel* and Song of Peace from Richard Strauss' music-drama proved the young composer to be a faithful disciple of Wagner; the music, too, is clever and effectively scored. A "Hymn of Praise" from Max Bruch's sacred Oration, "Moses," can scarcely be judged apart from the context. It contains some broad, bold choral writing. Frä. Huhn, though not in good voice, achieved a marked success in some charming Lieder by Robert Franz: she was accompanied on the pianoforte by Dr. Willner. A fine performance of Brahms' Symphony in F deserves mention.

Next week I hope to say something about Rubinstein's "Christus" at Bremen.

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THEATRES.—continued.

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LITERATURE.

A Literary History of the English People, from the Origins to the Renaissance. By J. J. Jusserand. (Fisher Unwin.)

THOSE who are acquainted with M. Jusserand's former contributions to English literary history will be prepared to give this volume a hearty welcome, and all the more because it is the first instalment of a larger work. Each of the three volumes, however, is to make a complete whole in itself, "the first telling the literary history of the English up to the Renaissance, the second up to the accession of King Pope, the last up to our own day." Of the author's studies for the first of these periods we have already seen some of the results in his *English Wayfaring Life in the Middle Ages* and his essay on *Piers Plowman*, while his *English Novel in the Time of Shakspeare* has afforded an agreeable foretaste of the second volume of the work. It is always interesting, moreover, to read appreciations of English literature by French critics, even when, as has been often the case, they have come to their task with an insufficient equipment of knowledge and with insurmountable national prejudices. The literary tact and instinctive sense of balance and proportion which generally distinguish their criticisms are qualities too rare in English and in German work, and the very prejudices tend to make us feel that what is duly appreciated has acquired in a certain sense the stamp of general currency. M. Jusserand, however, has higher claims to be accepted as a critic of English literature than merely those of style. He has studied the history of the nation and of its literary development with the thoroughness of a specialist, and his researches have already lighted up several obscure corners, while at the same time he has a real familiarity with the language and the people, and a genuine love of his subject. It is a happy arrangement, too, by which English editions of M. Jusserand's works are published under the superintendence of the author and simultaneously with the French; and it may be noted that in London they are issued in a far more sumptuous style than in Paris.

However, before abandoning ourselves to M. Jusserand's guidance during the period of Origins, we feel impelled to ask one question. Does patriotism really require that M. Jusserand should be so markedly anti-Teutonic? Taine was not; but then Taine wrote before the Franco-German war, and that perhaps makes a difference. M. Jusserand seems to have taken up a brief against the Germanic element

in English literature and even in the English language; and between Celtic survivors in Britain and French conquerors from over sea, the English race itself has hardly space left to it in his pages to play any part at all in the national development. With reference to the first he says, "No wonder if the descendants of these indefatigable inventors are men with rich literatures," while to the influence of the second he is disposed to attribute nearly all the credit that remains for poetical imagination and literary aptitude: to it we owe, not only our Chaucer, but also our Shakspeare and our Tennyson. What the author says of the English language and its vocabulary aptly illustrates his point of view. The vocabulary, he remarks, contains twice as many words drawn from Romance as from Germanic sources.

"It is true that the proportion of words used in a page of ordinary English does not correspond to these figures. . . . It is, nevertheless, to be observed: first, that the constitution of the vocabulary, with its majority of Franco-Latin words, is an actual fact; then, that in a page of ordinary English the proportion of words having a Germanic origin is increased by the number of Anglo-Saxon articles, conjunctions, and pronouns, words that are merely the servants of the others, and are, as they should be, more numerous than their masters."

Thus, the very fact which may fairly be accepted as proving the essentially Germanic constitution of the language is boldly turned in the opposite direction. M. Jusserand ought to be above this kind of special pleading. The truth is far better stated by the critic whom he acknowledges as his master, when he says of the Norman conquerors:

"Ils ont beau importer leurs mœurs et leurs poèmes, faire entrer dans la langue un tiers de ses mots; cette langue reste toute germanique, de fonds et de substance. . . . Au bout de trois cents ans, ce sont les conquérants qui sont conquis."

In literature M. Jusserand himself is perfectly well aware that the influence of the Norman Conquest was chiefly indirect, and depended rather on the closer connexion which was established during the succeeding centuries between England and the Continent, than on the actual transplantation of foreigners into England. Moreover, the best products of English literature in the fourteenth century were also the most distinctively national. Much as Chaucer owed to foreign influences, French and Italian, his dramatic force and humour are all his own; and the only other contemporary poet who can be named by his side, the author of *Piers Plowman*, is the most essentially English, or, if M. Jusserand prefers the name, Anglo-Saxon, in his genius.

Closely connected with this fault is one of the capital merits of the book. The author differs from many other writers on the subject in giving something like an adequate place to the literature which was written in Latin and in French. Instead of devoting his attention mainly to the meagre stream of poetry and prose written in English, which flows underground, as it were, during the first three centuries after the Conquest, he recognises fully the tri-

lingual character of the English nation at this period. "The ages during which the national thought expressed itself in languages which were not the national one" are not allowed to remain blank, "as if, for complete periods, the inhabitants of the island had ceased to think at all." It may be a little startling to meet with Gaimar, Wace, and Benoit de Sainte-More in English literature, yet they were all subjects of the kings of England, all wrote on matters closely connected with English history, and their works, together with the *Chanson de Roland*, the *Roman de Renart*, and innumerable French *fabliaux* and chansons, became naturalised on this side of the channel, and contributed to the formation of English literature. Still more justifiable is the place assigned to the authors who wrote in Latin; and William of Malmesbury, John of Salisbury, and Joseph of Exeter (to whom M. Jusserand devoted particular attention in his student days) fall into their proper position by the side of the better known Geoffrey of Monmouth and Walter Map.

It is the fourteenth century, however, that M. Jusserand knows best: the period when the fusion of races and of languages is complete, and English literature again begins to express itself freely in the English language. When we come to the period of Chaucer and of Langland the author is in full sympathy with his subject. Passing lightly over the earlier works of Chaucer, composed after French and Italian models, he does full justice to "the first great poem of renewed English literature," namely, *Troilus and Criseyde*, in which the poet does indeed borrow and translate, but with such a master's hand as to make the borrowed material his own, and to exhibit himself as another Chaucer, far more complete and powerful. Here M. Jusserand rightly sees a prophecy of the English novel and the English drama, "where tragic and comic are blended, where the heroic and the trivial go side by side, as in real life." It is here, in fact, that Chaucer first discovers his genius, and from this work he passes quite naturally to the *Canterbury Tales*.

It is needless to say that the author of *English Wayfaring Life* is well acquainted with the company that assembled at the Tabard, and that he appreciates Chaucer as the first great dramatist of modern Europe. M. Jusserand knows that the real merit and originality of the *Canterbury Tales* is not so much in the tales themselves as in the tellers of them, and that the true genius of the author appears most in those scenes of comedy, "lively, quick, unexpected, amusing," which follow each story, and in the masterly skill with which the descriptions of the Prologue are put into action, and the portraits are made to step out of their frames and come down into the highway. Indeed, so fully does M. Jusserand appreciate this as the pre-eminent merit, that he can hardly think that his author took the serious tales quite seriously. In the "Knights Tale" we are to suppose that Chaucer purposely retained the faults of that particular sort of story—that is, of the tales of chivalry; Griselda is rendered tolerable only by the satirical envoy, and the "Tale of Melibeus" only by the touch

of humour with which Chaucer modestly assigns to himself the dullest and most prosaic composition of the whole series.

"He allows his heroes to speak, but he is not their dupe—in fact, he is so little their dupe that sometimes he can stand their talk no longer, and interrupts them or laughs at them to their very face."

He does, indeed, recall his company to gravity with a sermon as they approach the end of their pilgrimage; but that is only fitting, not less fitting than the coarse tale of the miller, while he was still drunk with the ale of Southwark.

The account of Gower is rather insufficient, and the merit of his narrative style, which is always direct and sometimes picturesque, is not duly appreciated. Also, it is somewhat bold to suggest that there is no good evidence of a quarrel between Gower and Chaucer. In the "Man of Law's Prologue" two of Gower's tales are set down as "abominations"; and about the same time, certainly not later than 1393, the lines in praise of Chaucer disappear from the *Confessio Amantis*. Langland, as might have been expected, is adequately dealt with by M. Jusserand. This section of his work is to a great extent a reproduction of his former book on the subject, and for the most part it is excellent; but in the account of Langland's life there are some rather questionable assumptions. The author still apparently believes that Langland was born a bondman, though the sole passage upon which that idea was founded certainly refers to spiritual and not to material bondage, and the lines in which he speaks of himself as a tonsured clerk and of the rule that such should be born

"Of frankleins and free men and of folk ywedded" are almost conclusive against it.

In dealing with the prose of this period the author's method again reminds us that his book is not a history of English literature, but a literary history of the nation. The rolls of Parliament, whether in French or in English, are made to supply materials for his purpose, and the parliamentary speeches of the time (rather hypothetical as specimens of vernacular eloquence) are set before us in a new light as instrumental in forming an English prose style. Wyclif, however, is the real Father of English Prose, "now that Mandeville has dissolved in smoke," and he is the third great figure of English literature in the fourteenth century. M. Jusserand, while asserting the enormous circulation of Wyclif's Bible, yet seems disposed to attribute greater influence in the development of prose to his sermons and treatises. More interesting these may be, and possibly more varied in style; but for one copy of these in existence there must be ten of the Bible, and a student of the process by which the genius of the people grew into shape must surely find the latter the more important document.

We have hardly space left to follow our author in his interesting chapter on the development of the drama from festival pageants and processions through Mysteries and Moralities to the eve of the Renaissance.

The subject is one which lends itself happily to M. Jusserand's mode of treatment, and he is excellent in his account both of the stage appliances and of the stock characters and situations: the strutting and thundering of Herod and Augustus, the domestic differences between Noah and his wife, the shocking language that passes between Joseph and Mary, and the facility with which Mary Magdalen, virtuous and beautiful, yields to her first gallant. It is interesting to trace afterwards the attempts made by Protestant citizens of York or of Chester to convert their beloved plays to the new faith, and in spite of prohibition we see them still surviving by the side of the Shaksperian drama. It is, indeed, hardly possible to exaggerate the importance of their influence: "they had kept alive the taste for stage plays, they left behind them authors, a public, and companies of players." The Mysteries did not quite die out until the drama of the Renaissance had almost reached its culminating point.

In conclusion, we have to thank M. Jusserand for a most interesting and readable contribution to the history of English literature. One thing only will a little disappoint the reader, and that is the absence of those numerous illustrations, reproduced from MSS. and other sources, which make the English editions of his former books so much more attractive than the French. Here there is only one, and that we have seen before; but perhaps the author was afraid of interfering with the general view of so extensive a field by giving an undue prominence to particular details.

G. C. MACAULAY.

Memorials of St. James's Palace. By Edgar Sheppard, Sub-Dean of H.M. Chapels Royal. In 2 vols. (Longmans.)

IN spite of the compiler's industry, which is conspicuous upon every page, we have found this rather a disappointing book. To a large extent it is a record rather of pageantry than of history, and one soon wearies of the recital of Court functions and State entertainments, of bills of fare and guests of high degree. Perhaps two centuries hence (when—as we are told—monarchy will have become a thing of the past, and the Palace will revert to its original uses) the curious reader, as he dips into these volumes, will wonder how men and women endured the tedious ceremonies of a Levée or a Drawing Room in order to kiss a sovereign's hand. But, we may be sure, some substitute will be found for these things which minister to a natural craving for pomp and display that prevails as much at St. Giles's as at St. James's. And the substitute, whatever it be, will not want its chronicler.

With the external features of St. James's Palace everybody is familiar. There is a certain picturesqueness about the entrance gateway, with its four octagon towers, which is part of the structure erected by Henry VIII. from Holbein's design; but the rest of the Palace is mean and dull—as dull as Court life under the Hanoverian régime. No portion of the present building

is older than the sixteenth century (although the site had been occupied from a much earlier date as a leper hospital); and the additions and alterations made by Charles I., Queen Anne, and the Georges, were neither in keeping with the original design nor with the dignity of a royal palace. Henry VIII. seems to have quickly tired of his new toy. Mr. Sheppard tells us that he seldom resided there after his second marriage; but as that event took place in January, 1533, and the site had only been acquired by the king in the previous year, it is difficult to understand how it could have been occupied by him at all. Whitehall was certainly his favourite London residence; and it is worth noticing that Holbein's gateway to that palace bore a very close resemblance to the entrance of St. James's. Queen Mary preferred St. James's to Whitehall; and within its walls, where she had signed the surrender of Guisnes, she breathed her last. Here, too, Prince Henry, "the youth of promise," held his brilliant court for two years of his short life; and here his brother, Charles the First, spent his last days, and was carried across the park to suffer death at Whitehall. Most of his children were born at St. James's, which afterwards became for three years the prison house of the Dukes of York and Gloucester and the Princess Elizabeth. After the Restoration it was frequently occupied by the Duke of York, who, with his second wife, Mary of Modena, held his court there with as much regularity as the king and queen held theirs at Whitehall. "King Charles always said that the most loyal and virtuous of his courtiers were to be found in his brother's circle at St. James's Palace." Whitehall was burnt down in 1698, and William and Mary were thus compelled to remove to St. James's for a while. It was the birthplace of the Princess Anne, and was her principal residence when she married. "In Queen Anne's reign," says Mr. Sheppard, "St. James's Palace became the scene, once again, of a most brilliant Court." We are not accustomed to associate brilliance with "good" Queen Anne. Swift, perhaps, may have exaggerated the dullness of her Levées, in which, he says, she would sit with a parcel of courtiers about her, silently giving glances at them, and putting the end of her fan in her mouth because she had nothing to say. The reputation for dullness was well preserved by the Georges, and it cannot be said that it was always the dullness of respectability. "Royal favourites" had their apartments in the palace, and this circumstance occasionally led to friction.

"On the last journey which George I. took to Hanover, after his departure from St. James's, it is stated that Miss Brett ordered a door to be broken out of her apartments into the royal garden. Anne, the eldest of the princesses, offended at that freedom, and not choosing such a companion in her walks, ordered the door to be walled up again. Miss Brett as imperiously reversed the command. The king died suddenly, and the empire of the new mistress vanished."

More serious altercations than these have occurred within the palace walls, the most

notable being that between George I. and his son, which ended in the latter being put under arrest and ordered to leave the palace without provision being made for his reception elsewhere.

George II., soon after his accession, came back to his old home, and was pleased to occupy it as much as any other house in England. But its attractions were insufficient to keep him there long. The following sarcastic advertisement was pasted in 1736 on the gate of St. James's Palace during one of his Majesty's visits abroad :

"Lost or strayed out of this house a man who has left a wife and six children in the parish. Whoever will give any tidings of him to the Churchwardens of St. James's Parish, so as he may be got again, shall receive 4s. 6d. reward.
"N.B.—This reward will not be increased, nobody judging him to deserve a crown."

With the reign of George III. St. James's ceased to be a royal residence. The king preferred Buckingham House, or, as it was often called, the "Queen's House"; and the older palace was reserved for court functions, as is now the case.

Although St. James's cannot vie with Windsor or Hampton Court in the interest of its associations, its history was worth writing and is worth reading. Mr. Shepard has collected information from a very large number of sources, and the illustrations with which his volumes are embellished add greatly to their value and beauty.

CHARLES J. ROBINSON.

Lyrics. By Arthur Christopher Benson.
(John Lane.)

Upon reading Southey's poem about "The Spider," Lamb wrote to him :

"I love this sort of poems, that open a new intercourse with the most despised of the animal and insect race. I think this vein may be further opened. Peter Pindar hath very prettily apostrophised a fly; Burns hath his mouse and his louse; Coleridge less successfully hath made overtures of intimacy to a jackass, therein only following, at unressembling distance, Sterne and greater Cervantes. Besides these, I know of no other examples of breaking down the partition between us and our 'poor earth-born companions.'"

And the "gentle-hearted Charles" proceeds to propose a series of such poems: "If old Quarles and Wither could live again, we would invite them into our firm. Burns hath done his part." Lamb would have relished many things in the poems of Mr. Benson, who hath made successful overtures, in his earlier book, to a toad, a mole, a beetle, and who now presents us with similar pieces. His singular charm lies in the loving and lovable particularity with which he looks upon nature in its simpler and humbler aspects: he sings of his flowers and birds and other creatures with a quaint sincerity, a fresh and sweet morality, which are his own. Had he lived in days of "emblem books," he would have produced not the least ingenious of those artistic guides to proverbial and allegorical philosophy. Instead of that, he turns careful eyes and ears, he lends a disciplined mind, upon the world of life about him, finding "a heaven in a wild flower," and themes

of curious contemplation in creatures of the hedge and pond, all incentives to serious and measured song. It is poetry of the inspired hour, the sudden happy moment, rather than poetry of a preconceived intention: the work of one who has his gleams and intimations from some chance felicity of sight or sound, some visitant, unexpected mood.

"One day—it seemed like many other days,
The high-roofed clouds unbroken everywhere,
The hedgerow elms, the dusty, weary ways,
Blinked in the senseless glare—
I laboured sadly through the appointed hours,
Until at eve, in utter discontent,
I drew a sudden rapturous breath of flowers,
And forth alone I went.
Listless I wandered by the streamlet's side;
How surely, secretly, the water flowed!
Slowly I entered—dull, dissatisfied—
A thicket by the road.

"O weary earth and O unworthy cares,
I sighed: the balmy silence round me crept,
And stilled the troubled fancy unswares;—
I know not if I slept.

"Only I know that as I lay outworn,
Where the tall flag his pointed blade unfurled,
There flashed across me, of the silence born,
The secret of the world."

It is always some portion of that secret, for which the poet waits, which surprises his meditative moods with a swift elation or gift of strength: *desiderio desiderans*, he is caught away of the spirit to "an ampler ether, a diviner air." His languors and depressions and despondencies are not querulous and bitter, but the necessary accompaniment of every mind waiting and watching in the shadows of this world: of one not yet passed, in the words of Newman's chosen epitaph, *ex umbris et imaginibus in veritatem*. And the light that he catches from the "meanest" wayside weed or insect, each a standing miracle, suffuses itself over his best poems with a grave gaiety and a peaceful humour, which will please many readers greatly, but escape some. At times his moral music, intent upon its message, hardly knows when to have done. Mr. Benson has a somewhat distressing way of closing with a comparatively weak stanza after a fine conclusion has been already reached. Thus, in the lines upon the bee found dead upon the glacier, he points his moral to this effect:

"Nay, nay—it was too far, too high:

Alas! there is no turning back
For him who dares the barren sky,
Who falters in the heavenly track.

"The singer, nursed in homely joys—
The lawn, the long sequestered lane—
Hears in the air the distant noise
Of hurrying glory, restless gain.

"He might have sung of simple things,
And charmed the listening circle round,
But now in dizzy air he swings,
And seeks in vain to touch the ground.

"The harp he might have swept is jarred,
The dusty strings untuneful lie,
With all the merry music maddened;—
For him the silence, and the sky."

Surely, that were a satisfying close, imaginative and austere; but the poet continues:

"If not content to reign below,
There is no throne for him above;
Oh! is it well to try to know
How high is truth, how blind is love?"

The only other possible failing is a fondness for echoes of other poets: a thing often, as

in Virgil or Tennyson, very delightful, but often disastrous. So, after Tennyson has sung

"Hold thou the good: define it well:
For fear divine Philosophy
Should push beyond her mark and be
Precursress to the Lords of Hell,"

it is surely superfluous and indiscreet in Mr. Benson to tell us that

"When faith and virtue falter, truth
Is handmaid to the hags of night."

And sometimes his rhythmical movement is too closely suggestive of greater work:

"So gazed the hosts of God,
When that grim prophet stumbled from the place
Of darkness, to the serried tents below;"

Excellent lines, but charged with memories of lines "that are more excellent."

Apart from these seeming blemishes, Mr. Benson's poems are upon a well kept plane of distinction and personal excellence. He is at his best when he draws out and dwells upon the touching elements in despised, or lonely, or suffering things, members of "the whole creation groaning and travailing together," but with unnoticed pains, and obscure trials, and little sadnesses. Creatures preying blithely upon their fellows, sorrows of childhood, the sacred mystery and loneliness of death, these he sings in a tone of reverent and wondering regret, as in his sonnet upon the wounded bird:

"The merry sportsmen tramped contented home,
He heard their happy laughter die away;—
Across the stubble by the covert side
His merry comrades called at eventide;
They breathed the fragrant air, alert and gay,
And he was sad because his hour was come."

And there are verses, which may well be read with the wonderful *Ionica*, that best tribute to public school life, to youth and work and play in ancient places, as an elder sees them: such verses as "In the Field," "After Construing," "At Lock-Up."

Indeed, the whole book has a certain charm, as the product of a life sheltered among academic and cloistral ways, with visits to the heart of Nature for its variation: it blends curiously the mood of one busied with things of thought, traditional and daily, and of one whose other self lives in the fields and woods, questioning them and their inhabitants, yet not without a central faith to unite and to invigorate his speculations. An impressive temperament and personality so reveal themselves, though with reticence and dignity, making a true music out of their circumstances. Those circumstances are sober and serene, apart from the external tumults of a more active and uncertain life; but the internal moods of one "finely touched" are always of value, however limited and monotonous be the themes and things that prompt them. After all, it is just these well-mastered and familiar themes and things that are worth communicating to the world, in what Mr. Benson calls "A Canticle of Common Things," the *Te Deum* of a quiet and an orderly experience, that has found its wonderland and its dreamland among "Common Things," of which none is common nor unclean.

LIONEL JOHNSON.

Natural Rights. A Criticism of some Political and Ethical Conceptions. By D. G. Ritchie. (Sonnenschein.)

IN this volume Prof. Ritchie has given an able sketch and criticism of a famous theory, which is no less interesting philosophically than important in its historical results. The idea that mankind are endowed with natural and inalienable rights is affirmed, as every one knows, in the preamble of the American Declaration of Independence, and, as our author says, may still be considered as forming "part of the national creed" in the United States. The great influence the same conception had in determining the course of the French Revolution is equally notorious; and in one form or another the theory is still widely held at the present day, sometimes in quarters where its original advocates would have been much surprised to meet with it. Prof. Ritchie shows how opposite schools have deduced their conclusions from the same starting-point.

"The theory of natural rights is used by Anarchists to condemn the existing inequalities of social conditions, and by Conservatives to check attempts on the part of governments to remedy these inequalities. The first of these modes of application may indeed seem the most logical outcome of a theory whose essence lies in protest and negation; but the second is, at the present day, quite as common. Protestantisms crystallise into dogmatisms; and the theory of the revolutionist becomes the watchword of the Conservative and of the reactionary. The English Revolution of 1688 and the American Revolution of 1776 were carried out in defence of the rights of 'liberty and property.' The 'Liberty and Property Defence League' of our own days regards itself as a bulwark against revolutionary legislation. . . . People are in the habit of building the sepulchres of the prophets their fathers stoned; and although, so far as I know, Tom Paine has not yet been made a saint by the Knights and Dames of the Primrose League, the spirit of the 'rebellious stay-maker,' if ever it frequents the meetings of that highly respectable organisation, may have felt a grim delight in hearing the 'Rights of Man' preached by a Tory Lord Chancellor."

Prof. Ritchie writes decidedly as an opponent of the theory with which his book is concerned; but all must admit his fairness in stating the views which he rejects, and even those who do not regard the idea of natural rights as altogether baseless will acknowledge that he has done a useful work in exposing the vagueness and crudity with which it has too often been set forth. He has, further, treated the subject in a very interesting manner. Far from being dry and scholastic, his style is lively and vigorous, and the points at issue are often exemplified by simple practical illustrations. The claim which the author makes in his preface to have steered clear of any one-sided partisanship is fully justified, as also is the following affirmation:

"Conservative, Liberal, Radical, Socialist may each, amid much to dissent from, find something with which he may agree; and I think this ought to be so, for each of them represents some aspect of political truth neglected by the others."

Prof. Ritchie begins with an historical review of "the Idea of Nature in Law and Politics." He traces back the conception to

the Roman theory of the *lex naturale*. He touches lightly on the question whether the *jus naturale* is to be regarded as identical with the *jus gentium*, which he says he must leave to competent students of the Civil Law. This course was, perhaps, wise in a case where not only modern scholars but the original authorities themselves are divided. There is no doubt that Ulpian clearly distinguishes the two, regarding the *jus gentium* as the common element in the customary law of various communities, and the *jus naturale* as a law common to men and animals. Gaius, on the other hand, appears to use the two expressions as synonymous. As to which more faithfully represents the general opinion of Roman jurists, there may be some controversy. Sir Henry Maine, perhaps the greatest English authority on Roman law, pronounces decidedly in favour of Gaius, and regards Ulpian's view as simply an instance of the propensity to distinguish characteristic of a lawyer. Others, however, like Prof. Muirhead, while admitting that Ulpian's notion about animals is peculiar to himself, think that the notion of a *jus naturale*, as distinct from the *jus gentium*, is to be found in other jurists, and that it is Gaius who is singular in identifying the two.

After tracing the idea of natural law through the Middle Ages, Prof. Ritchie devotes a chapter to a careful analysis of the philosophical system of Rousseau. He shows that there is much exaggeration in the popular view of this writer's doctrines, especially as regards his supposed antagonism to civilisation:

"The evils incident to the civil state are admitted; but that only in the civil state can man rise above the animal is recognised by Rousseau as fully as by Aristotle. No great writer perhaps has suffered more than Rousseau from having his views judged by his weakest writings. The *Contrat Social* is a book much more talked about than read, and the prevalent opinion about Rousseau's social theories is derived from the paradoxes of his early prize essays."

In this portion of his work our author is led to investigate the elements which enter into the idea of civilisation: a term which, as he perceives, is one very hard to define with precision.

"Civilisation is a vague term, and to different persons it suggests different ideas. To some people it suggests railways and telegraphs; to some it suggests bustling streets, showy shop-windows, boulevards, cafés, theatres; to some it suggests chimney-pot hats and black coats; to some it means Christian churches, parliaments, and policemen; to some it means mainly art, science, and literature; to our modern cynics or Rousseauists, to those whose prophets are Thoreau and Walt Whitman, it is a disease which needs to be cured by 'a return to nature.'"

A certain school of modern anthropologists have endeavoured to assign a fixed technical sense to the word. They have attempted a minute classification of the degrees of human progress, making the three main divisions to be savagery, barbarism, and civilisation; and sub-dividing each into an upper, middle, and lower stage. The essential characteristics of civilisation are held to be a knowledge of the use of iron and

of alphabetical writing; and according to this system several nations to whom the designation is generally applied are regarded as having no claim to it. Thus, the ancient Mexicans and Peruvians are considered as being only in the middle stage of barbarism. It is doubtful, however, whether it is altogether practicable, even if it were clearly desirable, to fix, by a hard and fast line, the meaning of a word in constant popular use.

Prof. Ritchie approaches the subject from a somewhat different standpoint. He enumerates the principal constituents of civilisation as being: (1) Control over the forces of nature. (2) The power of transmitting experience. (3) The faculty of art. (4) The formation of political society. This definition is certainly a very comprehensive one; and if rigidly applied would exclude many communities from the list of civilised nations to whom most of us would assign a place there, especially if, as the author appears to do, we so explain his fourth requirement as to make it include

"the habit of free government—i.e., of living under institutions which are not looked on as some alien authority imposed from without, or existing merely because they have existed in the past, but which in some considerable degree correspond to the saner and soberer sentiments of the more socially-minded and orderly members of the community."

The basis of Prof. Ritchie's ethical theory is contained in his chapter, "What determines Rights?" His view is essentially that which he describes as "Evolutionist Utilitarianism," and the standard which he applies is, in the main, that of social utility:

"The eighteenth century thinkers looked on society as made by individuals joining together in order to secure their pre-existing natural rights. We, unless we remain uninfluenced by the more scientific conceptions of human society now possible to us, see that natural rights, those rights which ought to be recognised, must be judged entirely from the point of view of society. We must return to the method of Plato: in order to know what is really just, we must call up a vision of an ideal society. That is the true value of Utopias: they are rough attempts to see how our ideas of justice look when writ large in a picture of reconstituted society. Society, as we are always being reminded, has, indeed, no existence except as a society of individuals; but the individuals as human beings with rights and duties, and not as mere animals, can only be understood in reference to a society."

This seems a rather sweeping principle, which would leave the individual in the last resort with no rights whatever against the community; but there is not much fault to be found with the way in which it is practically applied by our author.

The second portion of the volume is devoted to a consideration in detail of "Particular Natural Rights," taking the list of those "claimed in the American and French Declarations." We have first of all an examination of "the right of life," and in succeeding chapters of the rights of liberty, equality, property, and the pursuit of happiness. The point which is discussed at most length is the subject of liberty of thought and toleration; and this forms one of the most interesting and valuable sections of the book.

In this connexion, Prof. Ritchie rightly calls attention to the measures for suppressing Mormonism in the United States, and the sympathy with which they have been regarded generally as "a measure of the extent to which people really believe in religious liberty."

"Certainly the grounds on which some of the Acts of Congress against polygamy have been vindicated by the Supreme Court would justify persecution to almost any extent. Such language as the following from such a quarter is certainly amazing: 'The punitive power of Government for acts recognised by the general consent of the Christian world in modern times as proper matters for prohibitory legislation, cannot be suspended in order that the tenets of a religious sect encouraging crime may be carried out without hindrance.'"

As Prof. Ritchie says, this appeal to the general consent of the Christian world might have been "made by any of the persecuting governments of earlier days." In fact,

"the American Supreme Court are using the very arguments which Lord Burleigh or Archbishop Laud might have used. You make saying mass or attending a conventicle a crime, and then you say, 'No one's religion shall excuse him committing a crime against the law of the land.' The method is simple; but is this 'religious liberty.'"

The laying down of such principles appears all the more gratuitous, as it would have been perfectly possible, as our author shows, "to fight polygamy on the principles which regulate modern legislation in most European countries" without assailing religious belief in any way.

If there is any point for criticism in Prof. Ritchie's reasonings, it is to be found in his treatment of "the use of force by civilised over barbarous or savage peoples." He seems too ready to vindicate such conduct on utilitarian grounds; and he lays down a dangerous principle when he says:

"It is good government that alone legitimises conquest; but it does legitimise it in the minds of those who are prepared to think out questions of right and wrong in the light of actual human experience and not of arbitrary and *a priori* principles or prejudices."

Are we to conclude, then, that wars of conquest are always justifiable whenever the conquering power is likely to give a better government to the conquered people? If so, a plausible case might be made out for some very high-handed aggressions, as they have always been regarded. Napoleon's interference in Spain might be defended on this plea; and so might the unscrupulous war of aggression waged by the United States upon Mexico, so emphatically condemned by all the best elements in American opinion then and since. And certainly by this rule Edward I. was abundantly justified in his attempt to conquer Scotland, as he could allege at least plausible legal claims of ancient standing in addition to the certain fact that he could give the country a much better government than it ever enjoyed under its native rulers. Prof. Ritchie will hardly find this doctrine acceptable at St. Andrews.

R. SEYMOUR LONG.

NEW NOVELS.

The Drift of Fate. By Dora Russell. In 3 vols. (Chatto & Windus.)

An Arranged Marriage. By Dorothea Gerard. (Longmans.)

Master and Man. By Count Leo Tolstoi. Translated by A. Hulme Beaman. (Chapman & Hall.)

The Zeit-Geist. By L. Dougall. (Hutchinson.)

A Torquay Marriage. By G. Rayleigh Vicars and Edith Vicars. (Tower Publishing Co.)

Almayer's Folly: a Story of an Eastern River. By Joseph Conrad. (Fisher Unwin.)

When the Heart is Young. By Alice Maud Meadows. (Digby, Long & Co.)

Women's Tragedies. By H. D. Lowry. (John Lane.)

MISS DORA RUSSELL, while writing *The Drift of Fate*, must either have changed her intentions or forgotten them. That a young and attractive girl should marry a middle-aged and rather repulsive man in order to save her father from ruin is something to which—in fiction at any rate—we are quite accustomed. Prior to her marriage, however, she did something which is by no means a necessary part of the usual programme:

"She went out alone the second day she was in Edinburgh and proceeded to a large cutler's shop, and asked to be shown some long sharp knives. She selected and paid for the sharpest she could find, and then ordered a morocco case to be made for it. But she would not have the knife sent to her address. 'I will call for it when the case is ready,' she said; and she did this, and then carried it to the hotel where they were staying."

Of course the youngest and most thoughtless novel-reader knows that this means, or ought to mean—a good soul-satisfying murder about the end of the first volume; but what is our surprise and bewilderment to discover that this long sharp knife, purchased and encased with so much pomp and ceremony, is never heard of again. This is a violation of all the rules of sensational novel-writing. If knives are to be treated in this reckless way, no innovation will startle us: we may even come to good law and flawless English. Elsewhere Miss Russell displays more conformity to the conventions. Mrs. Montgomery does not stab her husband, but simply leaves him on the evening of her marriage, attired in masculine costume, procured beforehand for that purpose. How and when the forsaken man finds his missing wife, and what happens to her in the meantime, may be read, by those who desire the knowledge, in *The Drift of Fate*; but *le jeu ne vaut pas la chandelle*.

An Arranged Marriage is slighter in substance than some of its predecessors, but its workmanship is very charming, though hardly flawless. The plot of the millionaire, Brand, and the indigent Principessa to marry the young prince and the beautiful Annie is moving on so smoothly to the desired end, that the con-

ventional requirements of narrative demand the introduction of some obstacle; but the fascinating Teresina Bazzanella comes into the story rather too obviously to serve this purpose. She has too much the air of a *de ex machina*, and the car creaks as she makes her descent. Thus the episode in which she plays the principal part becomes unreal and unconvincing, and the centre of gravity in an otherwise well-poised story is disturbed. But the Principessa is excellent. She has the picturesque daintiness of a Dresden figure and something of its immobility, but in every page she is alive: she is at once decorative and something more. Though *An Arranged Marriage* does not represent the kind of work into which Mrs. Gerard can throw all her power, it provides very pleasant reading.

A sudden prompting to the sin that may lose a soul, we call a temptation: we have no word for the sudden prompting to the good by which a soul may be saved, and the missing word is the only designation for the motive of Count Tolstoi's *Master and Man*. There are 125 pages in the book; but one can see that it has been written for the sake of the last thirteen, in which the worldly, selfish, grasping Vassili Andreitch hears and obeys the call to give his life that he may save the life of his peasant servant Nikita. Up to page 111 the story is simple: a good though not specially arresting example of that pre-Raphaelite treatment of rural Russian life which gives to Count Tolstoi's fiction its peculiar quality of impressive vividness; but this situation provides for the book a special *raison d'être*. Intensely interesting as it is, its interest is spiritual rather than intellectual or literary: the only literary question is whether the author enables us to realise the process of what devout people would call the "conversion" of Andreitch. The present writer would be disposed to answer it in the affirmative; but really the answer depends very much upon idiosyncrasy of spiritual sensation, of which—as of what is ordinarily called taste—we have to say *non est disputandum*. These concluding pages are certainly a very interesting statement of the kind of problem with which Browning loved to grapple, and the book as a whole certainly deserved a more satisfactory translation than it here receives. As a generally faithful rendering of the original, it may be all that could be desired, but of this few of us are able to judge. It is the awkwardness of its English, as English, that provides material for reproach. "After this Vassili could not only not sleep, but could not rest easy," is about as bad a sentence as could well be written. Nothing could be more slipshod than its tangled negatives and its concluding adjective used improperly as an adverb; and the following sentence (p. 92) is almost equally faulty.

The Zeit-Geist—why so named it is rather difficult to say—is another book the interest of which is ethical or spiritual rather than purely literary. As a narrative organism it is certainly inferior to *Beggars All*, and the method of harking back from an introductory chapter and then working up to it again is not one that any reader will com-

mend. But as the story of a soul's rise from a lower to a higher place, accomplished, not as in Count Tolstoi's book, by a sudden spring, but by a long and painful climb, the book will prove full of fascination for those to whom this kind of theme makes any appeal. Of course there are many who contend that fiction is not the field for discussing the mystery of evil, or indeed for discussing anything. If they are wholly and unreservedly right, *The Zeit-Geist* stands condemned; but many will feel that its condemnation involves a dangerous criticism of the theory. Toyner's acted life is a creative rendering of his spoken conception of it; and true creation is surely art.

There is a kind of smartness which is really duller than ordinary unpretentious dullness, and we have a great deal too much of it in *A Torquay Marriage*. It is a book which seems to aim at the vague quality or combination of qualities known as "modernity"; and it achieves its aim by a rambling disconnected story and a number of wearisome conversations, in which the interlocutors make contributions to what may be called "society philosophy." The collaborating authors are evidently well-read and clever people, but notwithstanding their reading and their cleverness *A Torquay Marriage* is curiously deficient in both interest and charm. The only chapters which in any degree hold the attention are those devoted to the convict life of that quite impossible swindler, Mr. Colsterworth; and unfortunately it looks as if the man had been dragged into the book for the sake of these chapters. On the whole, the story gives one the impression of having been built without any preliminary ground-plan; and this is always a hazardous proceeding, specially for inexperienced writers.

The Asiatic Archipelago is an unfamiliar background for romance; but its very novelty gives it a certain attractiveness, and Mr. Joseph Conrad has the art of laying on just sufficient local colour to make his work attractive, without adding those final touches—often so tempting to an expert—which are apt to make an artistic work unintelligible to "the general." *Almayer's Folly* is not a book which it is easy to appraise with confidence, because it is so much more of a promise than of a performance, and it is difficult even to say what the promise amounts to. It certainly cannot be declared an unqualified success. Its faults are as thick as blackberries in autumn, but many of them are plainly faults of inexperience rather than of incapacity, and are, therefore, not worth emphasising. The only weakness which may really be significant is a certain indistinctness of portraiture. Almayer, the disappointed, broken-down European—alone among the wily, half-savage Malays—is certainly distinct enough, and is not wanting in sombre impressiveness; but some of the other characters are terribly deficient in outline. Still, the book somehow leaves an impression of grasp and power.

When the Heart is Young is a title which suggests an innocuous and sentimental story; and experience verifies the critical

intuition, for the epithets just used are the very epithets which most fitly characterise Miss Meadows's book. The novel is apparently intended for the consumption of the young person, to whom literature of a "yellow-bookish" character is forbidden, and the morals of that much considered person are quite safe, whatever may be said for her literary taste. There is some mild love-making, and the story—which is told in that detestable present tense—ambles on agreeably enough; but it is not a book about which much can be said to profit.

There is, however, a good deal to be said, only unfortunately there is little space in which to say it, about the short stories which Mr. Lowry brings together under the general title, *Women's Tragedies*. There are those who believe that the day of the short story will be but a brief one—that the taste for tragedy and comedy in miniature is but a fashionable craze which will share the fate of all other members of its tribe. This may be so; but a few writers with Mr. Lowry's intensity of vision and power of rendering would certainly avert the catastrophe for many a month or year. Of that best and finest kind of imaginative realism which presents not only the object, but its surrounding atmosphere, there have of late years been few more arresting and impressive examples than these tales of lowly Cornish life. Sometimes—as in two or three of the stories which deal with local superstitions—there is in the motive itself an element of glamour, which only needs to be utilised with the fine art which makes itself manifest in "The Wise Women" and "The Sisters." More generally, however, Mr. Lowry owes little or nothing to his theme, but the theme owes everything or almost everything to him. The girl who marries a drunkard because his mother implores her to save him, the school-boy who suddenly learns that his hasty blow has sent his much-loved little sister to her grave, the prodigal son who returns to his native village with the painted face of a circus clown, and from his stilts looks into the bedroom window where she who has waited for him so long is drawing her latest breath, provide material the very simplicity of which is suggestive to the artist who is of imagination all compact, but to others it would be all but useless. If the plea of "Ian Maclaren" for local fiction needed re-enforcement, that re-enforcement would be found in such a book as this of Mr. Lowry's. In no conditions could his fine talent be ineffective, but one feels how admirably it is supported by his intimate knowledge of life coloured by a special environment.

JAMES ASHCROFT NOBLE.

BOOKS OF TRAVEL.

The Great Dominion. Studies of Canada. By George R. Parkin. (Macmillans.) The greater part of the matter in Mr. Parkin's book appeared during the past year in a series of letters to the *Times*. Those letters were the result of a visit to the Dominion in the autumn and winter of 1892-3. A later visit made last summer has enabled him to make many additions, and to correct some errors. Mr. Parkin's letters were so good that we are glad

to have them in a more permanent form. They provide a great amount of valuable information, and the result of his travels and inquiries seems to justify his admiration for the Great Dominion, and his confidence in its future. The enormous extent of the Dominion is impressed on us by the statement that the single Canadian province of Ontario is as large as the six New England States, together with New York, Pennsylvania, and Virginia. Our author does not recommend English gentlemen to try farming in the North-West: experience is against them; they have not generally been successful. Public schools, in his opinion, do not develop qualities which make a good farmer.

"Public school life," he says, "creates a very strong desire to mingle sport with work, and often the prominence, on the whole, is given to sport. Conditions in the North-West will not at present admit of thus mingling employments. It is the persistent worker who succeeds there."

Very possibly this observation is of much wider application than to farming in the North-West provinces of British North America. Of course, the men who are the back-bone of British rural life, whom we can least spare, are those most certain of success. But gentlemen of small fixed incomes of from £200 to £400 a year, fond of country life, and with families to bring up, will make their money go further and improve the prospects of their children by buying small and manageable estates in many districts of the older parts of Canada. Near many of the smaller provincial towns they may find pleasant society, cheap education, and comfortable living, to an extent which their money will not command in the old country, and which they cannot obtain for years to come in the thinly settled West. On the question of annexation to the United States, Mr. Parkin writes:

"It may be questioned whether there is in Canada to-day—from Atlantic to Pacific—any political passion so strong as opposition to absorption into the United States. It is practically accurate to say that no avowed annexationists could be elected to the Dominion Parliament. If any believer in annexation gets a seat there, it is by concealing his views."

Madagascar of To-day. A Sketch of the Island, with Chapters on its Past History and Present Prospects. By the Rev. W. E. Cousins. (Religious Tract Society.) For a great part of our knowledge of Madagascar we are indebted to missionaries; and the present little work, from the pen of a missionary employed in the island by the London Missionary Society, will be found useful, though quite elementary. The larger part of it, as might be expected, is occupied with the introduction and progress of Christianity. Mr. Cousins estimates that one-tenth of the population is Christian, and of this Christian population more than one-half is under the charge of the London Missionary Society. The most interesting chapter in the book is that on "The Political Situation." Mr. Cousins knows what he is writing about: he tells us that, if they choose to spend sufficient money and sacrifice lives enough, the French must succeed, but they have great difficulties before them. From the nature of the country and the malarial climate, one-third of the French army will probably be *hors de combat* before reaching Antananarivo. A stubborn resistance on the part of the Hova is to be expected, and Mr. Cousins considers them to be well drilled and armed, and they have manufactories of gunpowder and cartridges.

"The difficulties of the French," he adds, "will not be ended by a victory at Antananarivo, and no victory on the coast will settle the question. After the power of the Hova is broken will come the problem how, without incurring an immense expenditure, France is to govern a

country as large or larger than her own against the will of the people."

Russian Rambles. By Isabel F. Hapgood. (Longmans.) The author of this book is an American, who tells us she was advised that she must abuse Russia if she wished to be popular in America. We entirely differ from Miss Hapgood. No sensible man abuses Russia or her people, but many, both in America and England; think that some kind of representative government would not put the clock back, even in Russia. Miss Hapgood took the trouble to learn Russian, and writes pleasantly of her stay; but her book adds nothing to our political or social knowledge of that country. We are not even informed when she was there, or how long was her stay. The most valuable chapter of the book—and that chapter has a distinct literary value—is the chapter entitled "Count Tolstoy at Home." If anyone doubts that Tolstoy, in spite of his world-wide celebrity, is anything better than an egomaniac, let him read Miss Hapgood's vain but truthful account of her visit to his home. Miss Hapgood is a great admirer of the novelist, but she is blessed with some of the qualities of a Boswell; and the result is that we have a life-like picture of the man. No one knows the great Anarchist of modern literature better than his long-suffering and gifted wife. Says the Countess:

"All my husband's disciples are small, blond, sickly, and homely; all as like one to another as a pair of old boots. You have seen them. Y. Z.—you know him—had a very pretty talent for verses; but he has ruined it and his mind, and has made himself quite an idiot by following my husband's teachings."

Says the Count of a certain author:

"That man has never been duly appreciated, has never received the recognition which his genius deserves. Yet you know how superbly he writes—or rather did write. He has spoiled himself now by imitating me. It is a pity."

Miss Hapgood presented the Count with a copy of *Looking Backward*. At first he was favourably impressed. He believed in a people having all things in common, and did not trouble himself with the way in which this Utopia was to be brought into being. But the luxury and comfort Mr. Bellamy had introduced was to Tolstoy a jarring note.

"Luxury is all wrong. You perceive the sinful luxury in which I live"—waving his hand towards the excessively plain furniture, and animadverting with special bitterness on the silver forks and spoons. "It is all fallacy that we can raise those below us by remaining above them. We must descend to their level in habits, intelligence, and life; then all will rise together."

"Even bread," replied Miss Hapgood, "must have yeast, and if we all make ourselves exactly alike, who is to act as yeast?"

To sum up—the Countess holds the property at Yásmaya Polyána, while her husband continues to enjoy it; the Count does not support himself by manual labour, while he preaches to the world the wickedness of private property and the necessity of getting "on the same plane with the peasants." But those who wish to know more of Tolstoy's "adepts," and of the scornful pity the peasantry show to them, must turn to Miss Hapgood's interesting pages.

Slav and Moslem. By J. M. N. Brodhead. (Kegan Paul & Co.) This is a disappointing book. Mr. Brodhead has read widely rather than wisely. The consequence is that he has written a book of 300 pages, in which not a single new fact is stated, not a single original observation is made, and in which even his own views are set forth neither clearly nor succinctly. Not only is the book a tessellated pavement picked from all conceivable

sources, but it is badly tessellated. It ill becomes a writer who is himself a tyro to sneer at such veterans in literature as Swinburne, Disraeli, and Kennan. To abuse the other side's attorney has never been held a proof of strength. A very strong case indeed can be made out for Russian autocracy, but it is not made out by Mr. Brodhead. If any ultra-Russian Chauvinist read this book, he could only exclaim, "Save me from my friends." So ignorant is Mr. Brodhead of the very A B C of the Eastern Question that he would be surprised to hear that the Treaty of San Stefano was far more unpopular with the Serbs than with us. Had the Congress of Berlin never sat, the greatest sufferer would not have been Great Britain, as Mr. Brodhead imagines, but Serbia. To call the hero of Slivnitsa "the Mannikin of Austria" is scarcely a correct statement of facts. It was the Austrian Minister at Belgrade who forbade Prince Alexander to advance, and thus snatched from his grasp the fruit of his victory over the Serbs. Our author refers always in the most contemptuous terms to "Ferdinand of Coburg," but furnishes us with not a tittle of evidence for his statement that the reigning Prince of Bulgaria is "Prince Bismarck's creature." He refers to Kara George as "a pork merchant." The liberator of Serbia was no merchant, but only a swineherd. Plevna is described as "a strong place"; whereas, in truth, it was an open village that owed its strength to the genius of Osman and the heroism of those he led. But we must desist from attempting to refute all the inaccuracies with which, and with quotations, this book is stuffed. We will content ourselves with one. Says Mr. Brodhead:

"Neither Leo Tolstai, nor any man in Russia who is capable of forming religious theories, no matter how extravagant, is molested, so long as he is moral and law-abiding, and does not seek to propagate practices contrary to public order."

The force of misstatement could no further go.

Gun, Rifle, and Hound, in East and West. By "Snaffle." (Chapman & Hall.) Among the multiplicity of books on hunting and shooting which are continually being published, this is favourably distinguished; first by its variety, next by its good humour. This is infectious, and speedily pleases the reader, although in style, and occasionally in sentiment, the book is sufficiently unpretentious, not to say homely. In one chapter the author shoots pheasants in misty English coverts, in the next he is established in a *machau* waiting for a tiger to emerge from the jungle, while the third finds him pursuing elephants in Ceylon or sharks in the Mauritius. The usual adventures abound, and it is the book of all others to place in a smoking-room or to solace a long railway journey. Experts will be surprised at "Snaffle's" estimate of a .500 Express rifle. He finds it "fairly reliable" at great game; but it is "a popgun," and he regrets his 12 bore, more especially when he hits a nyghau four times before it falls. This, he adds, was "a scathing commentary on the Express with hollow bullet." On the other hand, a friend just returned from India informs the writer that in the last year alone he killed with an Express rifle and a single bullet a panther, a bear, two sambur, and a bull nyghau, and the last three were quite a hundred yards from him. "Snaffle" deservedly praises St. John, but the latter never wrote a book called *Sportsman*, &c. He did, however, teach sportsmen that books on shooting, to be generally interesting, must be written by naturalists who love the habits of their game more than the mere shooting of it.

The Mountains of California. By J. Muir. (Fisher Unwin.) Much of this book has

appeared in an American magazine, but the collected papers form a pleasant monograph of California under its physical aspects. The rivers, glaciers, peaks, and passes are described at length. Of course the great trees are not forgotten, nor the forests and some of their most interesting inhabitants. The illustrations are mostly good, and lend a special charm to the book; but the maps are on too small a scale. The author apparently thought it right here and there that his language should rise to the sublimity of nature in California.

NOTES AND NEWS.

LADY SOPHIA PALMER will be glad to receive at Blackmoor, Petersfield, on September 1, and as soon after as possible, any letters of interest written by her father, the late Lord Selborne, which may help her in preparing the memorial volumes.

SIR HENRY PARKES is about to issue, through Messrs. Kegan, Paul & Co., a volume of sonnets and other verse, which shows that the venerable statesman has, like some of his compeers in England, found relaxation in literature in the intervals of the storm and stress of political life. We believe that an important prose work from his pen is likely before long to see the light.

MESSRS. LONGMANS & Co. will publish, before the end of the present month, a volume of *Selected Essays* of the late James Darmesteter, in English, edited by Prof. Morris Jastrow, of Pennsylvania, who also prefixes an introductory memoir. The book will be illustrated with a portrait. The following are the titles of some of the essays: "Ernest Renan," "The Supreme God in Indo-European Mythology," "The Prophets of Israel," "The Religions of the Future," and "Afghan Life in Afghan Songs."

A NEW work by E. V. B., entitled *A Garden of Pleasure*, is announced for immediate publication by Mr. Elliot Stock. It will be uniform with "Days and Hours in a Garden," and will contain a number of sketches by the author.

A MEMOIR of Admiral Wolseley, Admiral of the Red Squadron, by his grand-daughter, Miss Innes, to be issued by Messrs. Kegan, Paul & Co., will give some interesting details of the French War at the beginning of the present century. Admiral Wolseley's son was a midshipman on board the *Bellerophon* at the time of Napoleon's surrender.

MR. DAVID NUTT proposes to supplement the six-volume reprint of North's *Plutarch*, now appearing in the series of "Tudor Translations," with a small volume of selections specially intended for the use of schools and the general reader. Mr. George Wyndham, who contributed the Introduction to the complete edition, has undertaken to prepare the selection.

MESSRS. A. CONSTABLE & Co. will publish in the autumn a volume of tales by Mr. Charles Hannan, writer of the Chinese novel, *A Swallow's Wing*.

THE next volume of the "Eminent Women" series, now being issued in a cheaper form by Messrs. W. H. Allen & Co., will be *George Eliot*, by Miss Mathilde Blind, to be published next Monday.

BY the lamented death last year of his Honour Judge Cooke, Duncombe's "History of Herefordshire," begun exactly a hundred years ago, has for the second time been left unfinished. In order that the information collected with such indefatigable perseverance by Judge Cooke may not remain unused, his widow has entrusted his papers to a com-

mittee composed of gentlemen connected with the county, who have found in the Rev. Morgan G. Watkins, rector of Kentchurch, an historian well fitted to continue the work on the lines of those volumes already published. Mr. Watkins proposes to issue as soon as possible a volume relating to the Hundred of Huntington, and he will be grateful to any persons who will send him information with regard to the parishes of that Hundred. A limited number of copies will be issued; and the names of subscribers will be received by the town clerk of Hereford, or by Messrs. Jakeman & Carver, of High Town, Hereford.

THE Kelmscott Press edition of *The Life and Death of Jason*, by Mr. William Morris, will be ready shortly, with two woodcuts designed by Sir Edward Burne-Jones. The issue consists of 200 paper copies, and six on vellum.

THE Rev. C. H. Lowe, rector of Rylstone, Skipton-in-Craven, has now ready for issue to subscribers the first volume of the Register of St. Peter's, Kylstone, covering the period from 1559 to 1723. This work, in addition to the ordinary entries of births, marriages, and deaths, contains interesting notes and extracts from Articles 1571, directed to the vicars and churchwardens. A short introduction is also given of the history and places in the parish, which was formerly part of the ancient parish of Burnall. The edition is limited to seventy-five copies.

IN anticipation of the instructions given by the Admiralty to the recruiting officials to enter during the present year 6000 boys for service in the Navy, a special inquiry into the subject of the supply of British boys for the royal and mercantile navies has just been concluded by a commissioner on behalf of *Cassell's Magazine*. The result will appear in the July part, under the title of "Do Boys go to Sea?"

AT the last meeting of the Elizabethan Society for the current session, to be held at Toynbee Hall, on Wednesday next, Mr. J. A. Jenkinson will read a paper on "Lord Herbert of Cherbury."

DURING the last three days of next week, Messrs. Sotheby will be engaged in selling the library of the late William J. Blew, editor of the reprint of the Aberdeen Breviary (1854), who was, we believe, a schoolfellow at Ealing with Cardinal Newman. It is rare to find a collection so entirely devoted to a single subject—that of liturgical learning—and still rarer to find a collection so complete. MSS. are poorly represented; but of printed Breviaries there are more than 300, of Missals about 150, of English Prayer Books 70 (including George I.'s own copy of the Form of Thanksgiving on his accession), and a number of rare Bibles and New Testaments. We may specially mention the Complutensian Polyglot, the Duke of Sussex's copy of the first edition of Matthew's translation (1537), and all three of the earliest editions of Coverdale's translation of the New Testament.

AT the fifty-fourth annual general meeting of members of the London Library, held on Thursday of this week, Mr. Herbert Spencer was elected vice-president, in succession to the late Sir Edward Bunbury; and Prof. J. W. Hales was elected to the vacant place on the committee. The report states that a recent enumeration shows the total number of books to be much larger than had been expected—namely, 167,000 volumes, thus forming the third or fourth biggest library in England. A new catalogue is under consideration, which will be accompanied by an exhaustive index of subjects. A yet more important question is the pressing necessity for providing additional accommodation. The value of the freehold property is estimated at £21,000, and of

the books at £15,970, a considerable sum having been written off each amount during the past year.

THE one hundredth Bulletin of the Boston Public Library contains a chronological index of Norse historical fiction, including Denmark, the titles of works by and relating to Goethe, and a catalogue of the Thayer Library. This is the gift of four sisters, and consists of 5269 volumes, chiefly works of history and illustrative biography, "extended" by the insertion of portraits and plates.

UNIVERSITY JOTTINGS.

THE following is the complete list of those upon whom it is proposed to confer the honorary degree of D.C.L. at the Encaenia, to be held at Oxford on June 26: Lord Shand, Sir Henry Brougham Loch, Sir W. H. Flower, Sir A. W. Franks, Prof. J. E. B. Mayor, Prof. Michael Foster, M. Edouard Naville, and Mr. S. R. Gardiner.

SIR E. MAUNDE THOMPSON, principal librarian of the British Museum, has been elected to the readership in bibliography at Cambridge founded by the late Thomas Sanders.

AT Oxford, on Wednesday next, it will also be proposed to confer the honorary degree of M.A. upon Mr. Alfred Lyttelton, who was recently appointed to the recordership of the city.

IN Convocation at Oxford next Tuesday, decrees will be proposed regarding the appropriation of the old Ashmolean Building. The basement is to be assigned to the curators of the Bodleian for the purpose of being fitted up for the storage of books; and the uppermost floor is to accommodate the Hope collection of engravings, thus setting free for books the present Hope room. For the present, the floor above the basement will remain unused.

PROF. ROBINSON ELLIS announces two public lectures at Oxford on "The *Epistulae ex Ponto* of Ovid."

PROF. SAYCE will deliver a public lecture at Oxford on Wednesday next, on "The Empire of Nebuchadnezzar."

ON Friday of this week, Mr. W. R. Morfill, reader in Slavonic, was to deliver a public lecture at Oxford on "The Literary Movement in Russia begun in the time of Peter the Great."

THE widow of the late Josiah Gilbert has presented to the University of Oxford, upon certain conditions, two studies, believed to be by Titian, for his picture of the Battle of Cadore, and other works connected with the same picture.

AT the sixth annual meeting of the trustees and subscribers of Mansfield College, held at Oxford on Tuesday, the following resolution was unanimously adopted:

"That a bust of Dr. Dale be placed in some conspicuous position in the college, and that a special Dale lectureship be founded in some subject of theology or ecclesiastical polity, the lectures to be delivered in Mansfield College, and the lecturers to be chosen by the council as they from time to time may determine."

SIX scholarships for research, each of the value of £100 a year, have been founded at Mason College, Birmingham, by the late T. Aubrey Bowen, of Melbourne, Australia. Three of these, to be called Priestley scholarships, are for advanced study in chemistry, two are for engineering, and one for metallurgy. In the selection of candidates, though outside students are eligible, a preference will be given

to those who have already studied at Mason College.

MR. MONTAGUE RHODES JAMES, director of the Fitzwilliam Museum at Cambridge, to whom we already owe much original work upon mediaeval documents, has compiled a descriptive catalogue of the MSS. in the library of Sidney Sussex College (Cambridge: University Press). The collection numbers 106 volumes, of which a good many are theological documents of comparatively modern date. There are, however, several of liturgical and artistic interest, to which Mr. James calls attention in his preface. The oldest is an ordination service from Durham, of the eleventh century, which is bound up with a finely illustrated Bestiary. The most beautiful is a Psalter, which, from the saints invoked, may be assigned to the diocese of Exeter. In this case, as in others, Mr. James gives a detailed description of the illuminations. Perhaps the most curious is a collection of Miracles of the Virgin, the mere enumeration of which (in Mr. James's catalogue) fills thirty-two pages. Curious, on other grounds, is a list of the books possessed by John Wymsey, bookseller in 1539. Of some historical importance are the original statutes of Archbishop Rotherham's College, at Rotherham, containing an inventory of the possessions left to the college by the founder. Among these occur printed books, some of which Mr. F. Jenkinson, the University Librarian, has been able to identify. They include Augustine's *De Vita Christiana* (Cologne: Ulrich Zell, 1467), as well as others printed at Strasburg, Nuremberg, Utrecht, and Deventer—all, of course, of the fifteenth century. This inventory, though mentioned by Hearne and Guest, was not printed by either. Finally, we may mention a *Horae*, of the middle of the fifteenth century, which is fixed to the neighbourhood of Bristol by the commemoration of the almost unknown saint Jordanus.

ORIGINAL VERSE.

NATURE.

O sweetest fgment of the human brain!

O dearest gift that even Greece has given!

Though the fair harmony of earth was riven

At the first proclamation of thy reign,

And though the cries of men were vague and vain,

Who from their primal habitations driven,

Reeling beneath a load of sin unshriven,

Sought at thy hands deliverance from their pain.

Born in the purple of Ionian seas,

Rome's Muse, Egeria of the Caesar's palace,

And fairy queen of Bacon's pageantries!

What dreams of peace and love prepare thy fall,

What sudden blood fills up thy rose-crowned chalice,

In the red revolution's carnival!

ALFRED W. BENN.

OBITUARY.

G. P. MACDONELL.

IT is with a keen sense of personal loss that we record the death of Mr. G. P. Macdonell, for many years a valued contributor to the ACADEMY. He had gone to spend Whitsuntide, as his custom was, with friends in the neighbourhood of Haslemere. There he caught a chill, which rapidly developed into pneumonia; and there he died, peacefully and in his sleep, on the evening of last Sunday. He had just completed his fortieth year.

George Paul Macdonell was born and bred in that north-east corner of Scotland which also gave us, in recent times, Robertson Smith,

Croom Robertson, and William Minto—in each of whom the mind seemed early to wear out the body. He was, we believe, of humble origin, though several members of his family have made careers for themselves. His eldest brother, James, who won a great reputation on the staff of the *Times*, also died young, in 1879. Another brother, the editor of the new series of State Trials, is now a Master in the High Court. A sister published the other day a pleasant little book on Thomas Hardy.

After graduating with distinction at the University of Aberdeen, George decided to become an English barrister, and was duly called at Lincoln's Inn in 1882. His early years at the bar, as must always happen to those without independent means or influential connexions, were a hard struggle. Perhaps a certain lack of ambition stood in his way. But he always bore a courageous heart; and we have reason to believe that at last he was beginning to reap the reward due to perseverance. Certainly, he had succeeded in gaining the confidence of some of the leaders in his profession.

Like other young barristers, he dabbled somewhat in literature and journalism, though he never allowed these to interfere with his regular attendance at chambers. So long ago as 1884 he published, under the pseudonym of "Paul Allardyce," a little book on the art of punctuation, which has deservedly run through many editions, both in this country and in America. We remember an excellent paper of his, in praise of Blackstone's Commentaries, in *Macmillan's Magazine*. He also contributed a chapter to a volume of essays, entitled *Two Centuries of Irish History*, which was edited by Mr. James Bryce. Everything that he wrote was marked by an extreme regard for accuracy, and by a broad philosophical outlook. In addition, he took a strong interest in politics, being a member of the Reform, and a regular attendant at meetings of the Eighty Club.

But law, literature, and politics were only a part of George Macdonell's life. He had a genius for friendship, which fascinated all who came under the charm of his pensive face and winsome smile. However busy he might be, he always found time to give counsel and help to those who asked him for it. In congenial company, he was an admirable talker, not insisting overmuch on his own opinions, but brightening every subject with humour and sympathy. To have known such a man—so wise, so modest, so exemplary in every relation—is the best of antidotes for latter-day cynicism. J. S. C.

MAGAZINES AND REVIEWS.

IN the *Antiquary* for June Mr. J. Ward gives an interesting account of the museum at Warrington. We gather that the arrangement is not all that could be wished, but there are many interesting local objects which it is highly important to have gathered together in one place. Among other things there are two scolds' bridles, otherwise called "branks," and the gibbet-irons in which a criminal's body was suspended at Bruche, near Warrington, in 1791. An engraving is given of a chest removed from a neighbouring church, which is of great antiquity. It has been hollowed out of a solid block of oak. There seems to be no sign by which a reasonable guess may be made as to its date. The editor produces an engraving of the west front of the cathedral of Montpellier. It is not beautiful, but is highly interesting from the fact that the lofty porch is supported by two round towers, not unlike similar structures in Ireland. It is impossible to tell their approximate date without a careful

inspection. Judging from the engraving before us, it seems safe to put them down as first pointed. Mr. Hope continues his collections regarding the Holy Wells of Scotland.

THE KUTHO-DAW.

THE following is an abstract of the public lecture delivered by Prof. Max Müller at Oxford on Wednesday, upon "The Kutho-Daw." The lecture was illustrated with a series of lantern-slides, reproduced from photographs taken by Mr. Ferrars.

The Professor began by pointing out the close contact which has been established in our days between the most distant nations of the world by means of railways, steamships, and telegraphs. The great newspapers which are read in every part of the world have knit the different nations together in one compact body, and national particularism has been replaced by international sympathy. This feeling of sympathy, this consciousness of common interests, or, as the French call it, this sense of solidarity, has found expression in International Congresses, at first confined to the nations of Europe, but soon extending to the far East and West, North and South, offering opportunities for discussing questions which affect not one nation only, but the whole human race, and paving the way for a real Parliament of the World. The most celebrated of these International Congresses was no doubt the so-called Parliament of Religions held at Chicago in 1893, when representatives of all the religions of the world met together and compared notes on their religions. This, however, was only the beginning; but the work, once undertaken, has been, and will be continued. During the Parliament no discussion of vital questions took place: the representatives were satisfied with giving an account of their own religion so far as they knew it.

After the close of the Parliament, however, a number of questions arose which, though they did not touch essentials, led to discussions and comparisons among the adherents of different religions. Such a discussion is that which has recently arisen as to the relative age of the several Sacred Books. The Brahmans, in particular, pride themselves on the age of their Vedas, which, according to some critics, date from 6000 B.C., according to others, from 1200 or 1500 B.C. Even this more moderate date is far beyond that of the Old Testament or any other Sacred Book, so that to the Brahmans must be given the credit—if credit there be—of possessing the oldest, the most remote, and consequently the most difficult, of the Sacred Books of the world.

Another such controversy is that about the number of followers of each religion. According to recent statistics, published by Roman Catholic missionaries, Buddhism may claim 423 millions, Christianity 420 millions, and Mohammedanism 200 millions. Fortunately, truth is not settled by majorities.

A third controversy, of even less practical importance than the two already mentioned, is interesting from a purely literary point of view: namely, which religion possesses the largest Bible. The Rabbis, with wonderful patience, have ascertained, by actual counting, that the Old Testament in Hebrew contains 59,493 words, 2,728,100 letters, and 23,214 verses. Christian students, with even greater patience, have ascertained that the Bible in the Authorised Version contains 773,692 words, 3,586,489 letters, and 31,173 verses. The results of these labours, though interesting and curious, are comparatively small. For instance, it has been found out that ver. 8 of Psalm cxviii. forms the centre of the whole Bible; that ver. 21 of chap.

vii. of Ezra contains all the letters of the English alphabet except F; that 2 Kings, chap. xix., is identically the same as Isaiah, chap. xxxvii.; that the word "Lord" occurs 1855 times, the word "reverend" but once, the word "and" 46,277 times. The Rig-Veda, the oldest of all Sacred Books, contains about 10,500 verses, and 153,826 words. The Avesta, such as we now possess it, claims 73,020 words. What must strike everyone in these statistical researches is the great amount of repetition in all the Sacred Books. For instance, although the number of words in the Old Testament is estimated at 593,493, the words occurring in a Dictionary of the Old Testament would amount to no more than about 5,642; so that, on an average, every word is used 100 times.

To turn, finally, to the Sacred Books of the Buddhists. They are called the Tripitaka ("Three Baskets"), and are of enormous bulk. The language is Pāli, a vernacular of Sanskrit, supposed to have been spoken by Buddha about 500 B.C. According to the Rev. R. Spence Hardy, the Pāli Canon consists of 275,250 stanzas, each stanza reckoned at thirty-two syllables. This would give 8,808,000 syllables for the text.

Now the Kutho-Daw, the subject of this lecture, is a Buddhist monument near Mandalay in Burma, consisting of about 700 temples, each one containing a slab of white marble on which the entire Buddhist Bible, the whole of these eight millions of syllables, has been carefully engraved. It was erected in 1857 by Mindōn-min, predecessor of Theebaw, the last king of Burma. The alphabet is Burmese, the language Pāli; and the text was critically revised and edited by a Royal Commission of ten learned men under the presidency of the famous Rahan, U-hye-ya. Unfortunately, the dampness of the climate is already beginning to destroy this marvellous monument of Buddhist piety and Buddhist folly, but it may be possible to preserve at least the Pāli text by means of photographic reproduction. Mr. Ferrars, a member of the Burma Forest Department, is willing to undertake the work, if Government or some learned society will provide the necessary funds. The importance of Buddhist literature and of the Pāli language for a comparative study of religions is now generally recognised; and had the prodigious amount of labour and money expended on this marble Bible been devoted to the spreading of such knowledge, much would have been done to counteract the misleading representations of those calling themselves Esoteric Buddhists, and to impart to the followers of other religions a correct knowledge of the true teaching of Buddha. The admirers of Buddha could hardly show their admiration in a better way than by founding a lectureship of the Pāli language and literature at some English university, and thus securing to Buddha that place which is his by right, as one of the wisest and best of men, and the recognised leader of 423 millions: nay, as second to One only among all mankind.

[It is a curious coincidence that, by this week's mail, we should have received from India Dr. A. Führer's report on his archaeological survey of Burma during 1893-94. There (p. 19), among his notes on Mandalay, we read:

"Near its ruins is a remarkable group of 729 small brick pagodas, called Laukamayazin, each sheltering a large marble slab, on which is recorded in square Pāli [*sic*] characters a complete copy of the Sutta-, Vinaya-, and Abhidhamma-Piṭaka."

Mr. Ferrars's photographs, which we have seen, show that the inscription, though in the Pāli language, is certainly written in the round modern Burmese character. Dr. Führer is a scholar, and could not have made this mistake,

if he had himself seen the inscription—which, by the way, he does not actually assert. It seems impossible that there should be two such "wonders of the world" in the neighbourhood of Mandalay.—ED., ACADEMY.]

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

BENGOSSO, G. Bibliographie franco-romaine du XIX^e siècle. T. I. Bruxelles: Lacomblet. 10 fr.
LACROIX, L. Yankres et Canadiens: impressions de voyage en Amérique. Paris: Lecoffre. 8 fr.
SCHUBERT, J. Fehler n. die Bibel. Leipzig: Hinrichs. 1 M. 80.

THEOLOGY.

CORPUS Reformatorum. Vol. 89. I. Calvini quae supersunt omnia. Vol. 52. Braunschweig: Schwetschke. 12 M.
TEXTE U. UNTERSUCHUNGEN. 18. Bd. 1. Hft. Leipzig: Hinrichs. 8 M. 10.
TIEFFENTHAL, F. S. Das hl. Evangelium nach Markus. Münster: Russell. 9 M.

HISTORY, LAW, BIOGRAPHY, ETC.

BÄCKER, R. Untersuchungen üb. die Bergreihen v. 1531-1587. Jena: Pohle. 1 M.
BERNARDIN, N. M. Tristan L'Hermite, Sieur du Solier (1601-1655): sa famille, sa vie, ses œuvres. Paris: Picard. 7 fr. 50.
BRETHOLD, B. Geschichte Mährens. 1. Bd. 2. Abth. (Bis 1197). Brünn: Winiker. 8 M. 80.
DOMASZEWSKI, A. v. Die Religion des römischen Heeres. Trier: Litz. 5 M.
HOFF, J. Die Staatslehre Spinozas. Berlin: Calvary. 1 M. 20.
KUNOWSKI, v. u. FRETZDORFF. Der japanisch-chinesische Krieg. 2. TL. Leipzig: Zuckschwerdt. 1 M. 40.
LOEBER, F. v. Das Kanarienduch. München: Schweitzer. 8 M.
LORIN, H. Le Comte de Frontenac. Etude sur le Canada français à la fin du XVII^e siècle. Paris: Colin. 10 fr.
NEUDAMF, E. Entwicklungsgeschichte des Rechts. 1. Bd. Einleitung. Berlin: Heymann. 5 M.
NOTOVITCH, N. L'Empereur Nicolas II. et la politique russe. Paris: Ollendorff. 7 fr. 50.

PHYSICAL SCIENCE AND PHILOSOPHY, ETC.

BOSCH, G. Vorgeschichtliche Botanik der Cultur- u. Nutzpflanzen der alten Welt auf Grund prähistorischer Funde. Breslau: Kern. 7 M.
EISELER, R. Geschichte der Philosophie im Grundriss. Berlin: Calvary. 4 M. 50.
LANDAU, R. Geschichte der jüdischen Aerzte. Ein Beitrag zur Geschichte der Medizin. Berlin: Karger. 8 M.
PALAONTOGRAPHICA. 42. Bd. Stuttgart: Schweizerbart. 60 M.
SCHWAB, H. Die Umwälzung der Wahrnehmungshypothesen durch die mechanische Methode. Leipzig: Duncker & Humblot. 9 M.

PHILOLOGY, ETC.

HANDSCHRIFTEN-VERZEICHNISSE, die der k. Bibliothek zu Berlin. 19. Bd. Verzeichnis der arabischen Handschriften, v. W. Ahlwardt. 7. Bd. Berlin: Asher. 98 M.

CORRESPONDENCE.

DIALECT AND ARCHAISM IN THE "SHEPHEARDS CALENDER."

Ab: rystwyth: June 8, 1895.

The character and origin of the language—or languages—which Spenser puts into the mouths of his shepherds has been somewhat obscured by specialist bias. The scholars of the last century were apt to see Chaucer and Gower everywhere; in the present generation the growing vogue of dialect studies has tempted at least one eminent Spenser scholar to see nothing but the speech of "North-east Lancashire." It is clear, at any rate, that Spenser did actually resort to both sources. E. K. expressly attributes his "hard, and of most men unused," words to his study of "most excellent authors and most famous Poetes—in whom, whereas this our Poet hath bene much traveled and thoroughly redd, how could it be . . . but that walking in the sonne, although for other cause he walked, yet needes he mought be sunburnt." On the other hand, he uses not a few words unrecorded in M.E., some of which are current in dialect to-day. Further, it is certain that he put into the mouths of his pseudo-shepherds literary

and learned words that were neither M.E. nor dialectal, anomalous coinages of his own—like *dreeriment*, *derring-doe*, *yede* (infin.) &c.—which can only have been suggested by his M.E. reading, but which were also "no language"; and finally, Elizabethan colloquialisms—like *brag* (adv.), *earn* (yearn), *losel*—some of which may have been also dialectal, but which belonged neither to recorded M.E. nor to Elizabethan poetic speech, and which were as familiar to his readers (though often obscure to us). E. K. does not gloss. We know that the Elizabethans regarded what they vaguely called the "Northern" dialects as specially archaic (Puttenham, *A. of Eng. P.* iii. 4), and Spenser, evidently holding this view, freely uses each source to supplement the other. But it is clear that he did not confine himself with any rigour to these. His language must, in fact, be interpreted in accordance with the literary character of his pastoral. His shepherds are doubtless drawn with a palpable effort at the realism of Theocritus; but the effort is only half serious, and is ill-sustained. His Willies and Cuddies are shepherds of literary tradition, tricked out with a ragged panoply of scraps gathered from the most various sources.

We may thus lay down the following sources of the vocabulary of the *Shepherds Calendar*:

I.—M.E. literature (chiefly Chaucer, Gower, Lydgate, and Langland).

II.—Dialects.

III.—Colloquial Elizabethan (not recorded in M.E.).

IV.—Literary and learned Elizabethan.

V.—Spenserean anomalies.

In attempting to determine the exact limits of these classes the chief difficulty lies with the second, in so far as the compass of the *Wortschatz* of the Lancashire dialect in Spenser's time is largely an unknown quantity, and its phonetic and grammatical characteristics chiefly a matter of inference. The question is complicated by the fact that the district of Spenser's probable sojourn in 1576-7 lay near the borderline between the Northern and the North-Midland dialects (cf. Ellis's map, where the line meets the Lancashire border near Colne). Hence Spenser may have met among the actual speakers of the district much of the "dialect mixture," characteristic of all such border districts, which is so striking in his poem. On the other hand there is much—E. Midland or Southern in dialectal character—which he could only meet with in his M.E. folios, which thus belongs to (I.). But it will be convenient to include these in what follows, in order to exhibit the dialectal compositeness of the poem at a glance. Considering (A) the phonetic and grammatical characteristics, we may divide the dialects concerned into three:

I.—E. MIDLAND OR SOUTHERN.

1. Phonetic.

y for O.E. g in *giefan*. *Yeven*, "given," *Sh. Cal.* iv. 114. Chaucer y-, Gawain (Lanc.) g.

2. Grammatical.

Pronoun: *she* invariably used, the Lanc. *hoo*, *ho* never. *Her* in ix. 1 is distinct. See below.

Verb: 2 and 3 per. sing. -*est*, -*eth* (passim). Lanc. -*es*. 2 per. plur. imperative -*eth* (viii. 149). Lanc. -*s*, -*es* (Gawain), *tas*, "take ye," *dos*, *teches*, &c.

y- (O.E. *ge*-). Foreign to the Northern dialects, and in Spenser's time regarded as a "poetic licence" (Puttenham, *A. of E. P.* iii. 11; Gascoigne, *Certain Notes of Instruction*, &c., ed. Arber, p. 37; E. K., *Glosse* to iv. 155), and hence not as a provincialism. Spenser's instances of it abound.

II.—NORTHERN.

1. Phonetic.

a, ea (= O.E. *ā*). *Wae*, ix. 25 (beside *woe*, v. 93).

gate, "goat," v. 176, 226, &c. Spenser probably intended a pronunciation *gēet*, *wēē*. This sound cannot have been a stage in the development of O.E. *gāt* to the present Lanc. *gōit* (Ellis, *D.* 22, p. 351).

heame (xi. 98). This may represent a form represented by the present *hiam* of the Craven district (Ellis, *D.* 31, p. 620); but it was certainly not a progenitor of the *wom* or *wuum* now current everywhere in N.E. Lancashire and the West Riding.

sike (ix. 13, &c.), beside *sich* and *suck* in the same eclogue. The word does not occur in rime; but Spenser's spelling points to the long *i* now represented by the *edik* of Swaledale (Ellis, p. 621, No. 465). *lere* (v. 262). This seems to be the Scottish *lair* (O.E. *lār*).

2. Grammatical.

2 per. sing. of *be* is *is*: *thous*, vii. 33 (Lanc. art).

III.—NORTH MIDLAND (INCLUDING FORMS WHICH ARE ALSO NORTHERN).

1. Phonetic.

garre (iv. 1). In M.E. mostly *zere*, *zare*, *gere*.

narre (vii. 97). M.E. *nerre*, *narre* (York plays).

war (ix. 108), beside *worse* (ii. 12). M.E. commonly *werre*.

wark (v. 145). M.E. *werk(e)*, *wurk(e)*.

snebbe (ii. 106). M.E. *snibben*.

rins (ii. 111) "rind." Common throughout the Northern dialects and in Lancashire.

kerke (vii. 97). Chaucer and Gower *chireche*, *churche*.

2. Grammatical (excluding forms current in M.E.).

-en added inorganically to the past part. of a weak verb: *uroughten* (viii. 134).

2 per. sing. pres. -*es* (vii. 34, 93), beside -*est* (vii. 36, &c.).

2 per. sg. pret. *can* (ix. 23), *was* (ix. 9).

pres. part. -*and* (vii. 177), beside -*ing* (passim).

B. Vocabulary.

The following words were taken by Spenser from some dialect, probably that of North Midland. With the exceptions noted, they are all glossed by E.K., and unrecorded or rare in M.E.:

busket (v. 10).

blonket (v. 5).

crag "neck" (ii. 82).

dapper (x. 13). It was familiar early in the century. Palsgrave has *daper*, "proper, mignon." But E. K.'s gloss shows that it was strange in 1579. It is not used by Shakspeare. Drayton (*Eclog.* iv.) copies it from Spenser.

gang "go" (iii. 57). *Gon* is far commoner in M.E. Chaucer does not use *gonge(n)*. Even his Northerners have *geen*.

heydegues (vi. 27).

hiddier and *shidder* (ix. 211).

ladde (iv. 10). Rare in Spenser's M.E. sources, but in every-day use in the North.

melling "meddling" (vii. 208).

ronte (ii. 5) "bullock."

todde (ii. 6) "bush."

wagmoire (vii. 130). Not glossed, but the form is not recorded in M.E., and the current Elizabethan forms were *quagmire* or *quakemire* (Stanihurst).

wimble (ii. 91), "active."

* The substance of this note is from a forthcoming edition of the "Shepherds Calendar."

witch (vi. 20), a kind of ash. I am indebted to Prof. J. Wright for the information that the word in this sense is "in common use in all the Northern counties, Scotland included." It is, I suppose, O.E. *wice*, which occurs in Wright's glosses among names of trees, rendering *virecta*. For Dr. Grosart's rendering, "the bank of a stream," I can find no authority. It seems to have been prompted by the epithet *windig*, applied to the bending or pliant boughs. A stream-bank is not a very effective "harbrough" from the weather.

yate (v. 223). Although common enough in M.E., this word would be among the first to be caught from rustic speech; and the phrase "sperre the yate" has all the air of dialect.

Space only allows me to add a few examples of Class III.—"Colloquial Elizabethan." These words need not have been drawn from dialect, though many of them certainly existed there, and may have been known to Spenser through that source also. I include only cases now obsolete in normal English:

brag (ii. 71), adj. and adv. See *exx.* in Murray, s.v.

chevisaince (iv. 143), a flower. It can hardly have been a dialect word. So *pawnee* (iv. 142).

cranck (ix. 46), "cocky." Cotsgrave quotes, in illustration of *joyeux*, "as crank as a cocksparrow."

earn (iii. 77), "yearn." Common in Shakspeare.

haveour (iv. 66). Used by Nym in "M.W.W.," i. 3, 186. It is now found in dialect, but only, it would seem, as a "fine word" used "before superiors" (Wilkinson, *Lancashire Words in the Shepherds Calendar*, quoted by Grosart; Spenser i. 411).

lopp (ii. 57) noun. "Hen. VIII.," I. ii. 96. *lovel* (vii. 93). Used by E. K. as a gloss for *lorel* in the text.

mizzle (xi. 208). "Miseling," Bible 1551 (Skeat).

tickle (vii. 14), "unsteady." Used by Shakspeare in colloquial prose.

I should like, lastly, to call attention to the curious dialect song in the play of "Fuinus Troes" (circa 1633), act iii., which is little more than a cento of phrases from the *Shepherds Calendar*. I quote the first eight lines, adding the Spenserian parallels where of interest:

"Gang, ye lads and lasses,
Sa wimble and sa wight (iii. 91),
Fowl mickle teen betide ye,
If ye ligin this plight.
Be bonny, buxom, jolly,
Trip haydegnes (vi. 27) belive (ix. 227)
And gif night gars (ix. 106) the welkin merk
Tom Piper (x. 78) do you blive."

C. H. HERFORD.

THE ETYMOLOGY OF "DAVENTRY."

London: June 10, 1895.

Mr. Nicholson's derivations of place-names, and his method of arriving at them, are very encouraging to the great army of guessers who have not the fear of Brugmann before their eyes.

As one of the latter, may I venture to offer another conjecture as to the meaning of Daventry?

It happens that Deventer in Holland was written formerly (A.D. 755, see Oosterley, *Geog. Wörterbuch*, sub voce) *Daventria*—that is, almost exactly like the Domesday form of Daventry.

Here St. Lebwin, an English missionary and disciple of St. Boniface, was martyred at the end of the eighth century. According to Surius (Nov. 12) and Pertz *Mon. Germ.* (ii. 364) the name was derived from a certain Davo: "Daventria, cui loco hoc inditum constat vocabulum a Davone quodam honorifico ac potenti viro Lebuino . . . familiarissimo." This was an early guess, and is put out of court by the fact that the name existed before the man. The region in which Deventer is situated was at one time occupied by Celts, and we may expect to find an interpretation of the word from that family of Aryan speech. The position of the place is at the junction of a small river with the IJssel, and was evidently selected for strategic reasons.

In Holder's *alt-Celtischer Sprachschatz* we have, under the place-name *Avent-icu-m*, the statement that it is derived from the name of the goddess of springs, *Avent-ia*. Like the god-names *Deva* and *Camulo-s*, this appellation was employed to designate a river (cf. the *Avant-ici* and the river name *Vançon*, also the river name *Avance*, west of Chorges). The root idea seems to be represented in "*ab*"=to flow (W. Stokes, *Urkeltscher Sprachschatz*), and the form *Abent* or *Avent* appears to be a participial form=flowing, and thus cognate with *Avon*.

In Cymric river-names we seem to have the same word—e.g., the *Ant* (for *Avent*) river in Norfolk, and the *Brigant* (*Brigavent*, now the *Brent*), if it be not a participial form of *Brig*.

It is well known that the Cymric numeral *Dou* (masc.), *Diu* (fem.)=two, was used to make compound place-names. In the new edition of the *Liber Landavensis* we have such forms as the following: *Diuent* (for *Diu Gwent*)="the two open spaces," *Uwch* and *Is coit*="above and below the wood." *Dou Clediv* (now *Dungledy* in *Pembroke*)=the two rivers called "Swords"; *Dui frut*=two streams, *Dou Nant*, *Dou pull*: *Dougleis* (to be distinguished from *Dubleis*="the black pill"). *Pont-ar-dulas*, and *Pont-ar-trilas* mean respectively, the bridge over the *two*, and that over the *three*, streams. The terminal vowels of the numeral, if placed before the form *Avent-* would coalesce with the initial of the latter word, and give us probably *Davent-*. This assumption is strengthened by the name *Davenham*, which denotes the site of a place at the junction of the two rivers, the *Dane* and the *Weaver*, in *Cheshire*. The *Itinerary of Antonine* gives a *Condate*—that is, a confluence—at this locality. The modern name *Dane* was formerly *Daven-*, and seems to have been used as a designation of the two united streams, that is, the two *Avons* or rivers.

Now, how does this apply to Daventry in Northampton? The water-system there has been somewhat disturbed by the cutting of the Grand Junction Canal in 1794, but the map in Gough's *Camden* is sufficient for my purpose. I quote from *Camden's* description of the physical character of the neighbourhood. Speaking of the entrenchments about *Guildsborough* and *Daventry*, he says they were "between the sources of the two *Avons* which run different ways, and where lay the only passage into the hither part of Britain unintercepted by rivers"; and he adds, "in this area the country people frequently find coins of Roman emperors, proofs of its antiquity." Although *Reynolds*, *Mannert*, and *Lapie* agree with Mr. Nicholson in making *Daventry* the ancient *Bannaventa*, *Camden* looked for its site a little way off, at *Wedon*, "on the *Avon*, now reduced," he says, "to a small stream." Comparing the site and the name of the *Daventria* in *Holland*, together with the name and site of *Davenham* in *Cheshire*, with those of *Daventry* in North-

ampton, we seem to have got too close a structural resemblance of the three cases to be of an accidental nature. As to the termination *ry*, it is a common representative, in English place-names, of the Anglo-Saxon *rith*=stream [e.g., *Cillarið* (*Codex Dip.* 746)=the *Childrey* river in *Berkshire*], and in Cymric names, *rhyl*=a ford [e.g., *Scotta-rit* (*Cart. Sax.*, vol. i., p. 179)=*Shotton* in *Warwickshire*]. The Anglo-Saxon *rith* "is found in North Frisian in the forms *ride*, *rie*," *Toller-Bosworth*.

EDMUND MCCLURE.

THE ARMS OF ARCHBISHOP ROTHERHAM.

Cambridge: June 10, 1895.

On examining the illuminated first leaf of the MS. Statutes of Rotherham College, preserved in the library of Sidney Sussex College (see *ACADEMY*, May 11, p. 404), I find that the three stags, or roebucks, in Archbishop Rotherham's arms are there depicted in their natural colours: that is, the body mainly white, with fur on the back of a light brown tint. The precise heraldic description of the bearings would therefore be—vert three stags (or roes) trippant proper, two and one. Excepting in a miniature painting, the blazon would probably be argent=white.

J. PARK HARRISON.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, June 18, 7.30 p.m. Ethical: "The Jesuits," by Mr. A. J. Grant.

MONDAY, June 17, 5 p.m. Hellenic: Annual Meeting. 8.30 p.m. Geographical: "Armenia," by Mr. H. F. B. Lynch.

TUESDAY, June 18, 5 p.m. Statistical: Some Statistics bearing upon Bimetallism," by Mr. J. B. Robertson.

8.30 p.m. Zoological: "Some Points in the Anatomy of *Nautilus pompilius*," by Mr. J. Graham Kerr; "The Nudibranchiate Mollusca collected by Prof. Haddon in Torres Straits," by Mr. F. E. Beddard and Prof. A. O. Haddon; "A Collection of Fishes from the Rio Paraguay," by Mr. G. A. Boulenger.

WEDNESDAY, June 19, 7.30 p.m. Meteorological: "Hourly Variation of Sunshine at Seven Stations in the British Isles," by Mr. R. H. Curtis; "The Frequency, Size, and Distribution of Hail at Sea," by Mr. H. Harries.

8 p.m. Geological. 8 p.m. Elizabethan: "Lord Herbert of Cheshire," by Mr. J. A. Jenkinson.

THURSDAY, June 20, 4.30 p.m. Historical.

8 p.m. Linnæan: "Some North-American Desmidiæ," by Mr. William and Mr. G. S. West; "The Structure of the Isopod Genus *Ourozeuttes* (Milne-Edw.)," by Mr. A. Vaughan Jennings; "A Revision of the Genus *Silene*," by Mr. F. N. Williams; "The Egg-Cases of Port Jackson Sharks," by Mr. E. R. Waite.

8 p.m. Chemical: "Linnæus's Isomaltose," by Mr. Horace T. Brown and Dr. G. H. Morris; "Transformation of Ammonium Cyanate into Urea," by Prof. Walker and Mr. J. F. Hamley; "Some Derivatives of Humulene," by Mr. A. C. Chapman; "Thio-derivatives of Sulphanilic Acid," by Miss Walter; "The Chlorination of Orthochlorotoluene" and "The Six Dichlorotoluene," by Dr. W. P. Wynne and Mr. A. Greaves; "The Disulphonio Acids of Toluene and of Ortho- and Parachlorotoluene," by Dr. W. P. Wynne and Mr. J. Bruce; "Etheral Salts of Ethane-tetracarboxylic Acid," by Prof. Walker and Mr. J. R. Appleyard; "A Method for preparing Forinyl Derivatives of Aromatic Amides," and "A Modification of Zincke's Reaction," by Mr. H. R. Hirst and Dr. J. B. Cohen; "A New Method of preparing Cyanuric Acid," by Mr. W. H. Archdeacon and Dr. J. B. Cohen.

8.30 p.m. Antiquaries. SATURDAY, June 22, 3.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

Catalogue of Arabic Books in the British Museum. By A. G. Ellis. Vol. I., A—L. (Printed for the Trustees.)

THOUGH there are, doubtless, occasional crises in the lives of middle-aged readers, when they turn with a sigh of relief from the miraculous feats of amateur detectives, or the newest apotheosis of abnormal nastiness to the mere book lists of a Quaritch or a Nutt, it must yet be allowed that a title such as the above is little likely to attract

and arrest the vulgar eye. Apart from the somewhat awe-inspiring associations of the British Museum, it is too immediately suggestive of the remote and obscure; in spite of glimmering memories of the *Arabian Nights* of childhood, and later, but less luminous, impressions of that Alcoran or Koran, or Kur'an or Qor'an, or whatever else you please, which most of us have found too bewildering to be read without distraction in the *tohu-bohu* of the cheap familiar reprints of Sale. And yet one has but to glance through this well-printed quarto of some thousand columns of names, titles, and subjects, to perceive at once how vast and varied is the field of interest from which ignorance of Arabic excludes the majority even of the fairly educated and the consciously cultured. Such a glance might be worth taking, if only for the sake of deepening one's sense of the essential unity of mankind. For among the works of Arab origin registered in these pages will be found important histories, biographies, grammars, treatises on philosophy, logic, medicine, mathematics, alchemy, astronomy, jurisprudence, and collections of national poetry like the *Hamāsa* and the *Kitāb al-Aghāni*.

Of course, the contents of a great and ever-growing library restricted to the literature of a particular language must needs be extremely miscellaneous; so that one is hardly surprised to meet Mr. Hamilton's version of the famous *Romance of Antur* side by side with Mr. Cyrus Hamlin's *Advice on the Treatment of Cholera*. The completeness of the collection may perhaps be gauged by the fact that over fifty editions of the Koran in the original Arabic are enumerated, beginning with that of A. Hinekemann (Hamburg, 1694), and at least as many translations in the various tongues of Europe. Noeldeke has observed, to our national credit, that the best translations of the book are in English; and it is interesting to learn that in the fateful year 1649 A. Ross published "The Alcoran of Mahomet, translated out of Arabique into French by the Sieur Du Ryer . . . and newly Englished, for the satisfaction of all that desire to look into the Turkish vanities." But long before, as we gather from this painstaking catalogue, an Englishman of the twelfth century, Robertus Retenensis, was one of the first to make the Koran known in Europe by a Latin translation. There are, besides, numerous editions of the original text accompanied by versions in the vernaculars of India and other Oriental countries, not to speak of the host of commentaries, concordances, dictionaries, glossaries, and special treatises by European scholars like Noeldeke, Weil, and Fraenkel, which have naturally grown up around the sacred classic of Islam.

As a labour-saving apparatus of the first order, this careful and wonderfully accurate compilation—the firstfruits of the daily toil of a decade of years on the part of its author—is assured of ample recognition from all who may have occasion to consult it.

O. J. BALL.

CORRESPONDENCE.

"VIRGO CONCIPIET."

Oxford: June 10, 1895.

Mr. Badham, in his letter on the prevalence among the ancient Jews of the belief that the Messiah was to be born of a virgin, should have added a reference to the vogue which the same sort of folk-lore had among the Greeks. Thus in *Diogenis Laertii Vita Platonis* we read as follows*:

Σπείσιππος δ' ἐν τῷ ἐπιγραφόμενῳ Πλάτωνος περὶ δεικνύου, καὶ Κλέαρχος ἐν τῷ Πλάτωνος ἐγκωμίῳ, καὶ Ἀναξίλιδης ἐν τῷ δευτέρῳ περὶ φιλοσόφων φασιν, ὡς Ἀθήνησιν ἦν λόγος, ὥραιαν οὖσαν τὴν Περικτιόνην βιάζεσθαι τὸν Ἀρίστων, καὶ μὴ τυγχάνειν. Παύμενον τε τῆς βίας ἰδεῖν τὴν τοῦ Ἀπόλλωνος ὄψιν. ὅθεν καθαρὰν γάμου φυλάξει, ὥς τῆς ἀποκυψέως.

In English as follows:

"Speusippus, in his book entitled About Plato's Supper, and Clearchus in his Encomium of Plato, and Anaxilides in his second book concerning Philosophers, say that it was the talk at Athens that Ariston (the father of Plato) tried to force Perictione (Plato's mother), she being beautiful, and that he did not succeed. And when he left off with his violence, he saw a vision of Apollo. In consequence of which he guarded her pure from any act of marriage, until she brought forth her son (Plato)."

The story must be very old if Speusippus, about the middle of the fourth century B.C., had it to tell. And we find it again in Plutarch, who quotes it from a writer Florus, not mentioned by Diogenes in his list of authorities. Plutarch writes:

Ἄμα δὲ τῆς λεγομένης Ἀρίστωνι τῷ Πλάτωνος πατρὶ γενέσθαι καθ' ὅππῃ οὖσεως καὶ φωνῆς, ἀπαγορευούσης μὴ συγγινέσθαι τῇ γυναίκι μηδὲ ἀψοῦσθαι δέκα μηνῶν ἐμνημόνευσε.

I.e.,

"Florus also mentions the vision and voice said to have visited Ariston, the father of Plato, bidding him not to have intercourse with his wife, nor to touch her until ten months were over" (Plut. *Symph. Probl.* 717 E).

In a former letter I pointed out a passage in Origen's in *Celsum* referring to Plato's birth in language yet more strikingly similar to that of the First Gospel. Origen was no doubt merely quoting an older document; and so was St. Jerome when he wrote thus:

"Speusippus quoque sororis Platonis filius. Perictionem, matrem Platonis, phantasmate Apollinis oppressam ferunt, et sapientiae principem non aliter arbitrantur, nisi de partu virginis editum" (Lib. I., *adv. Iovinianum*).

Apuleius had also told the same story in Latin:

"Sunt qui Platonem augustiore conceptu prolatum dicunt: quum quidem Apollinis figuratio Perictionae se miscuisset."

Apollo was the Sun-God; and between the Messiah Jesus and the Sun there was close association established in the minds of the Christians at least as early as the first century. Here, then, is one reason why Ephrem, who drew from much older sources, should have represented Jesus as conceived by means of rays of light through the ears of a virgin.

I venture to suggest to Mr. Badham that the idea of the Messiah being born of a virgin came to the Jews through the Greeks and Egyptians, who had, as I before pointed out, exactly similar legends. It is remarkable how exactly the story of Plato's birth tallies with the story of Joseph and Mary. The two legends as they are respectively told by pagan writers and by the Evangelists show even a verbal agreement with each other. When we add the evidence of Philo and the Talmudists, what critically

minded person can entertain a moment's doubt that in this part of the Gospels, as in the story of the Holy Spirit assuming the form of a dove, we have imbedded in the New Testament narrative a fragment of older and characteristically pagan folk-lore? In the "Speaker's Bible," and other Commentaries, there should be given at Matt. i. 18 the parallels I have cited from Philo, Plutarch, and Diogenes Laertius, along with those Rabbinic analogues brought to light by Mr. Badham. How long, I wonder, will religious people, instead of looking facts in the face, remain content with an apologetic exegesis, which is, as a rule, mere special pleading?

F. C. CONYBEARE.

SCIENCE NOTES.

MR. HERBERT SPENCER has been elected an honorary member, and Sir Archibald Geikie a corresponding member, of the Vienna Academy of Sciences.

THE Croonian Lectures at the Royal College of Physicians will be delivered by Dr. W. Marcet on June 18, 20, 25, and 27, the subject being "The Respiration of Man."

SIR B. BAKER has been elected president of the Institution of Civil Engineers for the coming year.

IT is announced that M. Elisée Reclus will visit England shortly to deliver two lectures on geographical questions.

At the general monthly meeting of the Royal Institution, held on Monday, thanks were returned to Lord Playfair for his donation to the fund for the promotion of experimental research at low temperatures.

REPORTS OF SOCIETIES.

GEOLOGICAL.—(Wednesday, May 22.)

DR. HENRY WOODWARD, president, in the chair.—Mr. E. T. Newton read a paper on "A Human Skull and Limb-bones found in the Palaeolithic Terrace-Gravels at Galley Hill, Kent." A human skull, with lower jaw and parts of the limb-bones, had been obtained by Mr. R. Elliott from the high-terrace gravels at Galley Hill, in which numerous Palaeolithic implements have been found. The skull is extremely long and narrow, its breadth-index being about 64; it is hyperdolichocephalic; it is likewise much depressed, having a height-index of about 67. The small extent of the cranium in both height and width shows that it has undergone little or no post-mortem compression, although it has become somewhat twisted in drying. The supraciliary ridges are large, the forehead somewhat receding, the probosc prominent, and the occiput flattened below. All the chief sutures are obliterated. Three lower molars and two premolars are in place and are well worn, the three molars being as nearly as possible equal in size. The limb-bones indicate an individual about 5ft. 1in. in height. These remains were compared with the fossil human relics which have been found in Britain and on the continent of Europe, as well as with the dolichocephalic races now living; and their relations to the Spy, River-bed, Long-barrow, Eskimo, and other types were pointed out. The gravels, in which these human bones were found, overlie the chalk at a height of about 90ft. above the Thames, and are about 10ft. thick. They form part of the high-terrace gravels extending from Dartford Heath to Northfleet; and their Palaeolithic age is shown by the numerous implements which have been found in them, as well as by the mammalian remains which have been met with in similar beds near by, although not at Galley Hill. The human bones were seen *in situ* by Mr. R. Elliott and Mr. Matthew Heya, both of whom, in letters, speak positively as to the undisturbed condition of the 8ft. of gravel which overlay the bones when discovered.—Sir John Evans expressed his high appreciation of the great care and wealth of detail that Mr.

* See the notes in the edition of *Laertius* (Amsterdam, 1692).

Newton's paper exhibited. It seemed to him that the communication might be divided into two absolutely distinct sections—the one anthropological, the other geological. It was on the latter branch of the subject only that he proposed to say a few words. There could, he thought, be no doubt of the deposits at and near Swanscombe being true Pleistocene high-level gravels of the valley of the Thames; and the abundance of Palaeolithic implements that occurred in them seemed to place their age beyond all doubt. With regard to the human remains, the real question at issue was whether they were deposited where found with the other constituent parts of the gravel, or not. It was unfortunate that so long a period had elapsed between the discovery of the bones and the attention of geologists being called to it. The evidence, however, of the undisturbed character of the beds seemed fairly strong, though, so far as he had understood the paper, one witness described the bones as having been found in gravel and the other in loam. Perhaps, however, both might mean the same deposit. The fact that the remains were found, not at the base of the gravels, like other bones from the same locality, but some few feet above the chalk, was noteworthy; but what weighed most with him, and led him to doubt whether the bones were of the same age as the gravels, was the fact that nearly the whole skeleton, including the lower jaw and clavicle, had been preserved. Although occasionally in brick earth the bones of a limb may have been found together, it might be regarded as almost if not quite universally the case that in gravels isolated bones only were found. The occurrence of a nearly perfect skeleton was suggestive of an interment; and the accumulation of surface soil above the gravel might give the grave in which the body was deposited an appearance of having been of greater depth than it actually was. On the whole, he ventured to maintain an attitude of doubt, and would await further evidence before absolutely accepting the human remains, however ancient, as being of necessity contemporaneous with the beds in which they were found.—Prof. Boyd Dawkins congratulated the author on the manner in which he had placed this discovery before the society. He accepted the views of Sir John Evans with regard to the absence of distinct proof that the skeleton really belonged to the same age as the Palaeolithic gravels. In his opinion the skeleton was probably the result of interment in the Palaeolithic gravels at a later time. He regretted that the skull had not been compared with Scandinavian Long-barrow skulls. The race to which the skeleton belongs was an open question, and the geological age was also not clearly proved. They may safely be placed to a suspense account.—Dr. Garson said that in his opinion the special characters shown by this Galley Hill skeleton were: the short stature, the very dolichocephalic skull, the prominent glabella and supraciliary ridges, and the well-marked ridges of the skull generally, the absence of prominence of chin, and the large size of the last lower molar tooth, which was as large, if not larger, than the first molar. The large size of the head of the femur was also peculiar. He did not think that the specimen showed any signs of pathological conditions being present. Nor did he consider that this was a modern skeleton, neither could he refer it to the Bronzes or Round-barrow races. Although the dolichocephalic skull and short stature agreed with the Neolithic race, yet the prominent brow-ridges were quite unlike. Moreover, the last lower molar in the Neolithic skull was smaller than those in front of it. Accepting the Spy, Neanderthal, and Naulette specimens as representatives of the Palaeolithic race, he was inclined to think that the Galley Hill skeleton was most nearly related to that race. The long form of the skull from Galley Hill, when seen from above, did not agree with the continental forms, and it would be necessary to compare many skulls of the race in order to determine whether this was more than an individual variation.—Mr. W. J. Lewis Abbott pointed out that bones of the same animal had often been found in juxtaposition. On one occasion he had found at West Thurrock the greater part of a mammoth in gravel, overlain by an intercalated sheet of clay. He had worked the Galley Hill section, and had obtained from it numerous implements and flakes, some of which

were so sharp as to suggest having been made on the actual spot. He had noticed here and there thin lenticular patches of very tough clay. It was in all probability under a sheet of such impervious material as this that the human remains had been preserved.—Mr. J. Allen Brown congratulated the society on the production before it of the best authenticated record of the occurrence of human remains in the higher river-drift that had yet been brought forward in England. As to placing this discovery to a suspense account, although great caution was necessary, he must add that they could hardly expect to obtain a much better attested instance than in the one before the meeting: the silty clay-bed in which the fossils appear to have been found was just the kind of deposit in which bones were commonly met with in river-drift, and they probably owed their preservation to the deposit being less permeable than the gravel above them. With regard to the skull, the river-drift period was of such long duration that there was time enough for the migration of many races of men into this country, and there was every probability that different types of Palaeolithic people lived at the same time in N.W. Europe. As a believer in the continuity of man's existence there from the Palaeolithic to the Neolithic period, it was not surprising to him to find a skull in the drift which showed affinities both with some of the Palaeolithic skulls and with those of the early Neolithic period, as in the specimen before them.—Prof. Sollas regretted that the evidence for the absence of interment was not more perfect. Mr. Heys had only seen the skull in position for a few minutes, though Mr. Elliott's evidence was less open to question. The anatomical characters, as described by Mr. Newton, seemed, however, to show that the skull belonged to the same type as the Neanderthal and Spy skulls, the latter of which was clearly Palaeolithic; it was hence highly probable that the Galley Hill specimen, which occurred along with Palaeolithic implements, was in a natural position, and had not been interred.

FINE ART.

ART BOOKS.

The Art of Illustration. By Henry Blackburn. (W. H. Allen.) No one will doubt the right of Mr. Henry Blackburn to speak on the subject of the many methods adopted to reproduce in black and white the pictures and drawings of artists; and he may be trusted, so far as he goes, as a guide to the mystery of these modern "processes"—so useful and so confusing—which alternately delight and vex the soul of every reader, in newspaper, magazine, and book. Mr. Blackburn has the good sense not to go too far. The inner secrets of *photogravure*, the deeper mysteries of the "process" trade he leaves unmasked. It is less as a technical expert, but as a popular expounder that he addresses his audience, and his book will be all the more generally useful for that reason. He is always clear; and anyone of average intelligence who read, marks, and inwardly digests his book will be able to tell in future whether the print he looks at has been made by the zinc or the gelatine process, whether the artist has employed white-lined or black-lined paper, and, what is more important, perhaps, whether it is an engraving or a process of some sort or other. This is a power which will be very much appreciated by a good many of the general public, and be useful, perhaps, even to some art critics. Besides this, the book is a pretty book, and the illustrations are well selected, and very good examples of their respective kinds.

Theory and Practice of Design. By Frank G. Jackson. (Chapman & Hall.) We are glad that Mr. Jackson has been encouraged by the reception of his elementary "Lessons on Decorative Design" to prepare this more advanced text-book. It is, perhaps, a little too comprehensive for its size; but it is clear and well arranged, and throughout marked by

fine taste, combined with common sense. It is well that Birmingham should not monopolise the talent of this excellent teacher. We are glad to see that he insists on the value of the study of the human form by students of decorative art. As Mr. Jackson says in his preface, this is not a picture-book, but we have seen many worse ones; for the illustrations are seven hundred in number, of great variety, and well executed. We need scarcely add in regard to a work of this quality that they have all been specially selected to illustrate the text.

The Decoration of Metals. By John Harrison. (Chapman & Hall.) This book belongs to the useful "Science and Art" series, and is written by one who is doubtless a master of his craft, as he tells us on the title-page that he was "late with Messrs. Elkington & Co.," and that he is "worker in repoussé, chaser, designer, art modeller." The work shows, indeed, sufficient knowledge, but hardly sufficient skill in imparting it, to qualify the author as a good teacher by literary means; and the illustrations reach a very moderate level.

Chapters in Workshop Construction and Citizenship. By C. R. Ashbee. (Guild and School of Handicraft.) Mr. Ashbee is no doubt inspired by the best intentions; and though we cannot agree with all his opinions, we wish success to his efforts to introduce a true feeling for art among artisans as well as artists. At the same time, we fear that the style in which he endeavours to enforce his opinions is not one calculated to arouse the enthusiasm or even to engage for long the attention of his readers; and he must be able to show something better than the designs which decorate this volume before he can expect to be taken seriously as a leader of a movement to regenerate British art.

A Manual of Decorative Composition. By Henri Mayeux. Translated by I. Gonino. Revised by Walter Millard. (Virtue.) There is no doubt that this is a very comprehensive manual, as it extends to every branch of decorative art and treats of both theory and practice; but we fear that the skill of the translator has not been equal to the task of rendering it into English which will clearly be "understood." For instance, it is not every cultivated Englishman (to say nothing of the ordinary artisan) who will see at once what is meant by the following sentences:

"A pleasing shape is essential in forms not dependent on thickness for their expression."

"Before we take up the relation of the various forms of ornament when juxtaposed to one another, it will not be out of place to define the floriated expressions by which they are known."

"We mentioned before that a black detail on a white ground will appear smaller than a white one on black ground. This curious optic effect is well understood in commerce, and large firms, desirous to introduce variety in their wall-papers, keep in their employ an artist entrusted with the modification of colours of the same plate."

We present our respectful sympathy to the author, M. Mayeux, on this wretched translation of his book. We are also inclined to sympathise with the translator, I. Gonino, on the very ineffectual revision of her work by Mr. Walter Millard. Condolences are also, perhaps, due to Mr. Millard for having to undertake so impossible a labour. We pity the publishers also, but most we pity the unfortunate students who have to adopt this as a text-book.

Pottery and Porcelain Marks. By W. H. Hooper and W. C. Phillips. (Macmillans.) This is a new edition, revised and enlarged, of an old friend, whose usefulness has been well tested. A number of Japanese marks have been inserted, and the book is now as useful and complete as it well can be for its size.

NOTES ON ART AND ARCHAEOLOGY.

THE following exhibitions will open next week: (1) studies and sketches by members of the Royal Institute of Painters in Water Colours, Piccadilly; (2) drawings and sketches of "Picturesque Oxford," by Messrs. F. B. Barrand, W. E. Everitt, A. H. Wardlaw, and others, at Messrs. Dickinson & Foster's rooms, New Bond-street; (3) drawings and sketches by Mr. L. Raven-Hill, at the Carlton Gallery, Pall Mall; (4) the original drawings made by Mr. A. D. McCormick to illustrate Sir W. M. Conway's forthcoming book, *The Alps from End to End*, and also a few drawings by Mr. J. T. Nettlehip, at the St. George's Galleries, Grafton-street; (5) a portrait of the late Speaker of the House of Commons, at Mr. Thomas McLean's Gallery, Haymarket; (6) and two chimney-pieces in classic style, designed for a mansion in Scotland, at the Cooper Galleries, Great Pulteney-street.

"OLD English and Continental Pewter" forms the subject of a handbook which is being prepared by Mr. E. Guy Dawber and Mr. Langton Dennis (22, Buckingham-street, Adelphi). They will be very glad to receive any information concerning fine specimens of pewter work, especially such as are in private collections. Rubbings of marks would also be welcome.

THE forthcoming number of the *Reliquary and Illustrated Archaeologist* will contain articles on the recently discovered "Roman Thermae of Fiesole," by Leader Scott; on the "Discovery of an Ancient Burial-place, and a Symbol-bearing Slab at Easterton of Roseisle," by Mr. Hugh W. Young; and on "Churchyard Games in Wales," by Mr. Elias Owen.

ON Thursday and Friday of next week Messrs. Sotheby will be selling the collection of coins and medals of Mr. John Trist, which—if it cannot compare with the Richardson and Bunbury cabinets—is nevertheless of unusual interest. It includes Greek coins in gold, silver, and bronze, from Greece proper, Italy and Sicily, Asia Minor, and Egypt; a few Roman aurei; historical medals of England and the Netherlands; and a choice numismatic library.

THE annual meeting of the Society for the Promotion of Hellenic Studies, for the election of officers and council, and to confirm the council's report, will be held at 22, Albemarle-street, on Monday next, at 5 p.m., Prof. Jebb, president, in the chair.

FREDERIK MULLER & Co., of Amsterdam, have published (in French) a sale-catalogue of engraved portraits of the sixteenth century. The total number is more than two thousand; and most of them, of course, have only an historical interest, as illustrating the period of the Reformation, the reign of Charles V., and the struggle of the Netherlands for independence. But not a few are also valuable for their rarity or for their artistic merits, which are carefully indicated in the catalogue. We may specially mention an apparently unknown portrait of Mary Queen of Scots, which is reproduced on the cover. The Latin verses, ending "*Anglorum spes unica gentis*," show that it must have been produced during her life. It is signed with the initials R.V., and the style is that of the Netherlands. There are also examples of the portraits of the same Queen by P. Ameriginus (circa 1560), by Leonard Gaultier (shortly after her death), and by Jerome Wierix. Others of interest to us in England are—the Earl of Pembroke, by Luke Vosterman; two of Sir Philip Sidney, by Vertue and Jean de Courbes; Sir John Wynn, of Gwedur, by Robert Vaughan; a group of the seven conspirators of the Gunpowder Plot,

by Crispin de Passe; and a series of the Tudor kings and queens. Finally, we must not omit to notice a set of "The Defenders of Haarlem," at the siege of 1573, which is considered to form the most representative example of the work of Goltzius.

THE STAGE.

THE "ALCESTIS" AT BRADFIELD.

THE "Alcestis" of Euripides, the last play in the tetralogy exhibited by the poet in 438 B.C., holds, as it happens, the same position in the series of four plays produced at Bradfield College, in 1883, 1890, 1892, and the present year. Of these plays the three last, the "Antigone," the "Agamemnon," and the "Alcestis," have all been given in the open-air theatre carved out of the sides of the now famous chalk-pit in Berkshire, which has become a place of pilgrimage to every votary of the Greek drama in England, even as Oberammergau and Bayreuth are to the votaries of the Passion Play and of Wagner throughout all Europe. With both of these homes of the drama the Berkshire theatre has points of contact: there is the same rapture of sitting in the open air amid exquisite scenery, as at Oberammergau; while, as at Bayreuth, the summons to the play is given by the sound of the trumpet.

At the first performance, on Saturday last, the weather was perfectly splendid, though a little shade might have been welcome. As one sat in the full sunshine, one had good reason to be thankful for the palm-leaf fan which the forethought of the managers had made it possible to obtain before the beginning of the play. As a further protection against the burning sun, one would gladly have responded to the command of any oracle that had enjoined the audience to wear, like the Athenians of old, a leafy crown in honour of Dionysus.

The pediment of the stage-buildings is decorated with a representation of a terminal bust of Dionysus, with Satyrs and Maenads on either side. The metopes below are filled with six scenes, apparently from the Phigaleian Marbles; while along the architrave runs, on the present occasion, a line selected from the "Alcestis"

τὸ λοιπὸν Ἀδμήτῃ, εὐσέβει περὶ ξένους.

The spirit of this line was certainly carried out to the full in all the hospitality shown to the guests by the Warden (the Rev. H. B. Gray), who himself played the part of Admetus. It may be added that the orchestra at Bradfield is connected with the stage buildings by a flight of four steps, extending along the whole length of the stage.

Just before the beginning of the play, the Warden, robed as Admetus, advances to the thymele and kindles the incense on the altar as he makes the thrice-repeated proclamation:

εὐφραμεῖτε, ὦ πολῖται.

When Admetus has withdrawn, the attention is arrested by a singularly beautiful procession passing between the orchestra and the raised stage. These are the instrumentalists, nine in number, four of them with flutes copied from models found at Pompeii, and the rest with lyres strung on the ancient Greek system, and, so far as possible, resembling the Greek cithara. They take their place to the left of the stage, in and near a recess draped with tapestries rich with quaint designs of animals, like the *beluata tapetia* of the Roman poet. Enconced in this recess, they present a scene, which, in delicacy of drapery, gracefulness of grouping, and correctness of archaeological environment, irresistibly reminds one of a masterpiece of

Alma Tadema's. It was a great relief to escape from the incongruity of a modern orchestra, which, if it cannot be banished altogether from the performance of a Greek play, as at Bradfield, is surely best kept out of sight, as at Bayreuth.

The music, written in the Greek diatonic scales by Mr. C. F. Abdy Williams, now a master at the school, and formerly secretary of the Cambridge University Musical Society, had the rare merit of being subordinated to the songs of the chorus, allowing the audience to hear the words distinctly, instead of drowning them in the elaborate orchestral accompaniments, which are so much in vogue in other modern revivals of the Greek drama. Even in the age of Aeschylus, as is clear from the fragment of Pratinas preserved by Athenaeus, there was need for a protest against the undue prominence of the accompaniment, at any rate in the case of dithyrambic poetry.

There are many points of interest in the Bradfield performance, which will doubtless be long remembered by those who had the privilege of being present. Apollo and the Death-God were both fine in their way; but among the scenes which perhaps will linger longest in the memory are the pathetic farewell of Alcestis, the funeral procession, and the veiled wife restored by Hercules to her repentant husband. Besides these, one cannot soon forget the song of lament sung by the child Eumelus (L. E. Brakspear). It would have sensibly marred the effect if—as is apt to happen in the case of pathetic passages like the Prayer of Zerlina in "Fra Diavolo," or the "Ave Maria" in Verdi's "Otello"—this beautiful and plaintive song had had the misfortune of being applauded or encored. Many may recall with satisfaction the good-humoured, but not undignified, manner in which Hercules, in the person of Mr. Lomas—whose appearance suggested a Teutonic rather than a Hellenic hero—expounded to the serving-man his own philosophy of life. But all who were present will agree in congratulating the Warden, not only on his own performance of the difficult part of Admetus, but also on the energy and success with which he has secured the loyal co-operation of masters and boys alike in carrying to a triumphant conclusion the latest (but not, we trust, the last) of his revivals of the Greek drama, which, in their carefully studied accessories, may be justly regarded as approximating more closely to the antique type than any others hitherto produced in England. Mr. Gray has been eminently happy in what he describes as an "attempt to teach pictorially the spirit of the Greek Drama," and in thus contributing towards giving what may be fairly called a new life and an added interest to the study of Greek in England.

J. E. SANDYS.

MUSIC.

RUBINSTEIN'S "CHRISTUS" AT BREMEN.

SOME men nourish vast schemes, which, after many years and despite all obstacles, they are able to bring to a successful issue. At one time the Wagner theatre at Bayreuth seemed little better than a castle in the air; finally, however, it was erected, and it now stands a proud monument, bearing witness to the master's patience and perseverance. Anton Rubinstein also entertained the idea of a special building, a "church for art," as he named it, which was to be devoted to the performance of sacred opera. In working out his scheme, Wagner had many prejudices to overcome. In "Parsifal" he certainly came

very close to the line, if there be one, which divides religion from art; yet his bitterest foes were forced to acknowledge the tact and delicacy which he displayed. But it was otherwise with Rubinstein: he directly provoked religious opposition. One can partly understand such an attitude towards him in England, where, apparently, the Queen of Sheba and Delilah are considered too sacred to tread the boards. From a letter contributed by Rubinstein himself some years ago to J. Lewinsky's *Vor den Coulissen*, it appears that even abroad general objection was taken to his scheme of sacred opera. He pointed to the Mystery Plays of the middle ages, which, at first, were performed in the churches; and, indeed, he brought forward many strong arguments in favour of his idea. There are, however, certain knotty points connected with the matter, even if strong prejudice, the result of early training, be overcome. Some might not object to the use of Biblical subjects *per se*, yet would oppose their introduction, lest they should suffer by contact with the oftentimes frivolous and, to put it mildly, not over moral stuff of which opera libretti are often composed. Wagner, it may be remembered, even objected to one of his later music-dramas sandwiched between "Marta" and "Le Prophète." A "Christus" between, say, "Fra Diavolo" and "Carmen" would be simply intolerable. Then, again, the use of Biblical subjects might be opposed by others, lest it should open the door to works of a commonplace, not to say vulgar, character. And once more, there are some who would allow Biblical subjects, with exception, however, of the one now under notice. This, at any rate, is reasonable; to every rule there is an exception. In Rubinstein's work the subject-matter is, however, dealt with in a thoroughly reverent spirit.

About two years ago, when Dr. Loewe, the well-known director of the Breslau Stadt-Theater, visited Rubinstein at Berlin, the latter expressed a strong desire that his "Christus"—"the work of my life," as he termed it—should be produced. Dr. Loewe promised that he would do all that lay in his power towards the realisation of that desire. Rubinstein thanked him, and promised that when and wherever the work was produced he would be present to conduct it. The composer, however—less fortunate than Wagner—did not live to see his long-cherished scheme carried into execution. The Bremen performances have been arranged by a committee, among whom Dr. Loewe and Dr. Heinrich Bulthaupt, the author of the text of "Christus," have been specially active. The choir consists of 350 Bremen amateurs, who have willingly offered their services. The choir and orchestra have been trained by Dr. Muck, from the Berlin Opera.

"Christus" contains a prologue, seven scenes, and an epilogue. The prologue opens with instrumental music. First come four bars *lento*, a "Messiah" theme, or, to use the composer's own word, "idea"; this is followed by passionate, Weberish music, descriptive of the agitated times which preceded the birth of the Prince of Peace. Then we have the picture of the Bethlehem shepherds, and the appearance of the Angel. The music of the former expresses an attitude of surprise and suspense; the Angel's message and the chorus of the heavenly host are hymn-like in character. The Three Kings now enter in succession, each with his train of followers; and they are astonished to find the star has guided them to the humble manger. Their music shows local character and effective contrasts. The song of the Northern King is broad and vigorous. After the Child has been seen, there is a smooth concerted movement, sung by shepherds, kings, and their followers, while from above voices, in

chords of four parts, are heard singing their Hallelujah. It should be mentioned that in this, and other sections of the work, the music continues without break.

The first Scene deals with the Temptation in the wilderness. Lurid harmonies and agitated rhythms are heard in the orchestra. Jesus appears and engages in earnest prayer. The music is based on the opening theme of the prologue. But the quiet, sad strains are soon interrupted by loud, harsh chords, composed of low notes from wood-wind and brass: the demon tempter is nigh at hand. At the close of this section, after Satanic chords, at first loud but gradually diminishing in strength, a clear major chord, for strings only, proclaims the victory of the powers of good.

Scene ii. has for its subject the Baptism. The bold words of John, the excited questions put to him by the crowd, and the calm dignity of Jesus are well portrayed in the music.

Scene iii. gives us the Sermon on the Mount, or rather a portion of it. Then follows the miracle of the loaves and fishes, which, as one may well imagine, cannot be rendered impressive on the stage. Dr. Bulthaupt has also introduced the woman taken in adultery, and the raising of the widow's son. The words of Jesus are sung to soft, beautiful strains, for the most part in a minor key. The Mary Magdalene music, for thus the woman is named, is full of pathos. The excitement of the crowd, and of the widow in the closing picture, form a striking contrast to the peaceful opening.

Scene iv. offers the busy scene of sellers and buyers outside the Temple. The harmonies and rhythms in the orchestra tell of eastern climes. Then Jesus, accompanied by the crowd singing their hymn of rejoicing, advances, and rebukes the money-lenders. Here again the latter part of the scene offers strong contrast: Caiaphas, with the high priests seeking to entrap Jesus, and the agitated song of Judas after his betrayal of his master. And at the end, the soft "Hosanna" of the retreating crowd is answered by the loud "Triumph" of the priests. Scene v. presents the Last Supper, the dark hour of Gethsemane, and the seizure of Jesus. In Scene vi. the Saviour is arraigned before Pilate. In the epilogue Paul, standing by the Cross, preaches the message of peace and goodwill.

The seventh scene, dealing with the Crucifixion, was omitted, the stage not being large enough to give it in a becoming and impressive manner. From the full score, of which I caught a hasty glimpse, the music appears particularly strong. Again, as in the Temptation, the powers of good and evil are in conflict. The opening bars, by the way, recall the "Kundry" theme from "Parsifal."

The above remarks may give some idea of the contents of the work. It is difficult, however, to describe the music. With exception of the songs of the Three Kings, it is quite free in structure, continuing without any formal break throughout each scene. The composer evidently wished to intensify the powerful story by means of tones, rather than to write a work which would attract by its purely musical character. He would seem to have studied Wagner's method: in the matter of representative themes, beyond a limited use of the one mentioned, there is, however, no attempt to imitate his great contemporary. The beauty and pathos of some of the music are unquestionable. And, at times, the dramatic element is strong. Rubinstein's tendency to diffuseness, so noticeable in many of his long compositions, is here conspicuous by its absence: there are no vain repetitions. The effect produced is that of a series of moving pictures accompanied by appropriate music. At times, indeed, one almost forgets the latter; and this, at any rate,

shows that there is nothing in its form or spirit at variance with those of the drama.

The part of Jesus was taken by Herr Raimund von Zur-Mühlen. His voice is not of the best quality, but he acquitted himself well in his responsible task: he was simple in gesture and quiet in singing, yet always dignified. The names of all the other interpreters cannot be given; some were particularly good, as, for instance, Frl. Louise Mulder (Mary Magdalene), Frl. Else Breuer (Pilate's Wife), Herr T. Habelmann (Simon Peter), and Herr L. Piechler (John the Baptist). The orchestra played well under the able direction of Dr. Karl Muck. The theatre was crowded, and one could feel that the audience was interested. Applause was strictly forbidden. Ten performances were originally announced. This series came to a close last Sunday, and a new series of five was announced. Dr. Loewe intends to give the work at Breslau, and it will probably also be produced at Berlin. The stage effects at Bremen were good, and some of the scene painting effective; but the space at disposal was not large enough to present the work in a really satisfactory manner. The scene of the "Crucifixion" had, as already mentioned, to be abandoned; and that of the Sermon on the Mount was far too cramped.

J. S. SHEDLOCK.

MUSIC NOTES.

THE appearance of Mme. Adelina Patti in "Traviata" at Covent Garden on Tuesday evening filled the house to overflowing. It is eleven years since she last sang there. The great singer has a voice of extraordinary quality and flexibility, but time has not left it unimpaired. During the performance this was, of course, perceptible. It was, however, wonderful to perceive the charm her style of singing still exerts. Many of the audience were, perhaps, hearing her for the first time, and their pleasure was not spoilt by memories of the past. Signori De Lucia and Anconi were excellent as Alfredo and Germont. Signor Mancinelli conducted, and well tempered the sound of his orchestra to the diva's voice.

HERR MORITZ ROSENTHAL made his first appearance in England at the third Richter concert on Monday evening. Playing Liszt's pianoforte Concerto in E flat, he was listened to with breathless attention, and was recalled about half a dozen times. There are many pianists now before the public who possess exceptionally fine technique; but if a prize were offered to the one who most distinguished himself in that respect Herr Rosenthal would probably be the winner. The life and brilliancy which he threw into the music, and the ease which he displayed, even when overcoming formidable difficulties, are quite remarkable. But already, two years ago, mention of him was made in these columns, and his striking gifts as a virtuoso were fully recognised. Herr Rosenthal has come and rapidly conquered; he has, however, still to show us whether he can satisfy as interpreter of the highest pianoforte music, as he can astonish in music like Liszt's E flat Concerto, in which there is more glitter than gold. A pianoforte recital is already announced.

MISS FANNY DAVIES'S annual concert will be held at St. James's Hall on Monday afternoon, June 24. The programme will prove of special interest, as it includes Brahms' new Sonatas for Clarinet and Pianoforte, for which Herr Mühlfeld has been specially engaged. Miss Davies is fortunate in being able to announce a first performance in England of these works.

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LITERATURE.

The Life and Letters of Edward A. Freeman.
By W. R. W. Stephens, Dean of Winchester. In 2 vols. (Macmillans.)

MR. FREEMAN, in one of his letters, tells us that he had once contemplated writing his own life, although he seems to have had misgivings about his fitness for the task. Whether he would have been successful in self-portraiture we may have our doubts; but even if he had given us the best of autobiographies, we could not have dispensed with the admirable presentation of Mr. Freeman's genius and work supplied by the Dean of Winchester. The family could not have made a wiser choice when they requested him to undertake the writing of the memoir. Linked to Mr. Freeman by an intimate friendship of many years, by affinity in historical tastes and studies, and by a hearty admiration of his finer qualities, the biographer of Dean Hook was just the person to appreciate and record the life of one who, in not a few points, bore some resemblance to the late Dean of Chichester.

Materials were not lacking; for (to say nothing of his voluminous writings) not only did Mr. Freeman keep a careful journal, written up to within a week of his death, but he left behind him a vast number of letters to a great variety of correspondents, English and foreign, while his numerous friends preserved deeply graven recollections of his powerful individuality. We might, perhaps, have desired in these volumes a few more details of Mr. Freeman's domestic life. What he was, moreover, as host, as guest, as fellow-traveller—in each situation distinguished as he was by strong and sometimes grotesque characteristics—it might have interested some to have been told in greater fulness. But as it stands, this biography deserves the very highest praise, as a faithful and sympathetic picture of one of the greatest of English historians—a man much admired, somewhat feared, and too little understood.

Never was the saying truer of anyone than it was of Freeman that "the child is father of the man." Before he was seven years old he read both Roman and English history with delight; when he was but eleven he was well acquainted with Latin and Greek; and three years before, he had begun to teach himself Hebrew as an amusement. Before he was twelve, some of his verses appeared in the *Cromer Telegraph*; and several notebooks are preserved in the family full of his earlier compositions in Greek and Latin, poetry and prose, on subjects secular and sacred, carefully written

out by himself in the upright hand which never varied, and showing a marvellous precocity in learning, thought, imagination, and style. A deeply religious tone distinguished him from the beginning; and before he left his school at Cheam, in 1839, he had become much interested in the Oxford Movement, his championship of the "Tracts for the Times" bringing him occasionally into collision with both his masters and his schoolfellows. As early as when five years old, he sprang on a clergyman the question whether St. Paul wrote the Epistle to the Hebrews; but even as a boy so deep was his reverence for the Bible, that he would never listen to any argument which appeared to impugn its authority, while the influence of its style and language (especially that of the Prophets and Psalms) is as conspicuous in the writings of Freeman as in the speeches of John Bright. On politics he began to think before he was ten, the first foreign event which deeply stirred him being (as he says) the French Revolution of 1830. Though Toryism was his earliest creed, he could sympathise with the assertion of the local rights of the Basque provinces in 1833, and even suspect the soundness of the belief that the power of the Turk was needful to be maintained in the interest of England or of all Europe. In minor matters he changed but little: in his indifference to dress, his peculiar gait, his contempt for games, athletics, mountain-climbing, and such like; his detestation of cruelty to animals, his shyness in general society, his helplessness in the petty details of everyday life, and other traits, he appeared much the same at seventy as he was when he won his scholarship at Trinity College, Oxford, in the summer of 1841.

That, it may be said, constituted the leading incident of Freeman's earlier life. He can hardly be conceived apart from his connexion with Trinity, though his actual period of residence did not exceed six years. It was there he laid the solid foundation of his after studies; there was developed that genius for friendship, which was one of his marked characteristics; and, in the congenial society of the "high thinking and plain living" knot of scholars, known at that time as the "Trinity set," his religious tendencies in the direction of Anglo-Catholic theology and devotion were encouraged and strengthened. Beside the ordinary studies of the place, history and architecture mostly occupied his mind at Oxford. He competed, though unsuccessfully, for the Ireland Scholarship, the Latin Verse, the Newdigate, and the English Essay; and though he just missed being ranked in the First Class of his year (1845) with Goldwin Smith and James Riddell, he found ample compensation in being elected to a fellowship of Trinity directly after. From that time Trinity-Monday became his great fête-day of the year; his annual visit to the Gaudy he always looked forward to, and never, if he could possibly help it, failed to pay; and although, as years advanced, his opinions and feelings toward the university underwent a considerable change, toward the college he preserved to the last an unbroken loyalty and devotion. Vacating his fellowship through marriage

in 1847, and possessed of sufficient means to render a profession unnecessary, Freeman retired thenceforward to the enjoyment of West-country life, and the indefatigable pursuits of study and research, writing and travelling, till, in 1884, he returned to spend six months of each year in Oxford as Regius Professor of modern history—a once coveted position, which came to him all too late, and which he continued to hold up to his death in March, 1892.

The amount of work done by Freeman in those five and thirty years of residence successively in Gloucestershire, Monmouthshire, and Somerset, is simply amazing. A list of the books, articles, reviews, essays, lectures, pamphlets, and addresses which flowed from his prolific pen, is given at the end of these volumes, and fills one with admiration of the writer's literary activity, political information, and interest in almost every branch of human knowledge, saving and excepting metaphysics, and most departments of natural science. History, however, it need hardly be said, was the love as well as the labour of his life.

"He formed [writes his biographer] a larger conception of history than was common at that time, and he improved upon the earlier methods of studying it, so that he became, if not the founder, certainly one of the most conspicuous leaders of a new school of historical learning."

No one before his time in England had realised with anything like the same vividness the unity and the continuity of all history; and on these two fundamental truths he was never weary of insisting. The histories of Greece and Rome, fragments of which alone were forty years ago studied at the universities, formed, in Freeman's eyes, but parts of the great drama of the history of the Aryan nations. While excluding from his view the more or less barbarous civilisations of the Eastern world, his idea of history as the record of man's political development led him to dwell almost exclusively on the records of Western peoples. As the Dean well puts it:

"The fate of the civilised world had always hung upon the strength of the Aryan nations to repel the attempts of Asiatics to force their way into Europe and to flood the Western world with oriental ideas and habits, modes of government, and forms of religion. The struggles of Greece with Persia, and of Rome with Carthage; the struggles of Greeks, Romans, and Teutons with the Saracens; the conflicts, extending to our own times, with the Turks, were but so many acts in one long drama, of which the earliest scenes are to be found in the pages of Herodotus, and the latest might be studied in the telegrams of the daily newspaper."

The author of that admirable manual, *A General Sketch of European History*, would accordingly have history and politics (the latter of which he defined as "present history") to be studied as a whole; he would never listen to the divisions of history into "ancient and modern," wherever the line was attempted to be drawn; and if within the last thirty years a study and a school of history with a true system, sound methods, and scientific aims have established themselves in Oxford, it is mainly owing to the wide view, clear insight, and persistent

influence of Mr. Freeman. Not that his biographer is blind to the historian's defects and limitations. His disregard of ethical, social, and economical interests (in which respect he formed such a contrast with his friend Mr. Green), his minuteness in describing battles and constitutions, his tendency to diffuseness and reiteration, Dean Stephens does not fail to note. Much, too, has been made of Freeman's unwillingness to avail himself of MS. authorities; but (as has been truly remarked) for most of the periods and subjects he wrote about, the chief materials were already in print, and his accuracy and judgment in dealing with these have never been successfully impugned. This is more than can be said of some of Mr. Freeman's contemporaries, who showed more diligence in consulting MSS. than fairness and skill in judging their contents.

The chief excellence, however, of these volumes we have reserved to the end. In the choice collection of letters out of Mr. Freeman's voluminous correspondence, his biographer has constructed a perfect picture of the man. Nothing was so characteristic of him as his letters, penned, we imagine, without any thought of their being published. These, even when most busy, he would write often piecemeal, resuming them at a later date, and in a different place from where they had been begun. In these he poured out all that came uppermost in his mind on every kind of subject with absolute freedom and unreserve. As a talker, when in congenial society, he was not easy to be surpassed; and his letters may be characterised, in words applied by S. T. Coleridge to those of Cowper, as "divine chit-chat." Some of the most valuable (we are glad to learn)—namely, those that passed between Mr. J. R. Green and himself—are reserved for separate publication; a vast number have been lost, while others have been for various reasons withheld; but the wise selection that appear in these volumes will form a permanent and unique addition to this department of English literature. It could have been no easy task to edit them: so full are they of remote allusions, abundant quotations, unexpected turns, personal reminiscences and incidents, esoteric jokes, and quaint coinages of names for persons and things, which, but for his biographer's interspersed narrative and footnotes, would have robbed these racy letters of much of their charm. A large number are on the politics of the day, which, Liberal and Gladstonian as Freeman was, he seldom, if ever, treated from a party point of view. In others he vents his feelings, and (what his enemies called) his "fanaticisms," against Turks, Austrians, and sundry favourite aversions of his own nearer home: while his soul is athirst for the emancipation of Macedonia, Bulgaria, Crete, and, in fact, all oppressed nationalities throughout the world. A solid value attaches to several of these letters from the lucid and comprehensive way in which points of interest in history or literature are discussed and determined. As an instance of how a writer too often accused of diffuseness could condense, we cannot refrain from quoting a letter to his friend Mr. Hodgkin,

the author of *Italy and her Invaders*; it contains less than a dozen lines of print:

"I am maintaining a thesis that the two great periods of history are: (A) second century B.C.; (B) fourth and fifth century A.D. A settles that Rome is to be the head of the world. B settles that when Roman political headship is broken up, shaken, changed—whatever we are to say—it still shall go on as influence. Then just before A the question comes, 'Shall Rome be stopped from accomplishing A by Hannibal?' Before B comes question, 'Shall B be hindered by Rome conquering too much?' Scipio settles one question, and Arminius the other. Jupiter is too much for Baal, but Woden is too many for Jupiter. Hence the world that now is."

For the humour and simplicity, the pleasantry and the fun, with which his letters to his children, and one or two other juvenile correspondents, abound, we must refer to the volumes themselves (a beautiful specimen may be seen at p. 62, vol. ii.). They illustrate a side of his character and mind which, though familiar to his intimate friends, was but little known to the world at large.

In the Life of so prolific a writer, compressed into two moderately sized volumes, his biographer could not be expected to give any adequate account of Mr. Freeman's various works, though he has appended a full list of his books, and of the articles contributed by him to leading Reviews, together with the date of their appearance. Of these some have naturally lost their interest with time. Others, we hope, may be collected, re-edited, and brought out in shorter compass, containing as they do contributions of permanent value to the study of history, the teachings of political experience, and the guidance of intelligent travellers to most places of interest "between Syria and St. Louis." The *History of Sicily*, like *Federal Government*, must, we fear, remain for ever incomplete, though into none of his previous works, save, perhaps, the *History of the Norman Conquest*, had he thrown more spirit, or expended on it more labour and research.

Most truly does the Dean remark, in his concluding survey, that "Mr. Freeman's merits as an historian depended upon certain moral qualities almost as much as upon his intellectual gifts." Devotion to truth, humanity, and justice, impatience of unreality and pretence, independence of spirit, and a deep conscientiousness alike in speech and action, are as characteristic of the writer as of the man. Inaccuracy in his eyes was almost a sin. The show of knowledge without the reality kindled his indignation. The "rehabilitation" of ignoble characters seemed to him a sort of blasphemy. His hatred of unreal talk and conventional insincerities made him occasionally rude and unattractive in general society; but he would never pretend to be other than he was, or to speak otherwise than he thought; while his early experiences had led him to lay more stress on the serious and studious sides of life than on its lighter aspects and commoner interests. Prejudices unquestionably he had, and strong ones; but these were the outcome of no personal ill-will or unreasoning animosity, but were for the most part connected with reminis-

cences of his youth, or subsequent inexperience of the class which he was led by such prepossessions to misjudge. Had he, to take a single example, been sent to Shrewsbury school—as his uncle wished—and thus known by experience what scholarship like Dr. Kennedy's was, he would never have undervalued or disparaged as he did the aims, methods, and work of public schoolmasters. As Dr. Döllinger once remarked, Freeman "mixed colours with his brains"; and according to his sympathies or antipathies his tints were at times apt to be stronger than a more passionless writer or talker might have indulged in. None of his faults, however, which after all lay on the surface, are suppressed or disguised by his biographer, any more than the virtues which lay at the root of his character; and we are grateful to the Dean of Winchester for giving such an exact and sympathetic record of one whose unequalled services to the cause of historical study have not yet been appreciated to the extent they deserve.

NORTH PINDER.

Actual Africa; or, The Coming Continent. A Tour of Exploration. By Frank Vincent. (Heinemann.)

WITH this bulky volume, much too bulky for convenient use, Mr. Vincent concludes a series of books of travel extending over a period of five and twenty years, and covering a great part of the known world. In the last chapter, where he takes the reader into his confidence, we are told that the plans organised a quarter of a century ago for making a systematic tour of the globe are now brought to an end, the serious expeditions comprising visits to India, Malaysia, Indo-China, Japan, Central Asia, Persia, Lapland, Scandinavia, Italy, the whole of America, the circumnavigation of Africa, and various excursions into the interior of that continent. The actual distance traversed is stated to be "not less than 355,000 miles," of which 265,000 were by water, 50,000 by rail, over 20,000 "by horse, mule, camel, elephant, and donkey," and 11,000 on foot. With such a record this indefatigable tourist may safely claim to be the champion globe-trotter of our times; and it is but fair to add that it is not all quantity, mere "rush and gush," hasty sight-seeing recorded in hasty or inflated language. There has certainly been a tendency to do too much, to cover too wide a field, inseparable perhaps from the eagerness which everywhere betrays itself, "to touch upon as great a variety as possible" of subjects. Nevertheless, Mr. Vincent, if not a deep thinker or accurate scholar, is a shrewd observer of men and things, and his facile pen is adequate to a faithful reproduction of the scenes and sights which he describes from personal knowledge. So far he may be trusted, and so far he carries the reader with him, through a certain undeniable charm due to that universal sympathy with all things human, which is the inevitable outcome of a cosmopolitan existence. But when Mr. Vincent attempts anything beyond surface work he generally stumbles, and seems to fall helplessly into

the hands of ignorant guides, interested officials, or uncritical books of reference.

With this warning note the present volume, which has all the virtues and faults of its predecessors, may be read with pleasure and profit. It may safely be consulted by students anxious to inform themselves on the actual condition of those parts of the African continent and neighbouring islands which were visited by the author during his last expedition, extending over the years 1891-93. During that period a distance of altogether about 65,000 miles was traversed, chiefly around the continental periphery, and in some places following closely in the track of Mrs. Colville, whose journey (*Round the Black Man's Garden*, noticed in the ACADEMY, April 19, 1893) preceded that of Mr. Vincent by three years. The route, however, was not altogether confined to known regions; and, during his excursion up the Congo and some of its southern affluents, the traveller had the good fortune to take part in the expedition under Major Parmeter, which for the first time ascended the Kuilu tributary of the Kwango considerably beyond the picturesque falls at the head of steam navigation. Perhaps the most interesting part of the book is the chapter devoted to this great waterway and its primitive riverside populations, who appear to have hitherto escaped the attentions both of the civilising white man and of the Arab and half-caste Portuguese slave-raiders. Hence they were found to be peacefully inclined, and generally gave the intruders a hearty reception, supplying them with an abundance of provisions at fabulously cheap rates. Thus half a bushel of manioc was obtained for a handful of cowries, eggs for two, chicks for ten, a double handful of tobacco for eight, two bananas or plantains for one, the cowrie itself being a "coin" of infinitesimal value. How long will these market prices rule after the Congo Free State has established its military posts and trading stations in the midst of these unsophisticated Bantu populations?

A novel experience, such as has often elsewhere been recorded, was the first impression produced on the natives by the "smoke-ship" stemming the current unaided by sail or paddles.

"They were perfectly frantic with mingled dread and curiosity at sight of the steamer. They shouted and danced and waved their arms in imitation of our revolving stern-wheel. They followed us, running along the banks for miles together. Occasionally some specially brave ones would rush out into the water to have a long unobstructed look at us. . . . The expression on the countenances of the natives on the shores would make the fortune of an actor who could imitate it. They would stand with their bodies partly turned away in order to dart into the bush at the slightest indication of danger, overwhelmed with awe and inquisitiveness, a few only daring to laugh, while the whole river echoed with their exclamations of astonishment and their crazy shouts. . . . When the steamer's whistle was blown, the hundreds who had collected on the bank at once stampeded pell-mell over each other and into the wood and tall grass. Our men greeted them with shouts of laughter and calls to come back; but it was to no purpose, they would not again come so near. It was amusing to notice

the bearing of these people, even up to the moment of our departure. It was clear they apprehended some trickery on our part: that would be their manner of dealing with another and weaker tribe, and hence they feared something of the sort from us. We felt, however, that we had made a record for the white man as a friendly visitor, and a just and liberal barterer, and left with our steamer quite overloaded with the provisions we had purchased."

It was well worth while recording these experiences, for the opportunities of observing the attitude of primitive man under similar circumstances are fast drawing to a close. Even in Africa nearly all the navigable waters have been roughly surveyed; and the statement that the Sudan is still "for the most part unexplored," is merely one of those careless remarks which unfortunately obtrude themselves far too frequently in these pages. In future editions, should they be called for, the book would gain both in value and in convenient form by the excision of many such passages, containing crude historic references, bad geography, and worse ethnology. In one place the inhabitants of Morocco "are roughly and broadly divided into two great classes—Moors and Jews"; while in another mention is made of "Berbers, Arabs, and Moors," besides "negroes and a number of mixed races everywhere." No attempt is made to explain the difficult term "Moor"; and the reader is left to wonder who were the Moors by whom the city of Timegad (Thaumugas) is stated to have been destroyed in the sixth century—that is, some two hundred years before any Moors in the ordinary acceptation of the word had made their appearance in that part of the country. Elsewhere Constantine (Cirta) is described as "the seat of the Massessylian kings" and "the scene of the Jugurthine war." But the operations of that war were not confined within the walls of a city, nor was Cirta the capital of the *Massaesili*, whose domain lay more to the west, but of the *Massyli*, with whom they are here confused. Sidi Okbar, for which read Akba ben-Safi, is referred to as "the famous warrior who in the sixteenth year of the Hegira [638 A.D.] conquered the whole of Northern Africa from Egypt to Morocco," the fact being that Akba flourished considerably later, and occupied about a quarter of a century (655-689) in the conquest of Mauritania. The Aures group is not the Audon of Ptolemy, but the Aurasius Mons of the Romans; there are no "Berbers," but "Barabra" from Nubia in Egypt, the two peoples being entirely distinct; in the account of Capt. Rudaire's project to flood the Algerian Sahara, the Tunisian chain of lakes are said to be "all below the level of the sea," whereas the largest (Shott Jerid) stands fifty feet above the Mediterranean; Livingstone on his expedition across Africa reached the West Coast, not at Benguela, but at Loanda; the island of Zanzibar was not so named by the Arabs, nor does the word mean "Paradise" in Arabic or any other language. Zanzibar is a corrupt (Indian) form of *Zangibar*, later *Zanjibar*, and has reference not to the island, but to the mainland, meaning "land of the Zang people," where *bār* is the Arabic word for land as opposed to water, as in *Hindu-bār*, land of the Hindu (India), on the opposite

side of the Arabian Sea. The Zangs—that is, "Blacks"—were an historical people, whose empire, comprising a great part of the East African seaboard, was shattered by the irruption of the Portuguese into the Indian Ocean, after which the term Zangibar (Zanguebar) gradually disappeared from the mainland, taking refuge, as it were, on the neighbouring island.

As might be expected, the orthography is in a chaotic state, apparently following English, French, or other systems, according to the dominant influences in the different regions visited by the author. Thus we have *Werga*, *Seboo*, *Shereef*, *Wezzan*, and so on, English fashion in Morocco; but in Algeria, *Oued*, *Ouargla*, *Rached*, *Oukil*, &c., à la Française for *Wed*, *Wargla*, *Rashid*, *Wakil*, and so on. But much may be forgiven for the illustrations, of which there are over a hundred, all full-page reproductions of photographs. By some oversight the usual list has been omitted; but the Tuaregs, Bangalas, Angolans, Kafirs, and some other ethnical groups remain fixed in the memory as exceedingly lifelike specimens of African aborigines. The Malagasy soldiers mounting guard (at p. 247) do not give the impression of warriors adequate to the present emergency.

A. H. KEANE.

Robert Louis Stevenson: an Elegy and other Poems, mainly Personal. By Richard Le Gallienne. (John Lane.)

MR. LE GALLIENNE has, I think, been treated a little unfairly. A good-natured public, pleased with the lilt of some of his earlier verses, chose to welcome him as a great poet. Being essentially a prose writer, he has found it difficult to live up to the reputation thrust upon him. Had he looked upon his own metrical work with the same penetrating, critical curiosity that one reserves for the examination of the writings of contemporaries, he would have hesitated before he accepted the position with so fearless a heart. He has composed poems well worth reading, it is true, but so have many others without being more than poets of occasion; and some poems worth remembering, a rarer achievement. But he has never shown, in his verse, that complete mastery and knowledge of style, or a peculiar distinction, such as one looks for in the work of those destined to become masters. Mr. Le Gallienne cheerfully sets his name to much that men of less talent would hesitate to print. At first one hoped that his faults were not of a permanent kind; yet they show no sign of vanishing: they have become the worst of mannerisms, they are more emphatic in this his latest book than in any of his earlier efforts. Stronger work than any to be found in these pages would suffer grievously from the contact. It is well to speak plainly because Mr. Le Gallienne has a wider reputation, and therefore more imperative duties, than any of the younger authors of the day. He has worked hard to add to it as preacher, story-teller, essayist, and poet, with indifferent result as regards the last. Nor, to be quite honest, is it entirely the fault of those who have given his poetry an

undue preference over his prose. Many of his errors are of his own making, such as he must have often chastised when reviewing the poems of others. They are blunders which occur but seldom in the delightful *Bookbills of Narcissus*: which will not, I venture to prophesy, happen in the new story he is said to be writing for us. Verse comes less naturally to him than prose, and herein, perhaps, lies a part reason of the distinction; but the faults of the elegy and its companion pieces are of a kind that even the man who rhymes with difficulty usually avoids. What justification is possible of the final couplet to these lines:

"Paris, half angel, half Grisette,
I would that I were with thee yet,
But London waits me, like a wife,
London, the love of my whole life.
Tell her not, Paris, mercy me!
How I have flirled, dear, with thee."

Again,

"The streets are full of lights and loves,
Soft gowns, and flutter of soiled doves";

and,

"Youth passes along
With an armful of girl,"

are characteristic of much in this volume, and are something worse than merely bad poetry. Such errors of taste can only be pardoned in a very great writer, who, probably, would never be guilty of them. Mr. Le Gallienne has a mania for tarnishing a brilliant idea with some vulgar rhyme, for spoiling a passage of considerable beauty by the addition of some childish fancy or burst of half peevish humour. It is curious how he continually ignores the fitness of things: he possesses none of that intuitive certainty that compels a man to say the right thing at the right moment. Though, as there is evidence in these pages, he takes himself sufficiently seriously, he does not take his art seriously enough. The affectation of simplicity is not well sustained: one soon learns that it spells a quite different word—carelessness. He has yet to learn the cardinal truth that facile writing makes very hard reading.

Mr. Le Gallienne, again, is too easily pleased with the merely pretty or cheaply whimsical. Take, for example, his stanzas to the lark, which are entirely false and portentously unobservant:

"But see how yonder goes,
Dewdrunk, with giddy slant,
You Shelley-lark,
And hark!
Him on the giddy brink
Of pearly heaven
His fairy anvil clink."

There is no reason why a town poet, for as such Mr. Le Gallienne usually poses, should be able to write about a lark; only it is perverse and irritating of him to try. To compare a lark's song to the clink of an anvil is so absurd that one hesitates to accept his impressions of other matters: indeed, he does both himself and his readers a real injustice.

The second half of the volume is the better, containing fewer serious blemishes and a good deal of pretty verse and ingenious fancy. The following little song

is a fair type of Mr. Le Gallienne's happier efforts:

"She's somewhere in the sunlight strong,
Her tears are in the falling rain,
She calls me in the wind's soft song,
And with the flowers she comes again."

"You bird is but her messenger,
The moon is but her silver car;
Yea! sun and moon are sent by her,
And every wistful waiting star."

The poem called "Spirit of Sadness" has a real, if indefinable, charm, something of which is apparent even in the opening lines:

"She loved the Autumn, I the Spring,
Sad all the songs she loved to sing;
And in her face was strangely set
Some great inherited regret."

There are other poems—"An Impression," "Time's Monotone," for example—quite up to the level of these verses. The title-poem of the book, an elegy on Robert Louis Stevenson, is no doubt familiar to a large class of readers. It appeared originally in the *Daily Chronicle*. Though far from being a completely successful bit of work, it is interesting. At present the thoughts are disconnected, the manner is straggling and unsatisfactory. There are signs about it of hurried composition, of an attempt to get an echo of Stevenson's easy melody into the lines, without taking due trouble, by long labour, to make them seem really spontaneous. Yet there are passages of notable excellence, showing how fine the poem might have been, but for its deadly facility. If Mr. Le Gallienne will take the trouble to pull it together, he should succeed in making a solemn and dignified dirge, worthy of the great Tusitala. Here are two of the most felicitous passages:

"Death! why at last he finds his treasure isle,
And he the pirate of its hidden hoard;
Life! 'twas the ship he sailed to seek it in,
And Death is but the pilot come aboard.
Methinks I see him smile a boy's glad smile
On maddened winds and waters, reefs unknown,
As thunders in the sail the dread typhoon,
And in the surf the shuddering timbers groan;
Horror ahead, and Death beside the wheel:
Then—spreading stillness of the broad lagoon
And lap of waters round the resting keel."

"O for some voice to valiantly declare
The best news true!
Then, Happy Island of the Happy Dead,
How gladly would we spread
Impatient sail for you."

These passages show that Mr. Le Gallienne has real grit in him, and are the best condemnation of such quatrains as

"Great is advertisement! 'tis almost fate,
But, little mushroom-men, of puff-ball fame,
Ah, do you dream to be mistaken great
And to be really great are just the same,"

though they carry an excellent and wholesome warning. Mr. Le Gallienne's work is often too self-conscious, even where it strikes a personal note, to be quite sincere: too ambitious to be as artless as it pretends: too good in parts to make one readily forgive its graver, and surely wilful, faults. The constant repetition of commonplace adjectives is destructive of dignity, the phrasing is unhappy more than once: as, for instance, "Virgil of prose" applied to Stevenson, which is neither accurate nor suggestive; "none are mad to land," which is perilously like

slang; and "Shelley-lark," which is almost foolish. Yet is there so much good stuff in the raw, more indeed than is the stock of most singers, that he has only to learn how to make skilful use of it to achieve success. It were a thousand pities if literature were to suffer, and Mr. Le Gallienne himself to spoil his obvious chances of earning a distinguished position, because the needful drudgery is at times irksome, the necessary restraint often difficult and, apparently, useless.

PERCY ADDLESHAW.

RECENT PHILOSOPHY.

A Critical Account of the Philosophy of Lotze.
By Henry Jones. (Glasgow: Maclehose.)

John Stuart Mill: A Study of his Philosophy.
By Charles Douglas. (Blackwoods.)

Dualism and Monism. By John Veitch.
With an Introduction by R. M. Wenley.
(Blackwoods.)

Spinoza's Tractatus de Intellectus Emendatione.
Translated by W. Hale White. Trans-
lation revised by Amelia Hutchison
Stirling. (Fisher Unwin.)

So far as dialectical acuteness and clearness of exposition are concerned, Hegelianism loses nothing by the transference of the chair of moral philosophy at Glasgow from Mr. Edward Caird to Prof. Henry Jones. Prof. Henry Jones does not, indeed, equal his predecessor in mellifluousness of style; but a destructive criticism of Lotze's Logic is from the nature of the case so thorny a theme that, perhaps, even the present Master of Balliol, who can write beautifully about broomsticks, could scarcely have made it attractive. Lotze was the most eminent representative of that school, now so popular in England and France, which seeks to uphold traditional opinions by bringing reason into subjection to the emotions and the will. No man ever taught the all-sufficiency of reason with such conviction as Hegel; yet, in order to undermine it, Lotze borrowed an important principle from the Hegelian logic—I mean the principle of immanent self-contradiction, by which thought is perpetually driven onwards and upwards from less to more perfect and comprehensive forms until it reaches an expression adequate to the absolute reality of things. But whereas at every step of the evolution thought, according to Hegel, reproduces a real relation of things—things being in fact objective thoughts—according to Lotze, there is no such equation. The processes of conception, judgment, and reasoning are determined by purely subjective conditions, not answering to the connexions of real things among themselves, although it is by the help of such processes that we ultimately get a glimpse of the world as it is actually constituted; just as by climbing to the top of a high mountain we obtain a panorama the disposition of which is something totally different from the zig-zag track or the ice-steps by which our ascent was accomplished. And for the trustworthiness of this final view we have no guarantee from reason: Lotze, as I have said, calls in emotion to supplement the deficiencies of logic. But having gone one

mile with Hegel, Prof. Jones compels him to go twain, showing by a stringent dialectical cross-examination that the necessary correspondence of thoughts and things may be elicited from Lotze's own admissions. How far he has succeeded, and, more generally, how far we are obliged to choose between Lotze and Hegel, is a question for experts, to whose attention this little volume is earnestly recommended.

Like Prof. Jones, Mr. Douglas seems to be a neo-Hegelian; and he also, though less obviously, criticises alien systems with the aid of the dialectic method. But Mill is a harder nut to crack than Lotze; and not having made the same concessions to Hegel—of whom, indeed, he knew little or nothing—is less amenable to the Hegelian elenchus; nor does Mr. Douglas seem to have the philosophical power of his Glasgow colleague. The "current ideas" of Edinburgh, to which he belongs, must be singularly narrow if they are represented by the following amazing paragraph:

"We inherit, for the most part, that clerical prejudice against Mill which resulted from his attack on Mansel, in whose Agnosticism distressed but imprudent apologists found temporary shelter; or we generalise about 'lack of ideality,' and suggest a 'pig-philosophy'; or, if our penetration be somewhat greater, we are still apt to content ourselves with finding Mill to be a 'sensationalist'" (p. 2).

When one remembers how Grote called Mill's *Logic* the best book in his library; how Buckle spoke of Mill as the greatest intellect of the age; how Maurice expected him to contribute more wisdom to the debates in Parliament than any other member of the House; how Fitzjames Stephen would have been in many respects proud to call himself his disciple; how much of his teaching was accepted by Taine, the greatest of contemporary French thinkers; how Emile de Laveleye set him above Herbert Spencer; how he converted Oxford from authority to reason; how at a blow he destroyed the reputation of Sir William Hamilton; how the enfranchisement of women and the redemption of the National Debt are due almost solely to his efforts—when, I say, one considers all this, one feels inclined to answer the young prigs for whom Mr. Douglas speaks with a silent stare, a shrug, and a good view of one's back. However, the somewhat patronising little "Study" may be more efficacious in bringing them to a better frame of mind. Mr. Douglas does full justice to the idealistic side of Mill's philosophy, although I think he somewhat exaggerates its inconsistency with the experientialism, the individualism, and the utilitarianism in which Mill was brought up. In this connexion I may point out that Mr. Douglas is curiously mistaken in imagining that there is any "congruence" between the abstract "economic man" of Ricardo, who seeks only to acquire wealth at the least possible cost to himself, or the definition of political economy as the science of what will happen in a society composed of such men, and "the doctrine of psychological hedonism" (pp. 88-90). Hedonism as a moral rule is rather antagonistic to the absorbing pursuit of wealth; hedonism as a theory of motives

requires us to believe that wealth is pursued only for the sake of the pleasure it brings, which might be quite untrue without altering the fact that the desire of wealth does actuate many persons (or, at least, persons engaged in business) to such an extent that counteracting motives may be theoretically and provisionally disregarded. In short, the great issue between the hedonists and their opponents—which is, as Mr. Hutton well puts it, whether the pleasure generates the desire, or the desire generates the pleasure—has nothing whatever to do with the force ascribed to any one desire in particular.

A great deal of Mr. Douglas's criticism amounts to saying that Mill was not a Neo-Hegelian. When he wrote, the easy solution which gets rid of every problem by pronouncing the magic formula, "a false abstraction!" had not yet been imported into England. People were under the hallucination that somehow or other they were profoundly distinct from other people and from the material world. The privacy of thought, the individuality of feeling, the isolation of death, had not yet been annulled. In the objective world time itself seemed to separate causes from their effects, and time was still believed to be a reality—at least for logic. Necessity and free-will had not learned to lie down together like the lion and the lamb. (The American humorist who "guessed it would be with the lamb inside" might perhaps make the same shrewd conjecture with regard to the present position of free-will.) Schemes for harmonising duty with happiness had not yet been made superfluous, by the discovery that they were the same thing. Above all, the differences between all these opposing pairs had not been converted into so many proofs of their "living concrete unity" (I believe that is the correct phrase.) So Mill spent his life in the laborious construction of bridges where a higher wisdom now teaches us that the gulf is the bridge. Perhaps it would have been more interesting if Mr. Douglas had given us his ideas about the controversies between Mill and his contemporaries. Did the truth lie more with him or with Sedgwick, Whewell, Whately, Hamilton, Mansel, Ward, and the conservatives generally? Or were they fighting over false abstractions? I have failed to find even the suggestion of an answer.

Judging by the account given of him by Dr. Wenley, the late Prof. Veitch must have been a very interesting personality. But his last essays are neither interesting nor instructive. Hamilton, to whose school he belonged, has sunk from a star of the second to one of the fourth magnitude. The satellite of such a star can yield but little light. The essay on Dualism and Monism does not even go into the general question indicated by the title: it is merely an answer to M. Dauriac, a disciple of M. Renouvier. Then comes a criticism on Hegel's theory of the history of philosophy, showing little first-hand acquaintance with Hegel. Finally a paper on the "Theism of Wordsworth" shows that Veitch, when he became positive and dogmatic, could swallow contradictions like any Monist.

Mr. Hale White is, as I had the pleasure of recognising on a former occasion, an ideal translator; but the little tract of Spinoza's, which he now gives us in an English dress, hardly deserved the labour he has bestowed on it. It begins, indeed, with a few immortal pages, pages of that supreme ethical dignity which only Spinoza and the Greeks could reach. But after these there is nothing that has not been said better and more clearly in the *Ethica*. What strikes one most forcibly in reading it is the immense forward step indicated by Kant's question, "How are synthetic judgments *a priori* possible?" I mean the simple formulation of the question, the decisive substitution of judgments for concepts as the centre of epistemology; for this constituted a gain to thought quite distinct from the value of the particular answer which Kant gave to his own question.

ALFRED W. BENN.

NEW NOVELS.

- The Tremlett Diamonds.* By Alan St. Aubyn. In 2 vols. (Hurst & Blackett.)
The Goddess of the Dandelions. By Lillias Wassermann. In 2 vols. (Ward & Downey.)
The Vengeance of James Vansittart. By Mrs. J. H. Needell. (Hutchinson.)
Scholar's Mate. By Violet Magee. (Downey.)
The Infant. By Frederick Wicks. (Remington.)
Marmaduke, Emperor of Germany. By "X." (Chelmsford: Durrant.)
The Avenger of Blood. By J. M. Cobban. (Cassells.)
Miserrima. By G. W. T. Omond. (Fisher Unwin.)

AMONG a number of novels of rather more than average merit claiming notice this week, we may award a good position to *The Tremlett Diamonds*, by an author who, having at the outset of her career committed herself to the wildest flights of imaginative fancy, has, either by a self-taught process or by a meritorious and altogether unusual attention to the advice of her reviewers, so steadily improved in method of writing as to be able by this time to disarm all but the most exacting criticism. To some extent the novel under notice is a venture in a fresh direction, so far as the personages and plot are concerned. No university dons or undergraduates figure in its pages, no public school boarding-house masters, no country vicars. Even the well-meaning, sandy-haired, invertebrate curate has at last been excluded from the company, through a due recognition, one may hope, of the fact that we have had quite enough of him for the present. In place of all these well-worn characters we are introduced to Lionel Tremlett, a drunken and particularly ill-conditioned country squire; a typical army man in the person of Captain Derek Stanhope, together with Miss Dora Bellew and Miss Edith Darcy, two young ladies of considerable attractions and merit, who become the wives respectively of the two

gentlemen above mentioned; and, lastly, an old invalid lady, Miss Maria Gunning, who is described with great originality and skill. This is, we believe, the first occasion on which this writer has resorted to a mystery for her plot; and it must be admitted that the secret of the stolen diamonds is preserved with unusual success. There is also an absence throughout the book of those audacious violations of probability which have now and then disfigured previous performances, so that the verdict passed upon it by the public should be one of approval.

Twelve or fifteen years ago *The Goddess of the Dandelions* might have been readily welcomed as a pleasant little contribution to the criticism evoked by the fashionable craze then in vogue, which furnished such an inexhaustible subject for the raillery of Du Maurier, W. S. Gilbert, and other humorists. But from the present generation—for a generation no longer now consists of the statutory thirty years—little interest is likely to be evoked by a description of the Dandelion Club, founded in a large midland town by a group of young men who had resolved to break away from old traditions and embark upon a life devoted to the worship of the Beautiful—as they wrote it. No amount of kicking is likely to restore picturesqueness, much less vitality, to a dead dog; and it is difficult to understand why the author of this book should have thought it worth while to attempt the task of raising a laugh at theories long ago forgotten, and at maxims upon the subject of art and its connexion with morality which have been more than ever discredited of late. In other respects the story is prettily told. Myrtilla Green is a well-drawn portrait of a thoroughly womanly woman; while her self-indulgent old father, Everest Green, Harry Dudley, a half-hearted lover, and his friend Tom Collins, a wealthy bachelor, who wins the heroine after all, play distinct and appropriate parts.

It is not uncommon to find a male reader of fiction who objects to a woman's novel on principle. It is certain, he will tell you, to have a feeble plot, a colourless set of characters, twaddling dialogue, and an inordinate amount of padding. Mrs. J. H. Needell's new book, *The Vengeance of James Vansittart*, is a striking refutation of any such theory. To be sure, there is not much of a plot; though the novel does not depend upon its plot, any more than does *Vanity Fair* or *Pendennis*. But the characters, if not altogether original, are drawn with a powerful hand; and during the period of two or three years over which the action of the novel extends they act and react upon one another with strong dramatic consistency. The dialogue is always crisp and to the point; and as for padding, there is not an ounce of it in the whole volume. The general outlines of the narrative also are well conceived. There is at the outset the old story of a noble-hearted girl accepting a rich, but hateful, lover, in order to save her father from ruin and ensure some provision for her penniless brothers and sisters. The exceptional feature in the

present case is that Maurice Vansittart, the supposed young millionaire, is a mere dependent upon the bounty of his uncle, James Vansittart, who has ostensibly adopted him as his heir, intending all the while to wreak vengeance upon him for the sins of his dead mother, who years before had been betrothed to him, and of his dead father, James's own brother, who from boyhood had contrived by sly methods to get the better of him, and had ended by alienating from him the woman of his heart. So, no sooner is the marriage of Maurice Vansittart and Diana Charteris accomplished, than James Vansittart casts his nephew adrift, and leaves the newly wedded couple to fight the world penniless. From this point the situation is worked out with considerable skill. Maurice Vansittart is a weak-kneed, pitiful specimen of humanity, totally incapable of putting out a hand to save himself; his wife is a woman of heroic temperament, whose determined battles with adversity win our admiration at every step. Dr. Austyn Lloyd, Diana's friend from childhood, who is only too late by a single day to win her for his wife, is also a fine study. This is an entertaining book throughout.

The name that appears on the title-page of *Scholar's Mate* naturally conveys the impression that its author is a lady, but it is difficult to imagine a production that could more strongly suggest a masculine origin. That the story is smart and subtle and humorous, of course proves nothing, though women are not very often humorous. But the narrative implies an acquaintance with certain aspects of London life which scarcely any lady could have an opportunity of acquiring; and, in the second place, it is pervaded by that genial, innocuous vein of cynicism which flows easily from a man's pen, but is very rarely a feminine attribute. However, granting that we have here an instance of a new invasion of the masculine domain, we may at all events say that the author has told a very possible story in a very creditable manner. An Oxford beauty flirts away her time with successive generations of undergraduates until finally, at the age of thirty-four, she consents to marry a middle-aged professor who has for the moment attracted her by his latitudinarian views of religion. Then Paul Swift, an old lover of fifteen years ago, turns up; and the renewed acquaintance between himself and the wife of Professor Brown leads to renewals of affectionate intercourse, not strictly pardonable perhaps, but devoid of any actual breach of the commandments. It is, in short, a well-written Society novel, and will be read with pleasure by those who enjoy that sort of fiction.

The author of *The Infant* claims to write with a purpose. His book, he tells us in his preface, is a "microcosmic view of the social life of to-day"; and he desires, among other things, to illustrate in its pages "the uselessness of statutory enactments as a means of checking certain forms of roguery," and also the potent influence of priestcraft. To effect the former purpose he introduces us at an early period to Mr. George Fitz-Herbert Boodle-Chubb, the impecunious

millionaire of Belgrave-square, who contrives to live in luxury and at the same time avoid paying his creditors by the expedient of conveying all his property to a trustee for the benefit of his wife and, after her death, of his daughter. This trustee, Matthew Parcham by name, lives in the house with the Boodle-Chubb family, and, next to Mr. Boodle-Chubb himself, is perhaps the most amusing character of the story. The subtle influences of priestcraft are exemplified in the action taken by a Roman Catholic divine, who, however, plays only a minor part in the narrative. "The Infant" himself is an adopted son of another millionaire, George Crowder; and the various claims raised against his title, and carefully fostered by the lawyers during his minority, are intended, we suppose, to serve as illustrations of the various ways allowed by law for putting money into the pockets of the legal profession. The book is ably written, and contains a good deal of forcible description and many humorous scenes; but it is carried to a rather tiresome length, and the general explanation of mysteries and adjustment of difficulties at the end is not quite so lucid or natural as might have been wished.

Tiresias is dead, and his successors are indictable as rogues and vagabonds; but the craze for prophesying is as rampant as ever. The modern prophet, as a rule, either prepares us for the coming annihilation of the British Empire, or sketches for us a glorious picture of universal peace and brotherhood in the nearer or remoter future. The author of *Marmaduke, Emperor of Europe*, takes up a parable of the latter kind, and gives an account of a political and social reformer who, at so early a period as the commencement of the twentieth century, is supposed to be successful in uniting the whole continent of Europe into a harmonious federation upon the basis of universal disarmament, peace, and socialism. All these Utopian forecasts present the same general features in conception and outline; and as they all assume the possibility of a radical change in the constitution of human nature, and often, as in the present case, call in the aid of supernatural agencies for the realisation of their ideal, they hardly fall within the range of ordinary criticism.

The Avenger of Blood is an Arab story. Mohammed Habassi, Basha of the district surrounding Tangier, has an enemy in Ben-Aïda, the trusted adviser of the Sultan of Morocco, and is summoned by the latter to his capital, and there detained in prison whilst Ben-Aïda supersedes him as Basha of Tangier. The son of Habassi, however, vows vengeance, and follows Ben-Aïda when the latter is sent on a mission to England. After some stirring adventures he procures the degradation of Ben-Aïda, and the restoration of his father. It is a fairly interesting tale, and well fitted for a schoolboy's library.

In *Miserrima* we have the story of a young woman's seduction by the son of her father's landlord, with some glimpses of her career in London after her seducer has, according to the usual custom, abandoned her. The subject is treated in realistic

fashion, and no doubt represents with tolerable fidelity the ordinary progress of such affairs; but the topic is an unsavoury one to select for a story.

JOHN BARROW ALLEN.

CURRENT LITERATURE.

Day-Dreams. By Major Gambier-Parry. (John Murray.) This is a charming book, in which pleasant thoughts are pleasantly expressed. We are apt to forget the literary worth of moral qualities. This is a suggestive theme, more suited for a volume than a column of a review. We do not refer here to that industry and perseverance which have "clothed the walls of such spacious libraries." We refer rather to the virtue of sincerity, the want of which is as fatal to a writer as to a conversationist. These day-dreams are the thoughts and aspirations of a man who has worked much, suffered much, and complained not at all. "Thoughts from the Note-book of a Cripple" is the sub-title of the book. We have therefore in the author a rare combination—one who is at once an officer and a student, a man of action and of contemplation. He has looked on both sides of the shield of life—on the black side as well as on the bright. The professional wit, like his spiritual progenitor of the motley, lives in a world as unreal as the stage. Whether he has escaped the ego-mania or not, he seems to know nothing of the realities of life—of this world of sorrow and disappointment. Very different is it with Major Gambier-Parry. He belongs to that choice band of essayists who are humanists first and humorists afterwards. He can claim brotherhood with Lamb and with De Quincey. The dedication poem to this unassuming volume is pathetic and beautiful. It is impossible to read it without emotion, so manly and so touching is the strain. The philosophy of life set forth in "Drifting" is worth a volume of sermons. This is not a book to judge by extracts. It contains no fine writing. A schoolmaster might not select any passage from it for purposes of declamation. Its pages are full of interesting matter, but we have preferred to lay stress on their wholesome and invigorating tone. Our author has succeeded in writing something original even upon so hackneyed a theme as poetry. His quotations are always happy, and nowhere more so than when he quotes from "Faust":

"Was sie deinem Geist nicht offenbaren mag,
Das zwingst du ihr nicht ab mit Hebeln und mit Schranken."

Our author loves nature too well to require levers and screws to draw her secrets. His reverent observation of the so-called common things of country life is especially noteworthy. He has studied his books, too, as well as his wild-flowers—his Dante, his Goethe, and his Wordsworth. Those who care for such company should make the acquaintance of these delightful *Day-Dreams*.

The Ruskin Reader: being Passages from "Modern Painters," "The Seven Lamps of Architecture," and the "Stones of Venice." By John Ruskin. (George Allen). Poor Mr. Ruskin has been trotted out again, to do duty this time as a school "Reader." To this end, passages have been selected from his three great works on Art. The editor is Mr. W. G. Collingwood, who, in his somewhat premature *Life of Mr. Ruskin*, proved he had not to the full that understanding sympathy with his subject which every biographer should possess. The present work suffers from the same deficiency. It is inconceivable that either Mr. Ruskin or anyone appreciating him rightly could have "attempted to give the main lines

of Mr. Ruskin's teaching . . . in a series of extracts from his great early works." The "main lines" of his teaching are to be found, not in his early works, but concentrated in *Unto this Last*, and more diffused in *Time and Tide*, and in *Fors Clavigera*; and this is a truth so strongly insisted on by Mr. Ruskin himself, that the disregard of it by editors, or others who undertake to expound him, is without justification. Truly, it is pathetic that a man of Mr. Ruskin's calibre and achievements, after giving his fortune and his life to the service of others, should in his old age be "exploited" (is not that the appropriate slang term of the hour?) for any purpose whatever, by persons who can give him at the best only a hesitating, condescending and qualified approval; doubting, it would seem, whether his teachings, as a whole, if given to the multitude without their manipulation, would not be baneful. To see him seized and claimed, when he could no longer defend himself, by the Socialists, was sad enough; but the spectacle of Mr. Ruskin modified for the million, and sanctioned by his secretary and his publisher, is shocking. Regarding the book as a volume of selections from Mr. Ruskin's earlier works, and not in the least as representative of his main teachings, we are not disposed to complain of the quality of the selections. To please everybody in such a matter is difficult, if not impossible; and, whether there be sins of omission here or not, it is both pleasant and profitable to re-read the eloquent and impressive passages which are given. In a somewhat pretentious and unnecessary Preface, Mr. Collingwood asks "for the impertinence of notes, pardon." If he really thought his notes were impertinent, he should have omitted them. But surely notes appended to a school-reader, so far from being an impertinence, are an unquestionable necessity. The impertinence, if anywhere, arises if the notes are inadequate or incorrect; and for such an impertinence there can be, and should be, no pardon. On these points we offer no opinion. As to adequacy, we merely remark that sundry passages which, to the school boy or girl of the writer's school-days, would have been obscure, are not annotated; but Board schools have arisen since then. On the other point of accuracy we will content ourselves with quoting the note to p. 176, l. 24:

"Mrs. Gamp in Dickens' 'David Copperfield'; Heep in 'Oliver Twist'; Quilp in 'Nicholas Nickleby'; Chadband in 'Martin Chuzzlewit.'"

Arne has just appeared in the handy edition of Bjornson's novels now being published by Mr. Heinemann under the general editorship of Mr. Edmund Gosse. This tale of the peasant-poet who "went on tending the cattle and making songs," while "he was shy of all whom he did not know, and disliked them, chiefly because he believed they disliked him," has all the simple and poetical charm of Bjornson's best work and contains some of his most delightful lyrics. Bjornson has been so constantly before the English public of late years that the "biographical introduction," which Mr. Walter Low originally prefixed to the present translation in "Bohn's Novelists' Library" (1890) seems already to be out of date, but his work on the novel itself has needed little revision. "The publication of this volume," writes Mr. Gosse, "has been slightly delayed, in order to give an opportunity of recording a melancholy fact, the sudden death of the translator of *Arne*, and, as we had hoped, of several succeeding volumes of this edition." For the sake of this series, we are glad to hear that he had completed the revision of *The Fisher Maiden*, which will be the next to appear.

THE last volume of Messrs J. M. Dent's dainty "Lyric Poets" is entitled *Lyrical Poetry from the Bible*, vol. i. It contains nine passages from the older historical books and a large selection from the Psalms and Job, the prophetic Books and the Song of Songs being reserved for vol. ii. Undoubtedly the editor, Mr. Rhys, is right in using what he calls "the old version of the Bible." His introduction is floridly enthusiastic, but contains some interesting quotations; and the brief historical synopsis, with which the volume closes, bears witness to a study of modern criticism.

NOTES AND NEWS.

MESSRS. T. C. & E. C. JACK, of Edinburgh, announce a "Centenary Edition of Burns," edited by Mr. W. E. Henley and Mr. T. F. Henderson, and printed by Messrs. T. & A. Constable. It will be produced in four volumes, published at intervals of about three months, in the course of this year and next. The first will consist of Poems published by Burns; the second of Posthumous Poems; the third of Songs—all equipped with notes and illustrations; and the fourth, of Songs, Doubtful Pieces, Addenda, Glossarial Index, and General Index, together with an essay on the Life and Genius of Burns, by Mr. Henley. It is the purpose of the editors to present as pure a text as collation with MSS. and original editions will yield—arranging the verses, so far as possible, according to the dates of publication in their author's lifetime—and to reduce to its essentials the very large accumulation of history, commentary, and legend, which has gathered about his life and work. The book will be issued in two forms: a library edition *de luxe*, limited to 600 copies for this country and 150 for America, illustrated with photographs of authentic portraits and facsimiles of famous MSS.; and a popular edition, with a portrait and about two dozen other etchings by Mr. William Hole.

MESSRS. LONGMANS & Co. have in the press for early publication *Country Pastimes for Boys*, by Mr. P. Anderson Graham, with numerous illustrations from drawings and photographs.

PROF. WALTER RALEIGH, of Liverpool, has revised for publication his recent address at the Royal Institution on Robert Louis Stevenson; and it will be published early next week by Mr. Edward Arnold.

MR. JOHN MURRAY will publish this summer revised editions of his Handbooks to Devon, Gloucestershire, Warwickshire, and Ireland; as well as an entirely new Handbook to Turkey in Asia, edited by General Sir Charles Wilson, sometime British Consul-General in that region.

MESSRS. SMITH, ELDER, & Co. will publish in the autumn a work entitled *The Apostolic Gospel*. The author, Mr. J. Futton Blair, reconstructs by comparative criticism the earliest deposit of the oral tradition, and with this he accounts for the origin of the four Canonical Gospels. The work is in three divisions—(1) an introductory essay; (2) a critical reconstruction of the text; (3) the text as reconstructed.

THE new volume of "The Zeit-Geist Library" will be *A Comedy in Spasms*, by the author of "A Yellow Aster."

THE Tower Publishing Company will issue shortly a collection of short stories, entitled *Stolen Souls*, by Mr. William Le Queux, author of "Zoraida."

MR. T. FISHER UNWIN will publish next Monday *A Yachting Cruise to Norway*, by the Parson and the Lawyer.

THE Rev. Caesar Caine, author of "The Martial Annals of the City of York," proposes to print from the original MS. the first attempt to compile a history of York, made (about the middle of the seventeenth century) by Sir Thomas Widdrington, Recorder of the city and Speaker of the House of Commons, and entitled by him *Analecta Eboracensia*. The work will be illustrated from old drawings, and with modern photographs. It will be issued to subscribers, in a limited edition of 260 copies, through Mr. Charles J. Clark, of Lincoln's Inn Fields.

THE Selden Society hope to have ready in July a new edition of *The Mirrour of the Justices*, a curious old law book of which Lord Coke said: "In this . . . in effect appeareth the whole frame of the ancient common laws." The earlier editions are corrupt and often unintelligible; this one is being printed from the excellent MSS. in the possession of Corpus Christi College, Cambridge. The society is also preparing for early publication a volume to be called *Bracton and Azo*, edited by Prof. F. W. Maitland. Thanks to Prof. Maitland's admirable work in editing Bracton's Note-Book, the English sources of Bracton's treatise are before the student. Now it is proposed, by printing certain parts of Bracton's text and Azo's "Summa," in parallel columns, to make plain how much Bracton (and the English law through him) do and do not owe to the Roman law. Azo's "Summa" was at one time (as the proverb *Chi non ha Azzo non vada a Palazzo* still attests) a necessary possession of every Italian judge, and from it Bracton is supposed to have drawn most of his knowledge of the civil law.

THE Jewish Publication Society, of Philadelphia, propose to issue a reprint of the famous essay by Emanuel Deutsch on "The Talmud," which originally appeared in the *Quarterly*, together with notes of two lectures delivered by him on the same subject.

A NEW edition of Mr. Hall Caine's *Recollections of Rossetti* is announced for publication shortly by Mr. Elliot Stock.

THE latest edition of Mr. Eric Mackay's new volume, *A Song of the Sea, My Lady of Dreams, and Other Poems*, published on Monday last, has been sold to the trade, and a second edition is being rapidly prepared, to be ready in the course of next week.

DURING the three first days of next week Messrs. Sotheby will be engaged in selling the library of the late James Price, of Paignton. It certainly cannot compare in value with his now historic collection of pictures of the English school, which was dispersed at Christie's last Saturday; but it is fairly representative of the books without which a modern gentleman's house is incomplete. Works relating to naval history and the drama, and parliamentary speeches, are conspicuous. There are also examples of books illustrated by Blake, Cruikshank, Doyle, and Leech; and the finest productions of Ruskin and Hamerton. On Thursday will follow a selection of books from the library of a nobleman, including several of the county histories and antiquarian publications that are most sought after—though we fear that this department has now been deserted by the bibliophile.

It is now announced that the British Museum has acquired the Waterton collection of MSS., editions, and translations of the *De Imitatione Christi*, which was sold at Sotheby's last January, and was noticed at the time in the ACADEMY. The price paid at auction for the whole was only £144. By this acquisition the number of editions already possessed by the British Museum is more than doubled, and is now probably the largest in existence.

THE FORTHCOMING MAGAZINES.

THE July number of the *Century* will contain an article by Mr. Edmund Gosse, entitled "Personal Memories of Robert Louis Stevenson."

THE *Antiquary* for July will contain the first part of a paper by Mr. W. Carew Hazlitt on "English, Scotch, and Irish Book Collectors, 1676-1894."

LORD HOUGHTON will contribute an article to the *National Review* for July, entitled "Ireland Unvisited."

THE second volume of the *Windsor Magazine*, which begins with the July number, will give a number of new features: such as series of articles on suburban London, on the chief art galleries in the provinces, and on phases of criminal life, by Major Arthur Griffiths. Under the heading of "Sports and Pastimes," the July number will have a paper on lawn tennis, by Mr. W. Baddeley.

THE July number of the *Asiatic Quarterly Review* will contain the following articles: "India in Parliament," by Sir Richard Temple; "Chitral and Neighbouring Countries," by Dr. G. W. Leitner; and "The Grievances of the Madras Landowners," by Sir Roper Lethbridge; also papers on "The Origin of the Drama in India," by Pandit H. H. Dhruva, of Baroda; "Buddhist Ontology and Nirvana," by Babu Sarat Chandra Das, of Calcutta; and "Phoenician Colonisation in Scandinavia," by Prof. C. W. Skarstedt, of Lund.

THE forthcoming number of the *Humanitarian* will contain a discussion on "The Place of Realism in Fiction," to which the following will contribute: Dr. William Barry (author of "A New Antigone"), Alphonse Daudet, Sir George Douglas, Ella Hepworth Dixon, George Gissing, W. H. Mallock, Richard Pryce, Adeline Sergeant, Frederick Wedmore, and W. H. Wilkins.

A SPECIAL summer number of the *Senate* will be issued on July 1, with an engraving, as supplement, after Mr. A. Dampier May's picture of "Les Dieux s'amusent." Among the contributors to this number are: M. Paul Verlaine, M. Henri Mazel (editor of *l'Hermitage*), M. Georges Lefèvre, Mr. Walter Herries Pollock, Mr. Arthur Symonds, Mr. George Barlow, Mr. Rudolf Dicks, Mr. Ernest James, and Paganus.

THE July number of the *Educational Review* will contain a second paper by Prof. Foster Watson, of Aberystwith, on English educational reformers under the Commonwealth. On this occasion he describes the attempts of Humphrey Barrow, "a member of the army," to induce Henry Cromwell to subsidise Trinity College, Dublin, by means of compulsory deductions of one per cent. from the grants of land given to English adventurers in Ireland. The title of the pamphlet urging this scheme is, "The Relief of the Poore and Advancement of Learning Proposed" (London, 1656).

THE forthcoming (July) number of *Romania* will contain a series of articles by Mr. Paget Toynbee, dealing respectively with Dante's references to Pythagoras, and his obligations to Orosius, Albertus Magnus, and the Arabian astronomer Alfraganus. Mr. Toynbee also contributes to the *Giornale Storico* a paper on Dante's theories as to the spots on the moon.

UNIVERSITY JOTTINGS.

DR. W. SANDAY has been elected without opposition to the Lady Margaret chair of divinity at Oxford, vacant by the death of Dr. Heurtley. This chair carries with it a canonry at Christ Church.

MR. ROBERT BRIDGES—whose candidature for the chair of poetry at Oxford had obtained very influential support, including the heads of Corpus, Worcester, Trinity, Balliol, Wadham, Brasenose, and Magdalen—has now intimated his intention not to oppose Mr. W. J. Courthope.

THE Rev. Dr. C. H. H. Wright has been elected by the hebdomadal council at Oxford to be Grinfield Lecturer on the Septuagint for a second term.

THE senate of Dublin University has resolved to confer the following honorary degrees: Doctor of Laws, upon Lord Justice Fitzgibbon; and Doctor of Letters, upon Mr. W. Aldis Wright and Mr. A. W. Verrall, both of Trinity College, Cambridge.

IN Convocation at Oxford on Thursday next the day after the Eneacenia, it will be proposed to confer the honorary degree of M.A. upon the Rev. W. E. Cousins, for many years missionary in Madagascar of the London Missionary Society; and the honorary degree of D.D. upon the Rev. Dr. Robert Bruce, formerly missionary in Persia.

AFTER overcoming a good deal of opposition in earlier stages, the statute proposing to make anthropology a special subject of examination in the honour school of natural science was finally rejected in Convocation at Oxford, on Tuesday, by the narrow majority of 68 votes to 60. On the same day, the decree proposing to transfer the Hope collection of engravings to the top storey of the old Ashmolean building was likewise rejected by 40 votes to 17.

THREE chairs are now vacant at Edinburgh University. In addition to the vacancy caused by the death of Prof. Goodhart, both Prof. Masson and Prof. Calderwood have announced their intention of resigning respectively the chairs of English literature and moral philosophy.

MR. S. ARTHUR STRONG, of St. John's College, Cambridge, has been elected to the chair of Arabic at University College, London, which was vacated by Prof. Rieu's transfer to Cambridge. This appointment will not interfere with Mr. Strong's performance of the duties of librarian to the Duke of Devonshire at Chatsworth. At the same time, the Rev. Dr. Robert Bruce was elected to the chair of Persian, which was also held by Prof. Rieu; and the Rev. Dr. E. Moore, principal of St. Edmund Hall, Oxford, was elected to the Barlow Lectureship on Dante, which he has held on a former occasion.

THE president, council, and members of the teaching staff of University College have issued invitations for a conversazione, to be held on Thursday next.

M. MERCIER, of Upsala, has been appointed to the lectureship of French language and literature, which was recently founded in the university of Glasgow.

THE ACADEMIE FRANCAISE.

Paris: June 14, 1895.

THE reception of M. Paul Bourget at the Académie might have been termed the "ladies' day"; for the austere precincts of the Institut de France were enlivened by the presence of an unusual number of pretty faces and charming toilettes. That most obliging of secretaries, M. Pingard, did wonders in finding room for all the fair postulants for seats; and a few minutes after the doors were opened there was not a spare nook or corner to be found in the uncomfortable old amphitheatre. Great was the curiosity of the Mesdames de Morsaines who had come to see and hear their favourite author; and great also was their

disappointment, for M. Bourget has nothing of the "lady's man" about him: he is not a good reader, and he had nothing to say about the "cruel enigma" of love, either psychological or physiological.

He began with a brief sketch of Maxime Du Camp's early years: his adventurous life, his wanderings, aspirations, and failures, until he reached the age of forty, and attained what he termed his mental equilibrium. Alluding to the bond of intellectual friendship which for many years united him with Gustave Flaubert, M. Bourget drew the following portrait of the latter:

"Flaubert, alors dans toute la splendeur de son précoce talent, avec sa beauté de jeune chaf normand et l'apparence de sa vigueur intellectuelle et physique, était cependant la victime du même déséquilibre que Du Camp. Lui aussi souffrait de la maladie du siècle, mais avec une intensité que les difficultés de son destin justifiaient, hélas! plus complètement. Il semblait que la nature se fût complu à ramasser dans le futur auteur de *Madame Bovary*, toutes les antithèses, comme pour en faire le peintre prédestiné des pires malaises de son âge. Elle avait voulu que cet affamé de gloire littéraire naquit et grandit en province, et qu'il dut y rester emprisonné, au moment même où toute la vie artistique de la France affluait au centre, de telle sorte qu'il fût solitaire deux fois, et dans son pays, par son excès de culture, et à Paris, par sa sauvagerie et par sa sensibilité. Elle avait voulu que, poète et toujours soulevé d'un élan fougueux de lyrisme, il naquit à l'ombre d'un hôpital, fils d'un père qui, dans son génie de grand chirurgien, méprisait le talent d'écrire. Enfin, après lui avoir donné une musculature d'Hercule, elle l'avait frappé, au plus intime de sa force, de ce mal redoutable et mystérieux, que les anciens appelaient le mal sacré, si bien que ce géant infirme portait en lui-même, dans son âme et dans sa chair, comme un témoignage constant de notre puissance et de notre misère, de l'humanité supérieure et de la servitude animale."

After dwelling on the disappointments Maxime Du Camp met with in his literary and other aspirations, until he realised the fact that the art of living consists in a humble "submission to life," the speaker discussed the question whether it is necessary that an artist should have personal experience of the passions he depicts. "No," said M. Bourget:

"... Le secret du génie est ailleurs que dans les fièvres de la vie sentimentale. Les plus grands peintres de la nature humaine, ceux qui ont le plus profondément scruté les mystères, le plus éloquentement traduit les joies et les souffrances, furent-ils des hommes qui vécurent d'une vie très passionnée, très chargée de drames du cœur? Non, mais bien plutôt des artisans professionnels, d'une expérience courte, d'une destinée presque nue et plate; peu mêlés à la vie et dont les plus importantes aventures furent simplement leurs œuvres. ... Concluons donc que la meilleure condition de naissance et de développement pour le talent littéraire est une existence moyenne, plus réfléchie que remuée, plus contemplative qu'agissante. 'Fuyez les orages,' aimait à répéter à ses disciples le divin Léonard."

The truth of this Maxime Du Camp learnt by experience; so he fled from the storm and, unlike the author of *Salammbô*, he surrendered to destiny. The last thirty years of his life were entirely devoted to the compilation of his great work, *Paris, ses organes, ses fonctions, et sa vie*, and to his History of the Commune, which last gave rise to much recrimination, and caused M. Rochefort to nickname him Maxime Du Camp de Satory. But to return to M. Bourget's eulogy of his predecessor, it might be objected that he was scarcely justified in calling him a "great man of letters." Maxime Du Camp was, in his words, "un passionné de la plume, un adorateur des lettres, un artisan assidu que son assiduité suffisait à satisfaire"—no more.

The Vicomte de Vogué "received" M. Bourget with the utmost courtesy. His speech, without the customary epigrams and faint praise, began with a flattering review of the various aspects of the new Académicien's talent as essayist, novelist, and traveller. He objected to the theory that the great observers of the human mind were men of contemplative lives: on the contrary, they were generally men of action, from Sophocles to Dante, from Cervantes to Goethe. As for Du Camp,

"l'écrivain consciencieux qui commençait un livre sur Gautier en appelant le pauvre Théo 'un polygraphe,' pourrait être défini en peu de mots: sous le pourpoint du mouquetaire, il y avait un grand bourgeois français, enivré d'abord par le romantisme, dégrisé et remis dans sa voie naturelle par le saint-simonisme."

Alluding to M. Bourget's verses, the speaker called upon him to take up the lyre once more and produce a noble poem. In the meantime, he welcomed his entry into the quiet precincts of the Académie in the following terms:

"À l'approche du grand naufrage, nous vous offrons un hâvre tranquille, Monsieur, et notre vieille barque. Vous verrez comme vous l'aimerez, et de quelle forte tendresse. Non point pour les satisfactions de vanité qu'elle peut donner, mais pour la tâche qu'on y fait. Ce n'est pas le Dictionnaire que je dis; quand nous en parlons, on ne veut plus nous croire: et l'on a presque raison. La Dictionnaire! Tout le monde le fait ou le défait de nos jours. Nous avons une autre tâche. Nous sommes les gardiens d'un rêve. Du rêve le plus ancien, le plus constant, le plus noble de notre race: exercer sur le monde la maîtrise des idées et des belles formes. Nous ne sommes pas seuls à le garder; beaucoup d'autres nous secondent; mais nulle part on ne le suit avec plus de désintéressement et de fidélité. Vous trouverez ici la vérité de la devise qui trompe sur tant d'autres murs où elle est gravée, vous y trouverez la liberté entière, l'égalité parfaite, et sinon la fraternité—nous ne sommes pas des saints—du moins une affable et courtoise confraternité."

The metaphor of the "great shipwreck" was certainly somewhat premature, for M. Bourget has not yet reached his fiftieth year, and we expect much from him ere he enters the haven of rest.

C. NICHOLSON.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ALTERTUMER V. P. Paganon. Bd. V. 2. Das Traianum v. H. Stiller. Berlin: Spemann. 210 M.
ARNETT, F. H., Ritter v. Das klassische Heidentum n. die christliche Religion. Wien: Koenig. 15 M.
BOURDEAU, J. La Rochefoucauld. Paris: Hachette. 2 fr.
CHRYSLER, H. Vie et aventures du capitaine de corsaire Tom Souville: ses combats, ses évasions 1777-1859. Paris: Plon. 8 fr. 80.
DANIEL, Cap. L'Invasion Noire. 2e Partie. Concentration et pèlerinage à la Mecque. Paris: Flammarion. 4 fr.
GILL, Ph. Les Mercredis d'un critique. Paris: Calmann Lévy. 8 fr. 20.
GLAS-GEFASSE, altschlesische. Wien: Artaria. 210 M.
GRÉVILLE, H. Le Fil d'or. Paris: Plon. 8 fr. 50.
HATTONVILLE, Comte d'. Lacordaire. Paris: Hachette. 2 fr.
HIS, W. Johann Sebastian Bach. Forschungen über dessen Grabstätte, Gebeine u. Antlitz. Leipzig: Vogel. 16 M.
LEONAR, Jules. Au Pays russe. Paris: Colin. 8 fr. 50.
MAACK, R. Ueb. Popes Einfluss auf die Idylle u. das Lehrschrift in Deutschland. Hamburg: Herold. 1 M.
ROLLAND, R. Histoire de l'Opéra en Europe avant Lulli et Scarlatti. Paris: Thorin. 10 fr.
ROUSSEAU, Paul ds. La Question ouvrière en Angleterre. Paris: Firmin-Didot. 7 fr. 50.
SPERKEZ, Ch., et G. FOLOT. L'Armée allemande. Paris: Berger-Lévrault. 5 fr.
SCHULT, A. Die Giebelgruppen v. Aegina. Leipzig: Hiersemann. 4 M.
TSCHICHEL, A. Volkstümliche u. Volkareime aus Westpreussen. Danzig: Bertling. 8 M.
UZANNE, Octave. La Parure excentrique: époque Louis XVI. Paris: Rouveyre. 7 fr. 50.
WAGNER, C. La Vie simple. Paris: Colin. 5 fr. 50.

HISTORY, LAW, BIOGRAPHY, ETC.

- BROSCH, M. Geschichte v. England. 9. Bd. Gotha: Perthes. 10 M.
CARDINAL V. WIDDERN. Deutsch-französischer Krieg 1870-71. 5. Thl. 2. Bd. Berlin: Eisenschmidt. 4 M. 50.

- HAUSER, K. Geschichte der Stadt, Herrschaft u. Gemeinde Elgg. Winterthur: Kiechke. 8 M.
KOVALEVSKY, N. I. Dispositi degli Ambasciatori Veneti alla Corte di Francia durante la Rivoluzione. T. I. Torino: Bocca. 7 fr.
LEJEUNE, Général. De Valmy à Wagram, près de Napoléon. Paris: Firmin-Didot. 3 fr. 10.
LORSON, G. Johannes Mathesius. Ein Lebens- u. Sittenbild aus der Reformationszeit. 2. Bd. Gotha: Perthes. 8 M.
MASSON, F., et G. BIAONI. Napoléon inconnu. Papiers inédits (1783-1793). Paris: Ollendorf. 15 M.
METEAU, Ch. De la Prescription de l'action publique et de l'action civile en matières pénales. Paris: Chavalier-Marecq. 7 fr. 60.
STAUBER, E. Geschichte der Gemein de Ellikon an der Thur. Winterthur: Kiechke. 8 M.
STERN, M. Uikundliche Beiträge über die Stellung der Päpste zu den Juden. 2. Lfg. Kiel: Dr. M. Stern. 4 M.
URRU, H. V. v. Erinnerungen aus dem Leben von (1800-1858). Hrsg. v. H. v. Poschinger. Stuttgart: Deutsche Verlags-Anstalt. 8 M.
WILMS, A. Die Schlacht bei Cannae. Hamburg: Herold. 2 M.

PHYSICAL SCIENCE AND PHILOSOPHY, ETC.

- AEHLORN, F. Der Flug der Fische. Hamburg: Herold. 2 M. 50.
ERGNISSE der Plankton-Expedition der Humboldt-Stiftung. Hrsg. v. V. Hensen. Bd. I. B. n. II. G. c. Kiel: Lipsius & Tischer. 88 M.
MARINOW, K., n. K. MAYER. Versprechen u. Verlesen. Eine psychologisch-linguist. Studie. Stuttgart: Göschen. 4 M. 50.
MAYR, H. Bogen n. Pfeil in Central-Brasilien. Ethnographische studie. Leipzig: Hiersemann. 4 M.

PHILOLOGY, ETC.

- CROISSET, Alf. Histoire de la Littérature grecque. T. IV. Historiens, Orateurs, Philosophes. Paris: Thorin. 8 fr.
FENNBERN, H. Ueb. den pseudoplatonischen Dialog Aristoteles. Hamburg: Herold. 2 M.

CORRESPONDENCE.

A SYRIAC NAME FOR THE FRANCISCAN FRIARS.

St. Bede's College, Manchester: June 8, 1895.

I have looked in vain in Brockelmann's recently completed *Lexicon Syriacum* for the curious word which is used by Bar Hebraeus (*Chronicon Ecclesiasticum*, edd. Abbeloos et Lamy, tom. ii., col. 653, 659), as the name of some Frankish monks in the Holy Land. Assemani (*Bibl. Or.* ii. 373) simply rendered the word "fratres Francorum praesules." MM. Abbeloos and Lamy very well show that, as in Palestine at the time referred to (thirteenth century), the only Latin orders were the Templars, Hospitalers, and Friars Minor, and the two former have special names in Bar Hebraeus (the second of these, "Osbīrāye," also not to be found in Brockelmann), the word in question must necessarily refer to the Friars Minor or Franciscans.

It has always appeared to me that the word (which the editors transcribe "pherpherschuraie") probably contains a mere corruption of some European name, such as perhaps French *frère Franciscain*, or Italian *fra Franciscano*. It might be suggested to transliterate the term by "fra-frashūraye," or some similar form. From the events narrated by Bar Hebraeus in this chapter, it will be seen that these Franciscan friars were evidently persons of very great influence and authority in Palestine at the time, and clearly took the lead among the Latins.

L. C. CASARTELLI.

THE ETYMOLOGY OF "SHOTTERY."

Oxford, June 15th, 1895.

In the ACADEMY of June 15 there is a note by Mr. McClure upon the etymology of "Daventry." I hardly think that this fresh guess will be satisfactory to Celtic scholars. However, I do not propose to criticise Mr. McClure's new derivation as a whole, nor his conjecture as to the meaning of *Davent*. I ask to be allowed very briefly to draw attention to some statements which are found in Mr. McClure's explanation of the last element of the word, namely, -ry.

As forming the termination of some names of places in the central part of England, this -ry is considered by Mr. McClure to represent

two distinct words: (1) O.E. *rið*, "stream" (a word which he writes *riðh*, as if the vowel was originally ehort); and (2) Gaulish *ritum*, "ford," Welsh *rhŷd* (a word which he writes *rhŷd*, as if the vowel was long). Mr. McClure holds that O.E. *rið* is represented in the place-name "Child-rey," orig. *Cilla-rið* (see Earle's *Land Charters*), and that the Celtic *rit-* is represented in the place-name "Shottery," orig. *Scotta-rið* (see Earle). I fail to see why the *rið* of "Shottery" should be of Celtic origin, and distinct from the *rið* of "Childrey," which is allowed to be of English origin. Prof. Skeat agrees with his brother professor in looking upon the termination in both cases as English, see his "Notes on English Etymology" in *Transactions of the Philological Society*, 1888-90, p. 166 (s.v. *rill*).

Mr. McClure's statement about the connexion between the English *rið* and the Celtic *ritum* (Welsh *rhŷd*) is not very clear. It certainly looks as if he thought that they come from one Indo-Germanic source. This, of course, is not the case. The etymology of *rið* is well ascertained. It is a Germanic word known on the continent; cp. Old Saxon *rið* (see Heine's *Glossary to Kleinere altniederd. Denkmäler*), and is derived from a Germanic base *rinð-*, cognate with O.E. *ryne*, a "running," a "water-course," and *rinnan*, "to run," "to flow." Prof. Skeat (l.c.) says that Leo (*Anglo-Saxon Names*, p. 86) points out that "there are numerous streams in North Germany bearing *Reide* as a *nomen proprium*." On the other hand, Gaulish *ritum*, "passage" (as in *Augusto-ritum*), the Welsh *rhŷd*, is cognate with O.E. *ford*, O.H.G. *furt*, and Latin *portus* (see Brugmann, *Comp. Gram.* i. § 295.)

A. L. MAYHEW.

THE GERMAN "HAMLET."

Balliol College, Oxford: June 11, 1895.

In thanking you for the excellent review of *The Elizabethan Hamlet*, in the *ACADEMY* of June 8, may I suggest that you have scarcely done justice to the verdict of Shakspeare scholars with regard to the relationship between the German "Hamlet" and the lost play upon which Shakspeare founded his version? You state that "Cohn expresses what is *probably* the truth when he says that the German play is *in part* Shakspeare's tragedy vulgarised." My italics are scarcely necessary to point out that this statement is rather indefinite. Cohn says (p. cxx.): "The German play 'approaches most nearly to that form of Shakspeare's 'Hamlet' which we find in the Quarto of 1603"; and he expressly states: "There is every reason to believe that it had been brought over to Germany by the English players as early as 1603." Thus "Shakspeare's tragedy," which was "vulgarised" in Germany, must have been the first Quarto, which the riper authorities (Clark and Wright) pronounce "an older play in a transition state, while it was undergoing a remodelling, but had not received more than the first rough touches of the great master's hand." Thus, if Cohn's verdict is to be accepted, the German version is a vulgarisation of a rudimentary form of Shakspeare's play, not of the version familiar to modern readers, as you suggest. But Cohn's verdict is by no means to be accepted. It is not only the second oldest (1865), but is virtually solitary. In 1857 Bernhardt had conjectured that "this German 'Hamlet' is a weak copy of the old tragedy which preceded the Quarto of 1603." In 1872, Clark and Wright, quoting Cohn's statement, say: "It does not appear that the German playwright made use of Shakspeare's Hamlet, or even of the play as represented in Q. 1." In the same year Dr. Latham independently subjected the question to a

severer scrutiny than it had ever before received, and came to the same conclusion as Clark and Wright. Dr. Furness, in his *Variorum Hamlet* (1877), accepts Latham's results. Cohn's own statement of his views I have unfortunately not been able to get at. Furness's summary of it, however, makes no mention of the views you ascribe to him, and explicitly states that "his conclusion coincides in the main with Latham's."

With regard to the "three actresses," one of whom remained "with her husband at the court of Saxony," your own words supply the explanation: "The play had been worked out again and again before 1710," by which year actresses (as well as the court of Saxony) were familiar to German audiences.

In conclusion, let me thank you for approaching the subject seriously and on the grounds of pure scholarship. Most of my critics accuse me of killing dead lions, averring that Hamlet's invective to Ophelia, delivered in the guise of a madman, is always made laughable on the modern stage. This I take to be an unwarrantable aspersion on English actors.

JOHN CORBIN.

P.S.—I have just got hold of Cohn's *Shakspeare in Germany*. He quotes the sentence I have given above from Bernhardt, praises Bernhardt's essay in a footnote, and adds: "We follow him in the argument," i.e., accept his conclusions. On page cxii. is a statement which may have misled Mr. Tyler. Cohn ascribes "this new version" to 1654. The passage is ambiguous; but a close study of the context will show that Cohn refers to an anecdote he has just quoted from the German play, not to the play as a whole. In any case Cohn's verdict does not matter. Clark and Wright, Latham and Furness have settled the question—if any question with regard to Shakspeare or his texts may be said to be settled. June 17.

J. C.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, June 23, 7.30 p.m. Ethical: "Can Virtue be Taught?" by Mr. Graham Wallas.
MONDAY, June 24, 8.30 p.m. Geographical: "The Sierra Madre of Mexico," by Mr. O. H. Howarth.
TUESDAY, June 25, 5 p.m. Statistical: Annual General Meeting.
WEDNESDAY, June 26, 8 p.m. Irish Literary Society.
FRIDAY, June 28, 5 p.m. Physical: "An Electromagnetic Effect," by Mr. F. W. Bowden; "Synchronous Motors," by Mr. W. G. Rhodes; "The Electrical Properties of Selenium," by Mr. Shelford Bidwell.

SCIENCE.

KÖNIG'S HEBREW GRAMMAR.

Historisch-Kritisches Lehrgebäude der Hebräischen Sprache, mit comparativer Berücksichtigung des Semitischen überhaupt. Von Prof. Fr. Eduard König. Zweite Hälfte, I. Theil. (Leipzig.)

EXHAUSTIVENESS is the note of Prof. König's work; and it is this quality which, more perhaps than any other, gives to his writings their peculiar value. His *Offenbarungsbegriff des Alten Testaments* (1882) and his *Einleitung in das Alte Testament* (1893), as well as various minor brochures, such as *Die Hauptprobleme der altisraelitischen Religionsgeschichte* (1884), and *Falsche Extreme in der neueren Kritik des Alten Testaments* (1885), all exhibit conspicuously this quality: in all, the facts bearing on the subject under discussion are stated with minute and scrupulous accuracy, and in the case of every controverted question the principal opinions that have been passed upon it are examined with a conscientiousness and thoroughness

which leave nothing to be desired. Whatever be the point relating to the Old Testament on which information is desired, if it be treated in one of Prof. König's works, the reader, whether he is convinced always by the author's arguments or not, is sure to find there the fullest and most accurate particulars respecting it.

Of the present Grammar, the first part, dealing with orthography, vowels, accents, &c., but principally with the verb, appeared fourteen years ago—in 1881. In accordance with what has just been said, its characteristic value lay in the completeness with which the materials were collected, and the careful discussion of all difficult or anomalous forms, with systematic references to the explanations offered of them by other authorities, ancient and mediæval as well as modern. The subjects included in the present volume are the forms of nouns (pp. 1-206), the numerals (pp. 206-231), adverbs, prepositions, conjunctions, and interjections (pp. 232-343), and "Die generelle Formenlehre" (pp. 343-541), comprising explanations of the principles which have determined in Hebrew the fundamental forms of nouns and verbs, and of the modifications introduced by special causes, such as the influence of particular vowels or consonants, or of the accent. All these subjects are treated with astonishing minuteness; and any difficulty or anomaly which presents itself is probed to the bottom. For the history of the language, and also for critical and exegetical purposes, it is often important to know exactly how and where particular words or forms occur; and Prof. König has made it his aim to meet these needs of the student by rendering his enumerations as far as possible exhaustive. Even the variations of form due to the presence of particular accents are not infrequently individually noted and classified. The numerous etymological notes are particularly interesting: the best philological knowledge of the day is utilised in them; in the case of obscure or difficult words, the competing explanations of previous scholars are closely scrutinised and compared; and much information derived from sources not generally accessible to the student is placed lucidly and succinctly before him. No doubt the author may sometimes attempt to explain too much, or be over-confident of the correctness of his own explanation; but in all important cases alternative views are fully discussed, and the reader is placed in a position to judge of the question for himself. Under the head of numerals, tabular synopses are given, exhibiting in a peculiarly practical form the different order in which the compound numerals (units with tens, hundreds, &c.) are arranged in different parts of the Old Testament. The reader can thus acquaint himself at a glance with the varying usage of different ages or authors. The treatment of particles is in many cases so complete as to have the value of a concordance. A useful, but little known, English work, the *Hebraist's Vade Mecum*, published by Bagsters, which gives references in full for every word occurring in the Hebrew Scriptures, would have removed the uncertainty expressed by the author at the foot of p. 286.

Altogether, Prof. König may be congratulated on having produced one of the most useful books on the Hebrew language that has been written for years. The contents are so varied, that nearly every page contains something to interest; and for purposes of reference it will be found invaluable by every advanced student of Hebrew. An excellent index facilitates its use. Prof. König is understood to be now engaged upon the third and concluding volume of his work, comprising the syntax. When this is completed, he will have produced a grammatical *Thesaurus* of the Hebrew language, far superior in completeness to all competitors, and of the utmost practical utility.

S. R. DRIVER.

OBITUARY.

DR. VALENTINE BALL, C.B., F.R.S.

WE regret to record the death of Dr. V. Ball, director of the National Museum at Dublin. For some years past, he had been in weak health; but his last illness was short. He died at Dublin on June 15.

Dr. Ball's interest in natural history may be said to have been hereditary. His father was that Dr. Robert Ball, a native of Cork, who was for twenty years secretary to the Zoological Society of Dublin—a post which the son afterwards filled. Sir Robert Stawell Ball, now professor of astronomy at Cambridge, was his elder brother. Valentine Ball was born at Dublin in July 1843, so that he had not quite completed his fifty-second year. After graduating at Trinity College, he accepted a post in the Geological Survey of India, then under the direction of Thomas Oldham. In India he spent seventeen years—from 1864 to 1881—accumulating a store of information about the geology and natural history of that country. Apart from his official reports, he contributed no less than thirty-four papers to the *Proceedings* and *Journal* of the Asiatic Society of Bengal. The last of these in date was concerned with the travels of Tavernier and the history of the Koh-i-nur—a subject with which his name will always remain associated. Of his official publications, the most important was the volume on "Economic Geology" in the *Manual of the Geology of India* (1878). A very interesting record of his Indian experiences is to be found in his *Jungle Life in India* (1879). We may also mention here a little volume, entitled *The Diamonds, Coal, and Gold of India* (1881), which consists of three papers originally written for learned societies in this country.

In 1881, Ball was appointed to the chair of geology and mineralogy at Trinity College, Dublin, vacant by the resignation of the Rev. Dr. Haughton. Two years later, on the death of Dr. W. E. Steele, he was promoted to be director of the National Museum, which had then but recently passed from the charge of the Royal Dublin Society to the Science and Art Department. During his time the splendid new buildings in Kildare-street were begun and finished; and the collections have annually grown in value and importance. While no one could charge Ball with neglecting his administrative duties, he yet found time to complete the great literary work of his life—the new edition of Tavernier in English (2 vols., 1889). This is a model of what such an edition should be: carefully translated afresh from the original, illustrated with reproductions of the old plates and with new maps, elucidated but not over-burdened with notes. It is here that Dr. Ball elaborated his theory about the Koh-

i-nur, which he identifies with the Great Mogul diamond, seen and weighed by Tavernier in the treasury of Aurangzeb. It should be stated, however, that this theory was strenuously contested by Prof. Story-Maskelyne in *Nature*. Dr. Ball always preserved his interest in India; and from time to time he contributed letters to the ACADEMY on the identification of monstrous Eastern animals described by the Greeks, and on the rationalistic explanation of old-world myths. It was, we believe, his hope to publish a careful examination of these subjects.

J. S. C.

SCIENCE NOTES.

ARRANGEMENTS are being made by the Marine Biological Association for a series of dredging and trawling expeditions during July, August, and September, to investigate the fauna and flora of the outlying grounds between the Eddystone Rocks and Start Point. In order to make the results as complete as possible, it is extremely desirable that the investigation of each group should be carried out by a competent naturalist. Zoologists and botanists who are willing to take part in these expeditions, or to assist in working out the material collected, are requested to communicate with the Director, the Laboratory, Plymouth.

PHILOLOGY NOTES.

HERR KARL TRÜBNER, of Strassburg, will issue very shortly the first volume of his promised *Grundriss der Indo-arischen Philologie und Altertumskunde*, edited by Dr. G. Bühler, of Vienna. It will extend to over 3,000 pages. The linguistic section, which is to occupy vol. i., will include grammars of Vedic by O. R. Lanman, of Sanskrit and Pali by O. Franke, of Prakrit by R. Pischel, of the tertiary Prakrits by G. A. Grierson, and of Singhalese by W. Geiger, a treatise on Indian palaeography by the editor, besides other important articles by E. Kuhn, R. Meringer, F. Kielhorn, Th. Zachariae, and J. Speijer. In the second volume ("Literature and History") the Vedic and Sanskrit literature will be treated by K. Geldner, M. Bloomfield, and H. Jacobi, Indian ethnography by A. Baines, and various branches of Indian history and antiquities by E. J. Rapson, M. A. Stein, Sir R. West, J. Jolly, and the editor. The third volume will be devoted to Indian religion, science, and art; and among the contributors will be A. Macdonell, G. Thibaut, R. G. Bhandarkar, H. Kern, and J. Burgess.

REPORTS OF SOCIETIES.

CAMBRIDGE PHILOLOGICAL SOCIETY. — (Thursday, May 23.)

DR. POSTGATE, president, in the chair.—Prof. Ridgeway read a paper entitled "What led Pythagoras to the Doctrine that the World was built of Numbers?"—Mr. L. Horton-Smith read a paper on the Oscan (Bruttian) word ANASAKET, in reply to the strictures of Prof. Conway on his explanation (*Cl. Rev.* viii., pp. 198 sqq.) that it was Greek ἀνάσκει borrowed. (1) The objection that a verb cannot be borrowed at all "except under special (e.g., political) conditions" was unfounded, as (2) was the objection that it could not be borrowed "with its tense-termination affixed." (3) Doubt was thrown on the symbol $\geq = f$; and, further, granting for sake of argument that Fensernum had invented a symbol $\geq = f$, it was shown that even so the S of *anaSaker* and *Sesties* could not be this symbol \geq . (4) No objection could be taken to the writing of the S in a different direction to the rest of the inscription; and more especially inscriptions were cited showing two different kinds of sigma (σ) in the same sentence,

(5) in the same word (in some cases one sigma being reversed), so that the graphic argument fell to the ground. (5) The statement that "*anafaket* and "*Festies* are "perfectly good Oscan words" was next discussed. There was no Italic evidence whatever for assuming that *facio* in composition could ever mean "dedicate" (Umbr. *a n f e h t a f* being incapable of such a meaning); moreover, the theory of borrowing explained "das scheinbar nicht apokopierte *ana* in *avasaaker*" (Buck, p. 15) much better than Prof. Conway's view that "*ana* is here for *an-ad*." "*Festies* might be a "perfectly good Oscan word," but that was no argument against the equally good Oscan word *Sesties*; the name *Festius* was extremely rare. (6) As to the main contention that θ could not have been represented by *s* in Oscan, the question should not be "What was the sound of S in Oscan?" but "What was the sound of θ in Laconian?" That this differed widely from the θ of the other Greek dialects was proved by the united evidence of grammarians, inscriptions, and MSS. Whatever may have been its exact sound, whether *s* or *p* (=English *th* in *thigh*), the fact remained that foreigners (e.g., Athenians) represented it by *s* [Prof. Conway's statement concerning the Italic representation of the regular Greek aspirates (which proved to be correct only for the period prior to the second century B.C., at which date *th* appears beside *t*, as the transliteration of Greek θ) applied only to the representation of the ordinary Greek, not the Laconian, θ]. As θ was pronounced in Laconia in such a way that Aristophanes, &c., represented it by *s*, it was an obvious conclusion that in the proximity of the Laconian dialect of Greek, as represented by the important Laconian colonies Tarentum and Heraclea, the neighbouring Osci should, like Aristophanes, have represented this Laconian θ by *s*. Finally, Prof. Conway, by allowing "150 miles from the borders of Latium (in the dialectal, not the political, sense)" as the extreme limit of distance across which ordinary common words could be carried to Latium (*Idg. Forsch.* ii., p. 158), had himself given the most conclusive reason why no example of *s* : θ occurs in Saalfeld's books on Greek loan-words in Latin; for Heraclea is 205 and Tarentum 225 miles south of the most southern boundary of Latium thus defined, so that it would be surprising indeed if Latin were to show any traces of this *s* : θ .

CLIFTON SHAKESPEARE SOCIETY. — (Saturday, May 25.)

MISS M. CATHARINE SMITH in the chair.—Mr. Arthur S. Way, in a paper on "Thomas Lord Cromwell," said that an exclusive study of Shakespeare is apt to lead us to forget the extraordinary dramatic fertility of his generation. The popular demand for novelty was amply met by the ready pens of a host of writers, of whom, though few might be poets, many were practical playwrights, and few destitute of ability. The survival of any of these plays is a marvel, since the number of copies printed must have been very small. It is no doubt due to the fact that they slept through generations in the inviolate seclusion of old manor-house libraries, till within the last thirty years enthusiasts came to startle their slumbers, and the presses of Arber, Grosart, Hazlitt, and their kindred, gave them a new, a shadowy life, something like that of the minor warriors of Homer who fought and fell to make an effective *entourage* for the heroes. For, alas! for them, they will never live their old life again. Neither the painful chronicling of a Morley, nor the humorous criticism of a Saintsbury, nor the gushing rhetoric of a Swinburne, shall ever galvanise them into immortality. We are reminded of what Homer says of Tiresias, the prophet in Hades, "In him alone spirit breathes, the rest are shadows that flit to and fro." Forlornest of all the forlorn are those whom no parent owns, but who catch feebly, with ineffectual grasp, at the skirts of Shakespeare as his gorgeous tragedy in sceptred pall goes sweeping by. In vain: for by no enthusiasm of dry-as-dusts, by no fever of the Elizabethan craze, shall they be enrolled among the immortals. They are as the tools and arms dug up from ancient sepulchres, which shall indeed be decently installed in museums and have due and reverent contemplation of students, but shall no more gleam in battle or strain in toil. "Thomas Lord Crom-

well" is of this group by no means the meanest. Its more than respectable mediocrity is singularly free from the faults, most rampant at that epoch, which are so glaring in "Loorine." It falls rather by reason of defect than of positive blemish. In considering its claims to be even partially from Shakespeare's hand, we are struck, indeed, by its radical difference from, its inferiority to, his work, in dramatic structure, in general tone, in literary style and versification, and in the absence of that air of master-workmanship which is the hallmark of Shakespeare's plays. But this is not the only or the chief feature in which this play is notably un-Shakespearean. In comparing it with any of his historical series, we are impressed at once with the one-sided treatment of the leading character, with the shadowy outline which here stands for a portrait of a great man. The playwright who here undertakes to make Cromwell live again seems scarcely to know of the Atlas who bore up that world's weight at a most tremendous crisis of England's fortunes, the giant who dwarfed his fellows in an age of giants. The Cromwell of this play is not the upheaver of ancient foundations, the Machiavel of the North, the man whose work changed the face of England and the current of her history. He is simply a successful politician, a man who has risen, as he might have seemed to a gossiping Londoner, to the Pepys of his day, who garnered up such little anecdotes as nowadays are collected by the interviewer and figure in backstairs memoirs—stories of the struggles of his youth, of the old village smithy, of his remembrance of ancient friends, his kindness to the poor, of the envy of rivals, of the aborning of witnesses. Again, we have not Cromwell as he must have seemed to the men of his own generation, the men who saw the shadow of the New Tyranny, the royal supremacy over men's consciences, lives, and property, brooding darkly over the land; the Cromwell of the confiscation of Church property, by whose action thousands of men were made desperate through sheer want, when the poor shuddered to see the holy men, who had been a nation's almoners, begging by the highways, when yeomen looked in helpless fury on the enclosing of common lands, and labourers groaned in despair over the vanishing corn-lands which the new nobility were converting to pasture—the Cromwell who was to the old nobility the Robespierre of a Reign of Terror. This is Cromwell as he may have seemed to men of the days of Elizabeth, who looked complacently upon results which were so comfortable for them that the end would have justified worse means. Between his actions, stern and ruthless as many of them were, and their day there rose up, happily for his memory, a far darker record, a record of pitiless fanaticism, of fiendish cruelty, in which there was none of that magnanimity of tyranny which dealt its blows chiefly at the great and powerful, but an indiscriminating savagery which tore its victims from amid the inoffensive lowly, which gave to the flames the silver hair of age, the tenderness of women, the helplessness of childhood. They remembered that, but for that part of his policy which had enlisted on the side of the New Religion the wealth, the landed interest, the selfishness of a powerful class, the old order might have been re-established by Mary on the solid basis of property. They connected him with the overthrow of a system under which for each one of those priests who were now regarded by them as plotting assassins, traitorous emissaries of Rome, there had been thousands. There would be old men amongst them who had seen him; there were many to whose fathers he had been a familiar figure, and he was best remembered by those touches which endeared him as a man to fellow-men. English folk loved that generous gratitude, that scorn of littleness, that freedom from false pride, which taught him to honour his old farrier-father, and made gratitude to the helpers of his youth burn with an undying flame. The touch of homeliness in the English character responded to these traits. History cherishes many such kindred touches; and so, when the author of this play set himself to idealise the character of Cromwell, he wisely and with rare self-restraint kept within bounds for which his powers were adapted. Of the two sides of his hero's character, which in the light of

history's latest revelations stand in such strange contrast, he chose that in which he came in contact with those whom this man, who never struck wantonly, had no cause to harm, and so he elaborates the lovable side of his character. He shows him as one of the few men whose greatness is not grudged by those from amid whom he has risen. He makes him one of the links between the nobles and the people. Again, the energy, the push, the business capacity, by which he won step after step of his difficult ascent, were what the average man could depict, and the average man appreciate. But of that depth of intellect, that far-reaching purpose, that indomitable will, that grasp of detail which made him a strong statesman, by which he could hold unentangled in his hands the threads of a thousand intrigues, which gave him for ten years that amazing ascendancy over such a despot as Henry, by the might of which he trampled down the resistance of an immemorial Church, and crushed the opposition of the chiefest nobles; which gave him firm footing on the shifting sands of politics, and made Protestant and Catholic alike but puppets for his moving—of all this there is no indication. The mind of the writer was not great enough to interpret greatness, and it is to his credit that he recognised this, and refrained from attempting the impossible. So he drew him, according to his light, with a loving hand, and failed not to give due prominence to the one great trait which an average mind might grasp: the dauntlessness in the face of danger, the uncowed spirit when all was lost, which was characteristic of so many who played a great part in those perilous days, and who ended in like manner as Seymour, Essex, and Raleigh ended; and, as in them, so in him, devotion to his sovereign and faith in his just intentions are also characteristic. Not less so is the atmosphere of intrigue of which the air was full; that the unscrupulous plotters are Catholic nobles and prelates is only to be expected in a play written for an Elizabethan audience. And so the writer, by not transgressing the limits of his powers, by working on lines where he has plainly a practised hand, has produced a living play: the labouring men in it are individualised; the women are of distinct types, the rustic and the citizen's wife—and Mrs. Bannister is a most true and womanly woman; the merchants make us feel the stirring enterprise so characteristic of those Tudor days, and bring home to us the busy intercourse of travel and commerce with the Netherlands and Italy. All these convey something of the form and pressure of the time, they make a picture of the age which we could ill-afford to lose. The humour, what there is of it, is unforced, but not Shakespearean; in the loftier passages the diction is unstrained, there is no bombast, but also no poetry such as Shakespeare might own. The author never soars; that he never essays to do so proves that he knew himself no poet.—Mr. L. M. Griffiths gave some notes on "History in 'Thomas Lord Cromwell,'" comparing the facts and fables of Thomas Cromwell's life with the narrative in the play. Special attention was called to the dramatist's omission of the more important scenes in the career of the powerful and unscrupulous statesman.—This meeting brought to an end the work of the society's twentieth session. The programme for next session is: "(1) Henry IV.," "Antonio and Mellida," "(2) Henry IV.," "The Merry Wives of Windsor," "Antonio's Revenge," "Henry V.," "Poems and Sonnets," and "A Woman Killed with Kindness." The hon. secretary (9, Gordon-road, Clifton, Bristol) will gratefully acknowledge the receipt of anything for the society's library, which now consists of 594 volumes.

ANGLO-RUSSIAN.—(Tuesday, June 4.)

E. A. CAZALET, Esq., president, in the chair.—The Rev. E. Smirnov, chaplain of the Russian Embassy in London, read a paper on "Philarete, the Metropolitan of Moscow," in which he gave a sketch of Russian ecclesiastical literature in the last century. He dwelt on the administrative activity of the eminent divine, and pointed out the part which he had taken in the renunciation of the Grand Duke Constantine, the son of the Czar Paul, when Alexander I. died and Nicholas I. came to the throne. The Metropolitan

also assisted in framing the manifesto which abolished serfdom. The lecturer explained the character of Philarete's oratory, sermons, and catechism, which has been translated into several languages, including English. He described his literary work and his good influence on the mind of the poet Pushkin. Facts were quoted about his relations with foreign Churches, and an interesting circumstance, which is not generally known, attesting the high esteem in which he was held by Archbishop Potter.—Mr. W. G. Birkbeck gave an account of Philarete's intercourse with Canon Liddon, showing the wide knowledge of the Russian divine, who inquired of Liddon what were the questions on which Cardinals Manning and Newman had disagreed.

PHILOLOGICAL.—(Friday, June 7.)

H. BRADLEY, Esq., vices-president, in the chair.—In the absence (owing to illness) of Prof. Skeat, Mr. D. M. de Z. Wickremasinghe read a paper on "The Sinhalese Language": that is, the language spoken by the native inhabitants of Ceylon from the earliest times (as may be inferred from the rock inscriptions) down to the present day. The testimony of Childers, Rhys Davids, Knhn, and other scholars, was adduced to show that the ancient Sinhalese, or Elu, and the modern Sinhalese are one language, the very name Elu being a contracted form of Simhala (thus, Simhala, Sihala, *Siala, *Sela, Hela, Helu, Elu). The difference of the modern language is due partly to new grammatical forms and partly to an immense importation of Sanskrit forms. The relation of Sinhalese to the other vernaculars of India was then dealt with, the connexion of Sinhalese with the Prakrit dialects being proved by the changes undergone by Sanskrit words in their transition to Sinhalese. The words of the Sinhalese language (including the dialects spoken by the Veddas, or aborigines of Ceylon, and the Maldivians) are classified by native grammarians in three groups: (1) Tatsama; (2) Tadbhava; (3) Desya or Nispanna. The first denotes all words taken over from other languages bodily, with little or no change; the second includes those words that have undergone the phonetic changes peculiar to the language of adoption; the third class comprises all words not falling within the first two classes. It was shown, however, that the native grammarians are not accurate in their classification. The vowel sounds of Sinhalese were then treated of, Mr. Wickremasinghe promising to deal with the consonants and the grammar and literature of the language on a future occasion.

FINE ART.

THE ROYAL ACADEMY.

III.

IN the department of landscape proper the most remarkable feature is perhaps the absolute diversity of styles exhibited; and it is indeed the divergence of standpoint and technique among the modern landscapists, both at home and abroad, which renders this branch of painting peculiarly interesting in the curious phase upon which it has now entered. What the new school—such men as Mr. Alfred East, Mr. Adrian Stokes, Mr. Edward Stott, Mr. Waterlow, Mr. Padgett, Mr. Wetherbee, Mr. Hartley, to name only a few of the most prominent—aim at is not so much (like the great French school of some twenty years since) to evoke by the interpretation of a page of nature some mood of passion, some "divine despair," having with that scene a secret, indefinable affinity, as to gladden and soothe the eye by unrolling before it a fair picture, showing the world in one of its lightest, brightest, and most harmonious aspects. A gentle melancholy, a mood of dreamy contemplativeness, is sometimes suggested by the scenes in which the newer painters delight; but their main endeavour appears to be to secure pictorial unity and a genuinely decorative impression.

The elder landscape painters of the British school are not here in question, since in each case they retain, without change, the manner in which their popularity has been won. Of Mr. Hook, Mr. Peter Graham, Mr. MacWhirter, Mr. Leader, there is really nothing new to be said. The first-named, most buoyant and vigorous of veterans, retains the charm and freshness of his eminently English style practically unimpaired. Mr. Peter Graham's "The Sea will Ebb and Flow," and Mr. MacWhirter's "Glen Affric, N.B.,"—described by Burns's magnificently expressive line, "Th' incessant roar of headlong, tumbling floods"—are both good examples of their respective styles; and Mr. Leader is Mr. Leader still, painstaking, precise, and arid as ever. With Mr. H. W. B. Davis we are on altogether different ground; for, although we may legitimately hold that in some respects he does not fully keep pace with the requirements of the moment—that his skies lack depth and transparency, and his sunlight is not always true in tone—we feel ourselves in the presence of an artist, not only of practised skill, but of a genuinely emotional temperament, unblunted by the sustained practice of his art. That art has, indeed, grown of late years in expressiveness, in width of range, in charm. The landscape "In April," the motive of which we may guess to have been found in the painter's favourite Picardy, shows the world in the cold purity of its first vernal freshness, when the trees are still putting forth their leaves and the sunlight is bright but not yet warm. The sportive movement of the young foals following the mares is very happily observed; the landscape has in its homeliness a reticent charm of very touching character. "Change of Pasture" is again a study of cattle, enfram'd in a landscape; but the moment is that one of mysterious beauty when the moon has risen, but the waning light of day still illuminates the prospect.

A spring scene, beautiful notwithstanding a hardness and airlessness so obvious as to require no insisting upon, is Mr. Alfred Parsons's "The Thorn." The design is a superb one, with its foreground of hawthorns almost hidden under their snowy blossoms, and its distance of far-stretching valley recalling Constable's "Dedham Vale." A very original conception is Mr. G. D. Leslie's "November Sunshine," with its reach of river lighted up by a sickly, ominous sunshine, suggestive of coming storm; but it hardly required so rigidly conscientious a realisation, so great an insistence on detail of no special significance.

Mr. David Murray's four great landscapes are in advance of anything he has yet produced, and constitute as a whole one of the most remarkable achievements of the year. This artist is so various in his choice of subject, in his way of looking at nature, so brilliant and capable in many ways, that one wishes to feel oneself more absolutely in sympathy with him than one actually is. The highest power, the highest charm—that of deeply moving the spectator by an interpretation of nature, of placing him *en rapport* with that interpretation—is denied to him. This is, perhaps, but another way of saying that his artistic personality is not of the strongest or most sympathetic order. And yet how far he is from any suspicion of perfunctoriness or the empty repetition of familiar successes! In the landscape "In Summer Time" we have a pool, girt round with tall trees in the maturity of midsummer, in which, under a grey, cloudy sky, a band of naked youths are bathing and disporting themselves. The delicate flesh tones, marked by that cool greyness in the shadows which they acquire in the open air, make a most pleasant harmony with the water, the

dark green foliage, and the sky. The large upright landscape, "The Angler," proves that the painter can, without betraying nature, display on occasion a certain nobility of style, derived it may well be from a study of Claude Lorrain. The quality of the sunset sky, and the atmospheric gradations generally, leave something to be desired. Quite other, both in conception and execution, is the large canvas, "Thistledown," with its far-reaching expanse of country, its quiet, leaden-hued pool in the foreground, and its pale, whitish-grey tonality, suggestive of close, oppressive heat. This curious effect, which Mr. Murray has already on a former occasion realised in an important landscape, would be still more convincing, were it not that the touch is here of a too metallic hardness, and the whole wants what our neighbours call *enveloppe*. The Scottish painter might here take a lesson from two French artists, who, at the Salon of the Champs Elysées, show similar studies—M. Camille Dufour, the painter of Provence in its hot, gray phase, and M. Le Léprieux, the painter of the Loire under similar conditions. The landscapes of Mr. Alfred East and of Mr. E. A. Waterlow, in his present style, show many points of affinity, both seeking for light, pale harmonies and breadth of decorative effect; both preferring in nature the moments of repose and contemplation to those of storm and passion. Mr. East's landscapes, "Autumn Haze" and "Midland Meadows," are both of them well laid out and sympathetic in the generalised truth of their interpretation, even though they want something of intensity and pictorial accent—qualities which this artist has as yet been unable to combine with those softer ones which are peculiarly his own. Mr. Waterlow distinguishes himself not only with his "Golden Autumn"—a suave, harmonious piece, wanting what we may roughly call "inside," much as Mr. East's pictures want it—but also with two scenes in which the delicate green of early summer is treated with remarkable skill: these last are called respectively "Green Pastures" and "The Watermill."

At no previous time has Mr. J. W. North exercised so marked an influence over contemporary landscape-painters as now, when his own peculiar style, always mannered in its ultra-fastidious delicacy, has over-passed the boundary line which divides refinement from affectation and triviality. He counts among his avowed followers Prof. Herkomer and Mr. R. W. Macbeth, as the contributions of the latter to the Royal Academy, and of the former to the Royal Water Colour Society, go far to prove. The large landscape "Fruition: England," by which Mr. North is represented at Burlington House, is an example of his mannerisms rather than his qualities: it is an elaborate piece of prettiness, harmonious in the warmth of its autumn tints, but only remotely recalling nature, and not even giving very clearly the impression of what it is that Mr. North sees in nature. There are few better things of the same kind at the Academy than the bright, vigorous, yet refined painting, "Change of Pasture," of Mr. Claude Hayes. It has that movement in the cloudy sky, that breeziness and bracing atmospheric quality, which we note in Constable and David Cox. Another landscape conceived with much originality and charm, and carried out with a careful reference to nature, is the "Winter Sunlight" of Mr. J. Noble Barlow.

How is it that Mr. J. Clayton Adams, who paints pretty things very prettily, and often gets a tone of genuine silveriness, never quite passes from prose into poetry, from statement into interpretation? His unfortunately named "High and Dry" is a luxuriant meadow-scene handled with extreme delicacy. It sur-

passes, in our estimation, the very careful and agreeable "July," which is more characteristic of the artist's usual manner. Notwithstanding a certain poorness and emptiness of handling, the two snow-landscapes of Mr. Joseph Farquharson attract and deserve attention. In one of them the radiance of sunlight, gilding the unsullied white of new-fallen snow, is simulated with a rare felicity.

Having conclusively proved in "Glen Orchy: Storm Coming On" that he cannot satisfactorily grapple with the difficulties of mountain landscape, even when it includes among its main features a seething torrent, Mr. Henry Moore takes an ample revenge in "Cherbourg" and "The Traeth Mawr, North Wales." We do not remember that he has on any previous occasion painted shipping with such sharpness and brilliancy as in the "Cherbourg"; while the Welsh scene—a study of grey clouds and grey waters with the sheen of the pearl upon them—is in his best, though his least familiar, manner.

The great Tower Bridge has twice occupied Mr. W. L. Wyllie—once in "London's Water Gate," a sunset scene, with the gigantic pseudo-Gothic structure as its central feature, and again in a larger canvas, "The Opening of the Tower Bridge." The latter is one of those hopeless subjects which not even a Constable could succeed in making pictorially interesting, splendidly as they admit of being painted in words. It is the broad, impressionistic treatment, rather than the deliberate, detailed working out, that such a motive calls for if it is to be treated at all; and that is exactly what Mr. Wyllie cannot give. He is excellent in many passages taken by themselves, but obscures the essential side of his subject by his too literal insistence on all its component parts, which in this instance do not make up a whole.

CLAUDE PHILLIPS.

ART SALES.

VERY heavy prices were fetched last Saturday at Christie's, at the sale of oil pictures accumulated by the late Mr. James Price; and the upward tendency of Gainsboroughs, Romneys, Turners, and Cotmans was again manifested. For the Cotman—a fine, sturdy piece of marine painting, which, though it denoted Cotman's force of hand and accuracy, by no means displayed with any special grace the individuality of his poetic genius for design and colour—for this Cotman, we say, about £2200 was fetched under the hammer, when, fifteen years ago, it is probable that scarcely two hundred would have been given for it. Turner, of course, has been a favourite much longer; and as far back as 1863 the sum of 1600 pounds, or guineas, was the ransom of his "Helvoetsluys." Thirty-two years have passed; and now, in 1895, all but seven thousand pounds is paid for the picture. Turner's "Val d'Aosta," too, sold seven and twenty years ago for less than a thousand, is adjudged to-day at £4200. A Romney portrait sold on Saturday for £1890; a quite small Morland picture, "Mutual Confidence," for £985; and a Wilson, we are glad to say, for £651. We say "glad," because, as a rule, his classic excellence is still absurdly underrated. Why does not Etty fetch greater prices too? £430 was the ransom of his "Bather," which, though not precisely in the first flight of his art, had its undoubted merits. The sensational price of the sale was the sum given for a certain Gainsborough, a portrait of "Lady Musgrave": superb, indeed, in quality and grace, yet not large, by any means. It marks a "Gainsborough boom," even more emphasised—or at least going to greater prices—than the Cotman boom; for the "Lady Musgrave," which only fifteen years

ago sold for a thousand guineas, was knocked down at this already historic Price sale, on Saturday last, for ten thousand guineas. Money in England may just now be in the possession of but few hands; but these few have, it would appear, plenty of it.

NOTES ON ART AND ARCHAEOLOGY.

THE Hon. Philip Stanhope, M.P., has been appointed a trustee of the National Portrait Gallery.

It is intended to issue to subscribers a series of photographs of objects in the exhibition of the Art of Ancient Egypt, now open at the Burlington Fine Arts Club. The subscription is one guinea, and the list will close on July 8. Subscriptions are received by Mr. F. G. Hilton Price, 17, Collingham-gardens, South Kensington.

A PUBLIC movement has been started in the City, to secure from the Company of Barbers, for the Permanent Art Gallery in the Guildhall, the historical picture by Holbein, representing the ceremony of the incorporation of the Guild of Barbers with the Guild of Surgeons by Henry VIII., in 1540. The picture is the largest that Holbein painted, being 6ft. high by 10ft. 3in. wide, and contains eighteen life-size figures in addition to that of the king. On condition that the picture is secured to the Guildhall Gallery, the Barbers' Company would consent to receive £15,000 for it. The hon. treasurer to the fund, for which subscriptions are asked, is Sir Joseph Dimsdale, 50, Cornhill.

AN important but little known collection of old paintings from Yorkshire will be dispersed by Messrs. Robinson & Fisher on June 27 and 28. These works, nearly 300 in all, were gathered by the late Mr. H. J. Fenton, of Doncaster; a few, formerly in the possession of the late Dr. Dunn, have been included in the catalogue. Although we can scarcely do more than direct the attention of connoisseurs to the sale, mention may be made of noteworthy examples by L. Baekhuizen, F. Barocci, N. Berchem, Claude, Old Crome, Carlo Dolci, Gerard Dou, Gainsborough, D. van Herp, J. van Huysum, W. J. Müller, Murillo, P. Neeffs, J. van Os, A. van Ostade, G. and N. Poussin, Salvator Rosa, J. van Ruysdael, Andrea del Sarto, J. M. W. Turner, A. van de Velde, and P. Wouwerman.

MESSRS. GRAHAM & BANKS, of Oxford-street, will exhibit next week a model house, illustrating historical styles in modern interiors.

THE collection of Chinese ceramics presented by M. Grandidier to the Louvre was formally opened on Wednesday. It contains about 3000 pieces, chronologically illustrative of Chinese art from the ninth century to the present day. M. Grandidier has been appointed curator of the collection for life, with an annual grant of 6000 francs (£240) for its maintenance.

THE annual meeting of the members of the Art for Schools Association was held on Friday of last week at 29, Queen-square, W.C., Mr. J. G. Fitch (late inspector of training colleges) presiding. The report stated that the work of the association continued to progress steadily, and was supplying a real want. Several loans and gifts of pictures had been made, as usual, to schools in very poor neighbourhoods. There was a small increase in the number of subscribers during the year. The chairman dwelt upon the importance of decorating school corridors, dining-rooms, &c., with works of art, and insisted upon the necessity of more attention being given to the decorative aspect of schools. The physiological diagrams were, he said, generally too prominent. He urged the

importance of artistic reproductions as themes for teachers' lessons, remarking that, apart from their historical value, they were also valuable as developing taste and the critical faculty. The Rev. H. G. Woods (President of Trinity College, Oxford) recalled the dreary aspect of the walls of undergraduates' rooms thirty years ago, and reflected on the dangers of present "quickenings" in the direction of art, which, he said, had resulted in a sort of reaction on the part of those who knew what art ought to be. There was a tendency among certain cliques to narrow unduly the sphere and province of art, and to say that its diffusion tended to vulgarise it. He maintained that art would in the future come to be the heritage of the masses. He commended the association for training by examples rather than by lectures, and for turning to account modern processes of reproduction too often used for unworthy purposes.

THE STAGE.

THE London stage is just now practically abandoned to the art of the foreigner; and, with one or two exceptions, the few English pieces which succeed in retaining favour do so on the condition only of short runs, perhaps of scarcely more than occasional performances. It is a curious state of things, and one which accords ill with any sanguine talk about "the Renaissance of the English Drama"—a renaissance possible indeed in some remote future, but certainly not accomplished in the present, whether we consider the comparative indifference manifested—somewhat unjustly, we think—by the most cultivated persons to much of English acting, or the wholly secondary rank inevitably assigned by serious criticism to writers of modern English plays, who, in their characters, even when they evince wit, lack originality, and who, in regard to the circumstances of their fables, make upon our credibility a demand which no poet or writer of narrative fiction—long novel or "short story"—of any considerable pretensions would dream of making. The art or craft of the English playwright is still addressed in the main either to idle stalls or ignorant gallery, with which it is only the cheaply effective that has much chance of success. Indeed, dramatic writing cannot claim for itself that it is a self-sufficing art: it is the dextrous provision of suitable material for the performances of the actor.

To justify and prove up to the hilt the statements with which the previous paragraph started, let us glance at the playbills of most of the principal houses. The Lyceum, of course, is open, but with a constant change of bill—necessitated, perhaps, by some thought of America in the autumn—it is chiefly the pieces of the older *répertoire* that are being presented. At the Garrick, nothing is just now happening; Mr. Hare having closed the theatre on Saturday—a mistaken preference of the public, as we venture to conceive it, having caused Miss Olga Nethersole to be less popular in "The Notorious Mrs. Ebbsmith" than was Mrs. Patrick Campbell, notwithstanding two important and creditable facts—one, that Miss Nethersole's personality is distinct, individual, and impressive; the other, that her performance of a singular and not very natural creation of Mr. Pinero's mind was at all events comprehensible and logical as well as strong—it was hardly Miss Nethersole's fault if it could not possibly be attractive. At the Haymarket, the doors are yet open—perhaps likely to be for a considerably period; but the thing presented there is a translation of the ugly drama of "Fédora," which, it must be confessed, scarcely witnesses to any revival of interest in English playwriting. At

Daly's, the great Sarah is playing in "La Princesse Lointaine"; and within a few days she will be no more with us, but will be succeeded by another favourite foreigner—that admirable mistress of Comedy, Miss Ada Rehan. At Drury Lane, a well-organised company of players from Germany displays, if not individual genius, at all events range and ensemble. Again, La Duse has been with us, and Mme. Réjane will shortly be. So we might continue; but further comment is surely unnecessary.

MUSIC.

OPERA AT DRURY LANE AND COVENT GARDEN.

THE Ducal Court Company of Saxe-Coburg and Gotha are now performing at Drury Lane, and on Monday they gave Zeller's opera, "Der Vogelhändler," which is said to be popular in Germany. This is easy to believe; for the libretto is amusing, and the music extremely light and tuneful. It was well received. As in Germany, there is a public here which thoroughly enjoys music which tickles the ear, and makes scarcely any appeal to the intellect. Zeller's scoring, by the way, is effective. The performance by the German company had many excellent points; the ensemble was especially good, and the star of the evening, Fräulein von Palmay, from Vienna, is decidedly clever in the particular style—something between operetta and music-hall—which her part requires.

Miss Marguerite Macintyre impersonated Desdemona in "Otello" at Covent Garden on Tuesday evening, with great success. She sang extremely well, though the forcing of her upper notes was, at times, unpleasant. Her acting was really good. M. Victor Maurel played Iago with great subtlety; it would be difficult to have a better impersonation of the part. Signor Tamagno as "Otello" again showed his power of voice and his skill as an actor. The opera is an interesting work in itself; but such actors and singers as those named would secure the success of one of far inferior merit.

Mme. Adelina Patti appeared in "Il Barbiere" at Covent Garden on Wednesday evening. There was not an empty seat in the house. She sang and acted with wonderful mastery and ease: so wonderfully, indeed, that the rising generation can well understand the enthusiasm which she created in her earlier years. In the Lesson scene she sang "Bel raggio" from "Semiramide," and for an encore "Home, sweet Home"; also, at the end of the opera, a new Valse by Tito Mattei. Purists might object to such treatment, even of "Il Barbiere"; but the work did not, after all, suffer very much from the interpolations.

J. S. SHEDLOCK.

RECENT CONCERTS.

THE two Philharmonic Concerts (May 30 and June 13) were interesting, if not particularly brilliant. At the first, Dr. Parry's Symphony in F, re-written for the occasion, was performed under the composer's direction. That he can write cleverly, and score effectively, is well known; in this work, however, we find nothing new, nothing inspiring. It is an old acquaintance, and has been twice revised. The Finale is the best movement: the one, at any rate, in which there is the least feeling of effort. Pan Ondricek's rendering of the Dvorák violin Concerto was good, though not the best we have heard from him. Mr. Borwick gave a sound interpretation of Beethoven's pianoforte Concerto in G; yet it

was not marked by that poetry and deep feeling which, when fully revealed, make one forget all about notes and passages. At the second concert, an Overture by Mr. G. W. Chadwick, entitled "Melpomene," was performed for the first time in England. The composer, of American parentage, studied in Germany under Jadassohn, Reinecke, and Rheinberger. The results of good training are evident in his music—the scoring especially is most effective—but of strong individuality we find no trace. The Overture, nevertheless, is interesting, and well worthy of a hearing; of American music, but little is performed in London. A "Concert-stück" for pianoforte and orchestra, by Mlle. Chaminade, was another novelty. There is nothing to say about the music; it was very frankly described in the programme-book as "a piece of display for the solo instrument." It is cleverly scored, and the solo part was played with much brilliancy, yet with scarcely sufficient strength, by the composer. The programme included Beethoven's violin Concerto, given by Lady Hallé, and the "Jupiter" Symphony.

The series of four concerts, announced by Señor Sarasate, which commenced on Saturday, June 1, are well nigh at an end. They have attracted large audiences, and the violinist has proved, once again, that in purity and charm of tone, in fascination of style, he is *facile princeps*. Sarasate thoroughly deserves the high reputation which he has achieved. The Sonatas for violin and piano by Bach, one of which has stood at the head of each programme, proved somewhat of novelties in a "Sarasate" programme. They are welcome, for one hears them but seldom now. The violinist rendered his part well, though scarcely with the breadth the music demands. He undoubtedly understands it, and feels its greatness; but, if we mistake not, there are other and more modern composers, with whom he is in closer sympathy, and whose music he can, therefore, render with greater effect. The admirable way in which he was supported by Mme. Berthe Marx in these Sonatas, and in other pieces, notably, the Schubert Fantasia in C (Op. 159), deserves special mention. She has also played various solos, and with considerable success.

The number of orchestral concerts is ever on the increase. The Mottl concerts are fast becoming an annual institution; and now we have the Nikisch concerts, of which the first was given last Saturday at the Queen's Hall. The conductor, Herr Arthur Nikisch, already enjoys Boston and Buda Pesth fame; and, whatever may be one's first impressions, or whatever may be thought of him if judged by a Richter standard, there is no question as to his intelligence and ability. Yet there is at present something unsatisfactory about him. The "Tannhäuser" Overture, for instance, was in many ways admirable, especially in any matter requiring finish or delicacy; but the total impression was not convincing. Then, again, in the Beethoven Symphony in C minor, neither the Titanic greatness of the opening movement nor the ecstasy of the Finale was fully revealed. Was Herr Nikisch nervous? Was he purposely holding himself back? We will try and answer these questions later on. Meanwhile, we can record a highly successful *début*. The rendering of the "Peer Gynt" Suite and of Dvorák's "Carneval" Overture were the best performances of the afternoon. Mr. T. Adamowski played Max Bruch's violin Concerto in G minor in a conscientious, artistic manner. Mme. Melba delighted her audience by her singing of Handel's "Sweet Bird" (flute obbligato, Mr. J. Lemmoné), and by her still finer rendering of the "Mad Scene" from "Hamlet."

Dr. Richter gave his fourth and last concert

at St. James's Hall on Monday evening. The programme was entirely devoted to Wagner, and contained excerpts from the works of his early, middle, and late periods. Of the music there is nothing new to say: it has become popular. No one ever speaks now about its being unmelodious and incomprehensible; and, so far as we know, no one ventures to write against it, in the style prevalent twenty years ago. But the world has not grown wiser; it will treat the coming genius in the same fashion: it will first abuse, and afterwards praise him. Has the coming of Mottl, of Levi, and now of Nikisch, put Richter on his mettle? That may or may not be the case; but it is certain that his conducting was never more impressive. Such mastery, such magnetic influence, and yet such perfect ease! Whatever may be the merits, and they are many, of the great conductors of

the day, Richter still stands head and shoulders above the rest. The two vocalists at this farewell concert were Messrs. Lloyd and Bispham; both sang well, but the latter more in the true Wagnerian spirit.

The Society for the Cultivation of Modern Chamber Music gave their second concert in Messrs. Brinsmead's hall on Friday of last week. The programme, one of considerable interest, opened with a Quartet by the late French composer, B. Godard, a work fresh and pleasing, yet skilfully devised. It was well performed by MM. Kummer, Jacobi, Szczepanowski, and E. van der Straeten. A Sextet for strings, by Raff, proved a clever, though unequal work. Mr. A. Ashton's attractive pianoforte duet, "English Dances," was played by Mr. A. Mistowski and the composer. Songs were artistically sung by Mr. C. Carlyle.

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and Truth. Nor be it forgotten that Freeman, too, had his creed, and that the "I believe that Harold was the best and strongest of kings" contained damnable clauses omitted in the "I believe that Henry was a credit to the Providence which chose him for its Instrument." Froude's fervour was apostolic: if only he could convert us to the truth, he was prepared to sacrifice applause, reputation, nay even accuracy on points not essential. He never actually perverts or garbles the facts; his fundamental error lies in his false conception and false presentation of their comparative importance. All that does not tell for his argument seems to his eyes so trivial and unimportant that he either omits it or mentions it in a cold, half-hearted manner, in contrast with the artful prominence he ensures by his eloquence to every trifle on his own side. All this is advocacy, not history; but it is sincere advocacy. Hence its value. Froude's view of the Reformation period is not wrong: it is only insufficient. He, more vividly than any other historian, has traced the working of the National Reformation spirit. That spirit did exist, did work wonders; but it did not exist alone, nor does it account for everything. Yet so subtle was it, so difficult sometimes to trace, so easily lost sight of amid the intricate counter-play of foreign policy, commercial jealousies, social evolution, and personal intrigue, that its true features could only be apprehended by treating it as the main thread of a history of the times—a history which must perforce be partial, onesided, and rhetorical. This should be a sufficient vindication of his position; yet none the less I have never risen from the perusal of Froude's persuasive pages without grave doubts whether what we gain in clearer vision, in prejudices corrected, in patriotism stimulated, is not overbalanced by the grievous wounds to our preconceived—or, if you will, our prejudiced—notions of right and wrong. Is it well for patriotism, for humanity, for religion, that we should be taught to palliate crimes so insolent and so vile as those perpetrated in their sacred names?

These reflections find fresh illustration in Mr. Froude's last book. There is the old artful, almost wilful, distortion of the proportions of facts. Thus, on p. 12, it suits him to treat the dissolution of the abbeys as a mere episode in naval history. After describing Henry's capture of the Flemish privateers, he continues thus:

"Danger at home growing more menacing, and the monks spreading the fire which grew into the Pilgrimage of Grace, Henry suppressed the abbeys, sold the lands, and with the proceeds armed the coast with fortresses. 'You threaten me,' he seemed to say to them, 'that you will use the wealth our fathers gave you to overthrow my Government and bring in the invader. I will take your wealth, and I will use it to disappoint your treachery.' You may see the remnants of Henry's work in the fortresses anywhere along the coast from Berwick to the Land's End."

Could anything be more audacious? Froude knew well enough that the Patriot-King had squandered already vast treasures, inherited and stolen; that the national defence was not even one of his motives

for robbing the abbeys; and that, as a fact, only a very small part of the spoils were devoted to that object. The passage is highly characteristic. Grammatically analysed it cannot be proved untrue in any single clause, but the impression adroitly conveyed is utterly false. Or again, how artfully all through does he contrive to distinguish between Catholic and Protestant atrocities? With a good deal of seeming fairness and compliment to the opposition, he forces on us the impression that the English were martyrs: mostly poor honest sailors, a little rough perhaps in hand and tongue, ignorant, unlettered men, quite inoffensive and quiet in the Spanish ports till they were called on to deny their God and Queen, when naturally their blood rose, they bore their testimony (as Mr. Laughton has pointed out, in very aggressive fashion), and so were cruelly inquisitioned and done to death. With the Spanish Catholics, on the other hand, he forces us to associate pictures of haughty foreigners always wanting to interfere in England (as a fact, Philip was only too anxious to leave us alone), of spies and plotters, and the black-robed familiars of the Inquisition. The ghastly "atrocities" of Elizabeth's privateers are glorified, rather than excused, very much in Stevenson's manner. Greater ruffians than Drake and Hawkins never escaped the gallows, yet after all they were fine men and great heroes. What Froude says about them is really true enough; but it is only part of the truth, and is too loudly, too triumphantly said. Everywhere one must be on the watch to revise and supplement his confident judgments.

The book lends itself to endless comment and contradiction. But of about thirty points I jotted down, I will just barely refer to a few. Thus (p. 24), Froude has strangely omitted to include the "Homily on Fasting" in his argument. His defence (p. 33) of Elizabeth's embezzlement of the Genoese treasure is far too audacious. He adroitly (p. 38) ascribes to Las Casas opinions on ethnology three centuries before they were invented. Father Parson's report, here for the first time, I believe, printed in full, is highly valuable, nor can we cavil at the use Froude makes of it. He fails in his attempt (p. 144) to prove that Drake's raid was a necessity, and becomes almost truculent in defending the destruction of St. Domingo. Nor can he explain (p. 138) why Elizabeth did not try—as she might easily have done—to cajole and win over Philip to a secret understanding. How can he have mistaken (p. 150) the escutcheon over the gate at St. Domingo—the globe, the horse, and the scroll, "Non sufficit orbis"—for "the arms of Spain"? Lastly, as much by his silence as by his admissions—he does not even refer to the Tilbury speech—he shows that Elizabeth had no share whatever in the glory of the Armada. All through she was a positive drag on the efforts of her defenders. This is only too true—the more the pity. Elizabeth is becoming a nightmare. We all know, as her subjects knew, that she was at bottom a great and patriotic ruler, but she seems to delight in giving us the lie and quenching our enthusiasm. And

to think that fools have called her masculine, unfeminine! She was woman to the core. As a woman she could not resist that supreme realisation of power, the luxury of indulging her whims and freaks at a critical moment. Few men dare do this. Her sole, perhaps sufficient, defence is that men like Cecil and Drake continued to believe in and look up to the cranky, fickle, cheese-paring, short-tempered old maid. Clearly they were not just making the best of a bad bargain, or comparing her with a future Mary or James, but saw behind her provoking eccentricities a goodly reserve of sense and vigour which they might count on in the last resort. And this faith seems to have stood the shock of her astounding perversity during those anxious months of 1588.

One cannot leave this last work of a hand so lately fallen without quoting the prophetic words with which he concludes, so felicitously do they recall that moral, humanitarian, and patriotic aspect of the Tudor period which had fascinated him from first to last. The sequel of the Armada, he says,

"must be left to other lectures, or to other lecturers who have more years before them than I. My own theme has been the poor Protestant adventurers who fought through that perilous week in the English Channel, and saved their country and their country's liberty."

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I regret that I have not read Mr. Stedman's course, and am, therefore, unable to measure the justice of Prof. Tyrrell's disclaimer. In comparison with Prof. Jebb, he suffers from his subject. No skill, no enthusiasm, can really bring the Latin poets into the same class as the Greek. Even Lucretius, Catullus, and Virgil—men of genius, if there is such a thing in the world—do not stand upon their own feet, as Homer, Pindar, Aeschylus stand. Hence Prof. Tyrrell is driven into a certain contentiousness, quite unlike Prof. Jebb's serene exposition of Hellenic poetry, and

into forced though ingenious theories: such as that on pp. 14-19, where he maintains Cicero's claim to be a great poet, only eclipsed by his greater fame as an orator. He even thinks that the redoubtable

"O fortunatam natam me consule Roman"

is really a good verse, not a bad one, because Cicero, who as an orator was so euphonious, "cannot have fallen inadvertently into the collocation of *nam natam*." But has anyone said it was inadvertent? That a good orator should be a bad poet is no strange or contradictory thing: the truth is that, in oratory and poetry alike, Cicero, when referring to himself, falls readily into fustian and braggadocio. These are unpoetical qualities, and, when combined with an incidental cacophony, get themselves remembered, perhaps too spitefully.

Still, in his first two lectures, Prof. Tyrrell makes the earlier stages of Latin poetry as interesting as the facts of the case allow. One might wish, perhaps, for a fuller treatment of Terence. The comparative decorum, the touch of humane optimism and refinement in his plays, seem hardly adequate passports to such a post-humous fame as he has achieved. It is by one who knows the ground as thoroughly as Prof. Tyrrell does, that one would be glad to be instructed why something which is always on the very verge of dulness has yet lived and thriven.

The third lecture, on "Lucretius and Epicureanism," is, I think, the most ardent and interesting thing in the book. It is full of eloquence and discrimination; it puts the man Lucretius, his temper, his intellectual provocations, his climbing ardour, his scientific insight, his single-hearted admiration for his Grecian teacher, his claim to take a place among the great poets of the world, excellently before us. If it errs at all, it errs in a sort of half-apologetic tone about Lucretius' anti-Theism. I could understand this tone if the lecture were intended for ingenious schoolboys; but, surely, for any one else it is unnecessary. Whatever may be the "moral consequences of Atheism," they can hardly be so subtle, so certain to deprave, so calculated to encourage the worst elements in human nature, as a belief in capricious, sensual, or vindictive powers, ready to connive if duly propitiated with blood. Lucretius saw what it came to, and spoke out. The imperishable line—

"Tantum Religio potuit suadere malorum"

is not a shriek of audacity, nor a catching-up of "the first weapon that came to hand" (p. 64): it is about the most powerful piece of moralising that ever was written, and clings "like the shirt of Nessus," round the limbs of theological ferocity.

I do not know whether the interesting parallel (p. 80) between Lucretius and Swift, in reference to one point, is drawn for the first time by Prof. Tyrrell. But I venture to ask whether he quotes a phrase in Swift's self-composed epitaph rightly as "*Ubi saeva indignatio cor non lacerat?*" I speak from memory and cannot verify at this moment, but should it not run *ulterius cor lacerare nequit?*

Scarcely less good is the earlier part of the fourth lecture, dealing with Catullus, the poet "of disprized love" (p. 90), most sympathetically, in spite of a certain disposition to moralise on the impropriety of the poet's relations with Lesbia, and his "naïf" unconsciously of the existence of a moral law" (p. 101), which is compared to Shelley's invitation to Harriet to come and join Mary and himself in Switzerland. This is very piquant, but I must confess that I think it is a little hard—on Catullus. The appreciation (pp. 112-116) of the "*Attis*" leaves nothing to be desired: and the comparison, at the end of the lecture, between Propertius and Ovid, in their use of the elegiac couplet, is very well drawn. But Ovid seems to have had the singular good fortune to have his quantity mistaken for his quality.

The fifth lecture, on Virgil, though eloquently and gracefully written, does not, I think, contain any fresh ideas on that almost exhausted theme. The pages (145-153) on the "Famous Passages in Virgil" are excellent: it may be remarked in passing that the note on p. 146, acknowledging obligations to Mr. Myers, makes a confusion between two bearers of that name, and that the reference at the foot of p. 127 contains an unfortunate misprint.

The sixth lecture, on Horace, has not the high literary merit of that on Lucretius, but it is infinitely the most agitating thing in the book. It is, to put it briefly, a strenuous attack on Horace's claim to be considered an original poet at all. Prof. Tyrrell recognises that he lacks orthodoxy on this subject, and indeed gives a comical account (p. 165) of the attacks made upon him "by country gentlemen and others," on a previous occasion, for his iconoclasm. Let it not be supposed, however, that it is through prejudice against the man that he underrates the poet. Horace himself could hardly desire more kindly tears on his yet warm ashes than the pages (208-215) in which the iconoclast of his purely poetic reputation does justice to his tone and character. "Horace is at the very opposite pole to snobbishness. There is not a trace in his writings of mean admiration of mean things, nor is there a sign of sycophancy or subservency in his character and conduct." But of originality, in his poems, there is little or none, according to Prof. Tyrrell. The Satires are mainly Lucilius refurbished; so are some of the Epistles; the Odes and Epodes are modelled on the Greek; their imagery is Greek (see, e.g., pp. 186-7), or, when it is not (pp. 184-5), it is bad, and, probably, Lucilian. Moreover, Horace was not really a lover of the country, because (p. 191) he puts eloquent praise of it into the mouth of the *fenerator Alfius*, and ends his pretty description of pine, poplar, and prattling brook (p. 190) with some moralising about death, showing that his sentiment is philosophical, not romantic. Above all, his love-songs are unreal—"bright scentless flowers which charm the eye, but do not carry to the heart that message of memory and association with which the perfume of flowers is charged" (p. 205).

So pungent is this attack on Horace that

I heartily hope that it will be read and perpended by all lovers of the bard. Their first remarks will, I should suppose, be scarcely articulate or coherent. What they will say subsequently is matter of divination. But one of them would say, as to the want of originality in topic, that a similar argument would prove Shakspeare an imitator and Tennyson a hopeless plagiarist. The argument that Horace did not care for the country because he put its praises in the mouth of Alfius, would, *mutatis mutandis*, prove that Byron did not care for Greece because he put the "Isles of Greece" into the mouth of a poetical cheap-jack. The inference that his love songs are insincere because you cannot fit them to an amour or follow them up to a flirtation, will merely amuse those to whom

"Felices ter et amplius
Quis irrupta tenet copula, nec malis
Divulsus quem imoniis
Suprema citius solvet amor die!"

seems to give a glimpse of the real Horace whom great minds loved. What Prof. Tyrrell, *θεῖον διαφυλάττων*, has momentarily forgotten, is that a poet, whether he is sketching character in satires and epistles, praising the country, or writing love songs, draws upon certain spiritual resources which cannot be identified with his material experiences.

The two last lectures, on "Latin Satire" and "Latin Poetry of the Decline" will be read with pleasure, especially the former, which seems to seize a few points in Juvenal's style which have been insufficiently noted. But here, too, the moralist seems to get hold of the lecturer, inspiring him with doubts whether Juvenal has not "a secret pruriency" as well as "an apparent gusto," &c. (p. 239). These conundrums are rather for a sermon than a lecture: let us not judge a poet by a confessor, but by a poet—Juvenal, *e.g.*, by Victor Hugo:

"Juvénal, qui peignit ce gouffre universel,
Est statue aujourd'hui; la statue est de sel,
Seule sous le nocturne dôme."

Of Lucan and Martial, all the adverse things said by Prof Tyrrell are true—their merits, and particularly those of the former, perhaps hardly meet their due. Greatly daring, the Professor extracts (p. 291) from Statius "the very worst line in Latin poetry." It is, indeed, hard to imagine a worse.

One or two minor points may be mentioned. We will not protest against "skillfully," "offense," "groveling," "marvelous," "reveled," "morgage": but we do demur to the last complete sentence on p. 227, and to the last two lines quoted on p. 256. And are Stevenson's "Merry Men" rightly described (p. 110) as "a waterfall"?

E. D. A. MORSEHEAD.

Life and Letters of John Cairns, D.D., LL.D.
By Alexander R. Macewen. (Hodder & Stoughton.)

"CAIRNS OF BERWICK," as the late Principal of the United Presbyterian College in Edinburgh was known long after he had ceased to be "of Berwick," merited some memorial stone in the shape of a biography. But

Dr. Macewen's piety is too colossal. Here we have nearly 800 pages devoted to a man who, in the ordinary sense, led a singularly uneventful life, who had no love affairs to speak of and no tragedies, whose interests, indeed, were purely ecclesiastical and theological. Moreover, Dr. Macewen has distended his book by quoting in full a vast number of quite unimportant letters. It was unnecessary, for example, to give this note from America:

"On the 17th Dr. Matthews wrote me from Quebec to explore the scene of Wolfe's battle. I have seen enough of Canada and the States to learn the world-wide importance of his victory, making the destinies of America Anglo-Saxon and not French. The Presbyterian College here is a beautiful academic retreat."

Surely, too, we might have been spared such commonplace bachelor reflections as:

"I rejoice in the gambols and pranks of children; but I cannot say that I feel any serious regret that I have none of my own. I wish those who have that felicity much comfort in it, and much wisdom and grace to manage things rightly; and I am perfectly satisfied to rejoice in their triumphs and successes."

One has but to compare this extract from a letter with the following from another which appears on the opposite page to see the sort of thing that Dr. Macewen ought to have omitted and to have given. Cairns writes thus of the sermons of Robertson of Brighton:

"There is fine thought, fine style, fine sympathy with the present moods of English feeling, but I think, on the whole, poor divinity, and more power to flash light on the sides of questions than to illustrate them in their completeness and symmetry. It is Arnoldism in its aphelion, and I fear will not come back to the sun."

"Arnoldism in its aphelion" is an epigrammatic flash of a kind so rare in Cairns, who was usually slow and sure in his intellectual movements, that Dr. Macewen would have been very unwise to have kept it back. The letters he gives are out of all proportion to the life which it is their object to elucidate. Had one half of them been kept back, and the remainder very much condensed, we should have had a volume of some three hundred pages, which would have been a really important contribution to the history of church life and philosophical thought in latter-day Scotland.

For John Cairns, though not quite the equal of Thomas Chalmers—as his enthusiastic biographer appears inclined to think—was a man whose story merited telling. His portrait suggests a plain-faced, substantial, "bairdly" Scottish (unmistakably, nay terribly, Scottish) shepherd. And there was a great deal of intellectual "bairdliness" about his character. But he was not a genius, and he probably knew it. After reading this book, one can hardly help wondering how it came about that a man who read and reflected so much—he would think nothing of reading a hundred pages of Kant in a night—should have written so little. In some quarters this has, I see, been regretted. But Cairns was probably wise for his own comfort, and for his reputation as well. He found pleasure in reading many old things, but he had really no new story to tell. It is not remarkable that he

should be found good-naturedly accepting the description of "heavy" as applied to a magazine article of his by some critic. He was, in fact, a remarkable example of what may be done by steady plodding. Though not born to absolute poverty—he never seems, at all events, to have been threatened by want—his father was only a shepherd on the Lammermoors, whose earnings were never more than £30 a year, and who had to support on that sum a household of ten. Cairns had therefore, while still a student in the most elementary sense of the word, to act as a herd-boy, and traditions are afloat of his wandering about the fields with a book in his hand and a pease bannock sticking out of his pocket. But, when the inevitable money difficulties were overcome, and he was enabled to go to college, he distinguished himself in the way in which so many sons of poor parents have done in Scotland. He was the most remarkable of all the pupils of Sir William Hamilton. Nature and education would appear to have marked him out to be a professor of logic or of moral philosophy in a Scottish university. This ambition he might, without much difficulty, have gratified, as his lines fell on those comparatively pleasant days when Scottish University professors were not taken exclusively from Oxford. But, till late in life, he resisted all overtures made him to accept an academical position, although he helped two friends, McDougall and Fraser, to secure chairs. His assistance in the latter case brought him into antagonism with Christopher North's son-in-law, the really brilliant Ferrier, who was allowed to languish in a comparatively secondary position at St. Andrews. Cairns naturally entered the ministry of the sect to which he belonged by birth—the United Presbyterian Church; and, having obtained the charge of Berwick-on-Tweed, he lived and worked hard there in perfect contentment and in the enjoyment of great popularity, till he was finally called to Edinburgh to become in due course Principal of his Church's chief college, and guide of that Church's policy. All through his life he gives one the impression of a massive but commonplace and almost canine sagacity. He could carry through with care and energy whatever task was set to him in the ordinary course of duty as a minister, and ultimately as the leader of the United Presbyterian Church. There is no doubt whatever that he was a faithful "pastor," discharging the often dreary drudgery of his position with cheerfulness; there is no less doubt that, when his Church entered upon its abortive—its then abortive—negotiations for union with the Free Church, the other leading dissenting Presbyterian body in Scotland, he was as good a guide as in all probability it could have secured. Sometimes, as has been seen, Cairns strikes out an epigram—or something better than an epigram—by sheer hard-headedness. Take, by way of fresh example, what he says of the Burnet prize essays on theism, which were of considerable pecuniary value: "If a man has any ideas relative to the existence of God that he judges worthy of £1800, he will not wait.

till the prize moves him to reveal them 'to those that sit in darkness.'" But when he gets out of his depth, especially in the criticism of men who cannot be judged by ordinary standards, he flounders sadly. Here, for instance, is all that a visit to Mauchline suggests to him:

"In the town is the house of Gavin Hamilton, who did him [Burns] no good; and the tombs that cover the spot where the tents stood in the days of the Holy Fair, with the gill-shop of Poosie Nancy among others. It was a very miserable time; but poor Burns was not up to it, and the old people still talk of the social excommunication that had begun to fall on him, at least in serious circles. It is hard to reconcile such wonderful genius with such recoil of the best from him."

The late Principal Shairp himself could not have beaten the wooden self-righteousness of "who did him no good" and the "recoil of the best from him," or the fatuity of "It was a very miserable time; but poor Burns was not up to it."

Dr. Macewen has discharged his duty with conscientiousness and judgment. He writes with an ease and grace which give a special charm to his too few passages of narrative, uninterrupted by letters and extracts from diaries or from "interviews" such as the one—not particularly notable—Cairns had with Wordsworth. It was inevitable that the man who, after Hamilton's death, was regarded as the first of Scottish metaphysicians, and who was the leader of the Union and Disestablishment movements in his Church, should have been engaged in some bitter controversies. But Dr. Macewen spares his readers this bitterness, because, no doubt, he is not a keen polemic himself. As I have said, the book is too large; it contains too many letters, and too many quotations from long speeches. But taken as a whole it is one that cannot be overlooked by the serious student of Scottish sociology, ecclesiastical life, theological progress, or metaphysical speculation.

WILLIAM WALLACE.

A Vagabond in Spain. By C. Bogue Luffmann. (John Murray.)

WE opened this book with the hope of finding some such treat as that which George Borrow's *Bible in Spain* and *Gypsies in Spain* gave to their early readers. Never were expectations more miserably disappointed. The book is not to be named with Borrow's. This, perhaps, is not to be wondered at; for such a writer as George Borrow is not born every day. But the book compares most unfavourably with works of far less renown. It would be absurd to compare it with Rose's *Untrodden Spain* and *Among the Spanish People*, or with Campion's *On Foot in Spain*. In the first part, as far as to Zaragoza, Mr. Luffmann follows nearly the same route as Campion: both walked, but what a difference in the value and character of the information given. Campion, with no pretence to science or learning of any kind, told us much that was really worth knowing. Luffmann, who states on his letters of credentials that

"he has been in the employment of the Governments of New Zealand, Victoria, South

Australia; that he is a geologist, entomologist, naturalist, and journalist; that the object of his travel is to study the development and practices of agriculture"

(and he loves to flaunt all this in the eyes of rural authorities, alcaides, &c.), yet tells us not a single fact on these subjects worth anything. His few attempts at geological comment are simply ludicrous; those on agriculture show that he has not the faintest idea of what are the real conditions, the hindrances and drawbacks to the success of agriculture in Spain. The book might have afforded incidentally some little information, if dates had been duly given. Thus, we should have liked to know the date of the sharp white frost beyond Cordova (p. 274), but the only day or month named is that of the start from Biarritz, on July 6, 1893. He writes of any place not at all according to what it really is, but according to his own feelings, or according to whether he has been well or badly treated therein.

The spirit of the whole book may be judged by two or three extracts. On p. 111 we read:

"The town occupies a very fine position on the side of a steep hill, and I have no doubt that if it had treated me well I should be able to say some kind things about it. Medinaceli blesses him that 'gives,' and spurns him that 'takes,' so, cursing the hardness of its heart, I went down the hill to the modern 'pueblo,' Salinas."

P. 145:

"Well pleased with Pinto—a tramp is always well pleased when he is well treated—I set out for Aranjuez."

He is made much of as an Englishman at the little town of Orgaz, in the province of Toledo, and therefore (p. 169): "The organ, with its horizontal trumpet pipes, sent forth lovely music, and the singing in this unknown country church was heavenly. I was so rejoiced that tears rushed to my eyes," &c. All through the North of Spain our traveller was incommoded by the heat, and was besides unwell; so everything there is described in the darkest colours.

Mr. Luffmann poses as a tramp, and expects the authorities to treat him as one by giving him free lodgings and food. He has printed in the forefront of his volume facsimiles of the *visas* of some of these authorities "socorrido con una peseta"; yet, while thus posing and living on public charity (and he freely pilfers fruit trees and vineyards as he goes along), he is exceedingly indignant if really taken for a tramp. Thus (p. 24):

"I met a fat priest who smiled benignly on me. I asked him if he spoke English, and the old rascal replied that he 'didn't intend to!' I was furious, and asked him how he could possibly desire to remain ignorant of a language that gave so much delight to half the millions of the earth. 'No entiendo,' he said again. Then he pulled a two-centime bit out of his greasy pocket, and held it out to me. I took this as a signal to decamp!"

Mr. Luffmann would have us believe that he is a man of science and culture. He does indeed go out of his way to visit Argasamilla and the "Ojos de la Guadiana," the "Cave of Montesinos," and the Fulling Mills, on account of their connexion with

the Quixote; but the description which he gives tells us singularly little. In general, his ignorance is astounding. He is fond of visiting churches, but his descriptions of architecture are a puzzle. A "dome" seems to be a frequent feature of Spanish churches (p. 89). At Zaragoza (p. 66) "the grand altar has stalls like those in Henry the Seventh's chapel at Westminster"; at La Almunia are "acolytes in cardinal and white, with their *chalices* and lamps adorned with emerald-green ribbons." He is ready to swallow any nonsense the natives may thrust upon him. Thus at Gallur (p. 48): "By desire of the mayor I beg to inform you that Gallur is not to be found on any map." To this is appended a note: "I have since discovered that Gallur is clearly marked in the map to accompany Murray's Handbook," and (p. 83) "El Frazne is not marked on the map, but it ought to be." We take up the two first road maps of Spain at hand, one of 1823, the other of 1838, and find the two places marked on both of them.

There is a good deal of difference between the first and last halves of the volume. After he has passed Madrid and Toledo (where on p. 161 is a note from "O Shea") the descriptions of the towns are much more in the ordinary guide-book style. Yet even here we are told at Ciudad-Real, in the processions (p. 176), "wave banners which were borne aloft before the centuries of our era were in their teens." The battle of the Bridge of Alcolea, fought (though he does not tell us when) on September 28, 1868, is thus described on the spot from local information: "Here Isabella, with her *insurgent troops*, met her foes and took a beating from them in very good style. . . . A fine bridge over the Guadalquivir was held by the *imperial troops*." He does not tell us on which side these imperial troops fought, but I think every reader will acknowledge that Mr. Luffmann's description of the battle is hard to beat. Yet it is almost surpassed by the story of the military ball at Aranjuez in 1809 (pp. 150, 151).

Of course the whole book is not like this. Mr. Luffmann has been an actor, and his opinion on Spanish acting has some value. There is a good story of a pretended blind man on p. 120. When not put out by personal mishaps he has an eye for scenery; but this does not affect the general character of the work. The value of the information gained from the natives may be to some extent gauged by the knowledge of Spanish displayed. Suffice it to say that scarcely a word, certainly no phrase in Spanish, is rightly given in the whole book. Thus we have at "Zaragoza La Leo" for La Seo, "por una aracion de la noche," "este" for está (the verb). "Felicite" twice, "todas el mundo," "no faulte," "une Moro," "Buena Retiro," "mil gracia"; and even such a common word as "paseo" appears first as "pasco," then as "poseo." And yet the honoured name of John Murray is on the title-page of this book! Is there no London publisher who can be trusted to put forth a few words of Spanish without printing them after the fashion of "English as she is spoke"?

On p. 29 we read: "My two days and

nights in Pamplona cost me nine pesetas fifty centimes (*i.e.*, about 7s.); yet I marched out of the gate of San Nicolas little wiser for my sojourn there." These last words will accurately describe the state of mind of Mr. Luffmann's readers after a perusal of his book.

WENTWORTH WEBSTER.

A Century of German Lyrics. By Kate Freiligrath Kroeker. (Heinemann.)

ALL lovers of German poetry will welcome this charming little volume. Some of the contents have already seen the light. This is the case with the translations from Heine and Freiligrath, the former of which appeared in the "Tauchnitz" edition, and the latter in Mr. Walter Scott's "Canterbury Series." Mrs. Kroeker, however, publishes here, for the first time, a version of her father's fine poem, "Das Hospital Schiff," which possesses a peculiar interest for the English reader. Most of the others are also here presented to the public for the first time.

There is a sense in which the task undertaken by the translator of foreign poetry is an impossible one; and we doubt if, among the large number of poems which have been "done into English" by a long list of translators, a single example of the art of perfect translation can be found. Even the very best could be adversely criticised from some point of view. But while the task may thus be described, from a high critical standpoint, as well-nigh impossible, there are not a few which very nearly meet all requirements. Sir Walter Scott's version of Goethe's "Erlkönig" and Bürger's "Lenore" will occur to most readers as examples of the highest art of translation. The two rocks upon which a translator is most liable to split are, on the one hand, too slavish adherence to the original, and, on the other hand, too great freedom. To be true to the original, and, at the same time, to produce a version devoid of that stiffness, which is too common a characteristic of translations, is no easy task. To produce a translation, which to the reader unacquainted with its original is not suggestive of the fact that it is a translation, and, at the same time, to retain the spirit of the original, should be the aim of all who essay this most difficult art.

Two qualities must be possessed by the ideal translator. He should, in the first place, possess a wide and intimate knowledge of the languages implicated, and, in the second place, he should be himself a poet. Mrs. Freiligrath Kroeker may be said to possess in no small degree both these qualities. Not merely has she inherited from her father a name illustrious in the annals of German poetry, and also not a little of his poetic genius, as the readers of the ACADEMY have had an opportunity of knowing; while her intimate knowledge of the English language—she has lived most of her life in London—furnishes her with the other essential qualification.

This volume, while it includes examples from most of the best known of German lyrics, cannot be regarded as by any

means a representative collection; for it contains no selections from such deservedly popular lyrics as Theodor Storm, Georg Herwegh, Julius Sturm, Carmen Sylva, Conrad Ferdinand Meyer, Arthur Fitger, Friedrich Bodenstedt, and Rudolf Baumbach. Heine is naturally most largely drawn upon. On the whole we venture to think that Mrs. Kroeker has been least successful in her translations of Heine. No doubt, in this respect, she is like most who have essayed the task; for Heine is, as all students of German poetry well know, the most difficult of all poets to translate. Next to Heine the most numerous selections are from Freiligrath, and here Mrs. Kroeker is much more successful. Especially fine is her rendering of her father's poem, "The Trumpet of Gravelotte," where the swing of the original is well maintained. In all some twenty-eight poets are represented, those most largely drawn upon—in addition to Heine and Freiligrath—being Goethe, Klaus Groth, Wilhelm Müller, Rückert, Uhland, Gottfried Keller, and Eichendorff.

We are sorry that our limits do not permit us to make any extended quotations. Space may be found, however, for the following little poem by Eduard Moerike, whose name is probably little known in this country:—

ONE LITTLE HOUR ERE DAY.

"The while I sleeping lay
One little hour ere day,
Before my window on the tree
A swallow sang this song to me,
One little hour ere day.

"Now listen to my lay,
Thy lover I betray
The while I sing this song to thee,
Another maiden kisseth he
One little hour ere day."

"Oh, me, no further say!
Ah! hush, no more betray!
Fly, swallow, from my sill away.
Ah, love and faith, a dream are they
One little hour ere day!"

Here and there unfortunately Mrs. Kroeker's translations are marred by the use of awkward inversions, a defect common to most translations, and by a too literal adherence to the original, manifested by translating certain untranslatable German particles. On the whole, however, and despite these defects, Mrs. Kroeker's tasteful volume is to be warmly welcomed; and will doubtless do much to make more widely known the beauties of German lyrical poetry.

C. M. AIKMAN.

NEW NOVELS.

The Master. By I. Zangwill. (Heinemann.)

Chimaera. By F. Mabel Robinson. (Heinemann.)

At the First Corner. By Marriott Watson. (John Lane.)

Under God's Sky. By Deas Cromarty. (Innes.)

For the Sake of a Slandered Woman. By Marion Mole. (Blackwoods.)

Everyday's News. By C. E. Francis. (Fisher Unwin.)

The Holy Estate. By W. H. Wilkins and Frank Thatcher. In 3 vols. (Hutchinson.)

A Fatal Reservation. By R. O. Prowse. (Smith, Elder & Co.)

It is very interesting to read a man's work for the first time, and to discover that it is quite different from the impression which you have, perhaps unintelligently, formed of it from the accounts of third persons. It so happens that the present writer had never come across anything of Mr. Zangwill's before *The Master*, and that he had somehow or other derived from reviews the idea that Mr. Zangwill was, so to speak, a *jeune* of the youngest sort—realist, impressionist, euphuist, and so forth. Imagine his relief at discovering that *The Master* is purely romantic: that it might, some differences in dialect excepted (it must be confessed that Mr. Zangwill doth a little incline to the modern mixture of non-naturalisms and over-embroideries in style), have been written at almost any time since the romantic novel was invented. Its division into three books coincides fairly well with an actual threefold division of story: the first telling of Matthew Strang's early Nova Scotian life; the second of his artistic ambition and suffering in London; the third of his, for a time, double life as "the Master" and as the husband of Rosina Cole. The way in which this double life is, so to speak, made single again by a failure of a great passion is novel in its particular application, and the end of the story is entirely different from that which an average *jeune* would have permitted himself. Several things strike us about this novel; but perhaps what strikes us most is that it exhibits both the defects and the merits of a first book rather than of one with at least two or three predecessors. There is in particular that fault of the too much which is so constantly seen in first work of promise. *The Master* does not want "cutting," but it wants "thinning": it is not so much too long as too full. The various characters, outlined on the whole with remarkable strength, are rather blurred than cleared by the after-strokes. We should not be sorry to hear that Mr. Zangwill had written it, or had at least begun it, sometime ago. But whether he did this or not, it is unquestionably a book of no little promise and of some considerable performance: preaching a little too much, divagating a little too much; a little exuberant here and a little excessive there; but on the whole lacking neither in sanity nor in strength.

It is rather curious that there is a certain faint resemblance between *The Master* and *Chimaera*. The heroes of both are artists, who relapse, or simply lapse, upon lower natures as wives. But though Fanny Star is still farther—indeed, vastly farther—"below" Joe Treganna than Rosina Cole is "below" Matthew Strang, the Cornish hero makes a much better business of it than the Nova Scotian, and is left rather on a bed of roses, if only cabbage ones. We have always had a great respect for Miss Mabel Robinson's cleverness; but our respect for her audacity is now predigious. She has actually in these days dared to make both her heroines, the two Fannies,

and especially Fanny Star, the English *grisette*, amiable and affectionate girls with, in the latter's case at least, not the slightest idea of "duty to themselves." Perhaps Fanny Star owes a very little to yet another Fanny who dwelt in Shepherd's Inn: but *si peu que rien*. Her lover and eventual husband, Joe Treganna (a *déclassé* by no fault of his own, who goes through the odd curriculum of soldiering, sculpture, and the stage), is a very good and natural person, which is rather more than can be said for his wicked brother Hugh. But the whole book is very agreeable: not least so because there is a pleasant uncertainty what Miss Robinson means by it and by the title. It is dreadful to have what the author means by a novel thrust in one's face; but it is sometimes agreeable to puzzle a little over it.

There are several points of view from which Mr. Marriott Watson's remarkable contribution to the literature of the Society for the Diffusion of Useless Grime might be considered. The pigments of the grime—which vary from the more ordinary romantic lamp-black of "Akbar Ali's Courtyard" to a medium in the two first stories, suggesting in its combination of greasiness and blackness the celebrated results of the spontaneous combustion of Lord Chancellor Crook—might attract a literary chemist, and might possibly not disgust him. A literary optimist might fix upon (and it is about the only good thing he could fix) the real excellence of the writing, which is, for the most part, excellently simple and direct, free from the tawdry euphuism of so many of the younger school, and altogether too good for most of the subjects. But, perhaps, the critic pure and simple will chiefly notice how very much easier it must be to write the pessimist—impressionist curiosity—story now in vogue than the older variety. When you deal with

"Guardian angels, George-and-Dragons, that old-fashioned kind of thing"

(to quote a satirist who, we fear, would have said unkind things of Mr. Marriott Watson), you must construct, and, above all, you must do that difficult thing—you must finish. In more than one of the stories here the effect is almost produced by leaving the end untold, and in neither case would the end have been easy to tell. In a third, "The Inn Portrait," the author has been content to leave his story one neither of the unexplained supernatural nor of the supernatural explained, but between the two, and thus distinctly inartistic. The fact is, that Mr. Watson's means are too good for his ends, and that some at least of his ends too bad for any means. Which things are a pity.

No one who had read *A High Little World* would doubt that there would be good stuff in Deas Cromarty's next book, and good stuff there certainly is in *Under God's Sky*. The scenery of dale and fell is once more treated with complete mastery; and not a few of the characters, especially Schofield, or Ashworth, and Phenice Heywood, are drawn with great cleverness. We wish, however, that Deas Cromarty would lower her pitch a little. At present she is screwed up too tight and too high in more places than one. The opening scene between Ashworth and Sarah is of an intensity almost

inconceivable and quite unintelligible in the circumstances: passion of that sort between characters of that sort hardly passes off without murder in real life. The atheistic but divine goodness of Dr. Winburne is in the same way altogether overstrained, and Deas Cromarty's satire on his correct son and daughter-in-law is not only overdone but an anachronism. We make these remarks in preference to more complimentary ones, because this author is too good to be spoilt, and this particular form of spoiling goes far and fast unless it is checked.

The only bad things we can find about Miss Mole's *For the Sake of a Slandered Woman* are the title and the catastrophe, both of which savour a trifle of melodrama. The actual book is very pleasantly written and extremely pleasant to read. Seldom, if ever, has the floating tourist life of these days, with its juxtapositions and severances, been depicted with greater ease and freshness; and the thing is so short that one wishes it twice as long. Only, what a donkey Sir Francis Holland was to marry the slandered woman, who may have been beautiful and virtuous, but was evidently something of a cold-hearted shrew, when he might have married Alice Edwards!

It is too much the habit of man that is born of a woman, when he hears a book extolled to the skies on its first appearance, to conclude that it is rather bad. *Every Day's News* was, if we mistake not, subjected in certain quarters to this injudicious process; but it is not bad at all. On the contrary, it is, though slight, all the good things that rhyme to that word—such as right and tight, and light and bright. The only fault we can find is that common one with lady novelists: the assumption that a bewitched or besotted lover does not see the faults of his mistress. Unless Gerard Prothero was a fool—which we are given to understand he was not—he certainly did not take Julia Towneley, the advanced young woman who afterwards wrote nasty novels and treated him badly, for an angel. His desire for her simply took his knowledge of her nature by the throat, and held it in chancery till it was too late. That is the way of such things—though it may be a revealing of secrets to tell it. But we congratulate Mrs. Francis on her little book all the same.

"They say it takes nine men to make a pin"; but we should hardly have thought that it would take two men to make *The Holy Estate*. However, there are scenes both in England and in India; and it would seem that Mr. Wilkins is the English authority and Captain Thatcher the Indian. The book, as its title may suggest to those who know the British novelist when he means "sarcastic," depicts the sufferings of Madeline Dampier, whose husband proceeds from "pulling" horses and slamming doors when his child is ill to forgery and flat burglary. Yet let not the partisans of wronged woman take Mr. Wilkins too soon to their bosoms; for a treacherous line at the beginning, to the effect that Madeline's mother had been "a peevish and invalid wife," suggests that the whole thing is intended to show how the sins of the mother

are visited on the children. Mr. Wilkins has tried to be in the fashion by bringing in an American young woman who talks nastily; but, to do him justice, he does not do it at all natural.

Mr. Prowse's *A Fatal Reservation* is a story of some merit, not greatly improved by a dash of melodrama. It is interesting as a sort of relapse on the styles of Wilkie Collins and Miss Braddon, with less combinative ingenuity, but a better brand of literature and a finer tone. There is good gifts in Mr. Prowse.

GEORGE SAINTSBURY.

CURRENT THEOLOGY.

As Others saw Him: a Retrospect, A.D. 54. (Heinemann.) The title of this book will readily enough suggest its subject. As the late Sir Fitzjames Stephen once tried to prove by serious argument that in the case of Christ's condemnation there was, on the ground of the available evidence, a Roman side to the question, the anonymous author, in a narrative partly imaginary, though founded on the Gospels, states the case from the Jewish point of view; and in the person of the friendly Scribe to whom Jesus, in Mark's account, addressed the words, "Thou art not far from the Kingdom of God," shows how a conscientious and well-intentioned Pharisee, who had watched Christ's career with interest and seen in it much of which he could approve, might nevertheless have felt obliged, when sitting as his judge, to join in the sentence against him. The idea is very cleverly carried out. At the opening of the book we have a vivid portraiture of Jesus driving the money-changers from the Temple, his look changing from rage to pity and love as he presses to his side a little child who has been thrown down and hurt in the rush; and towards the close the story of the trial before the Sanhedrin is told with considerable animation and with the addition of such details as one personally concerned might be likely to introduce. In the course of his narrative the Scribe records in his own way several of the incidents familiar to us in the Gospels, and reports many of the sayings of Jesus as there set down, as well as other discourses in which many of the uncanonical *logia* are introduced. In his account of the baptism he follows the version of the Gospel according to the Hebrews. To the greater miracles he makes no reference, but admits in a general way that Jesus, like every prophet, could do wonders. On the trial the Scribe reluctantly agrees that Jesus is guilty of blasphemy, and for this he expresses no remorse; but, having subsequently met with certain Hebrew *memorabilia* of him by one of his followers, he gains a deeper insight into his character and purpose, and concludes that, though he refused to satisfy the national hopes of the Jews, in him the true Jewish ideal was fulfilled. To our thinking, the author would have given more verisimilitude to his narrative if he had taken nothing from at least the discourses in the Fourth Gospel; but, no doubt, its plan was recommended before that of the Synoptics by the repeated visits to Jerusalem, which gave the Scribe his opportunities. The ascription of "The Two Ways"—the first part of "The Teaching of the Apostles," with the Gospel quotations omitted—to a disciple of Hillel, is plausible enough, the pre-Christian origin of the work being granted. Less so is the substitution of "Israelite" for "Samaritan" in Luke's parable, according to the ingenious, though not very probable, conjecture of M. Halevy; and why, in the proverb

about the camel and the needle's eye, the camel should be turned into an elephant, is by no means obvious. The book, on the whole, is neither uninteresting nor unimpressive, and may be recommended as a very successful attempt to present a realistic narrative of the life of Christ from quite a novel point of view.

Sources of New Testament Greek; or, the Influence of the Septuagint on the Vocabulary of the New Testament. By the Rev. H. A. A. Kennedy. (Edinburgh: T. & T. Clark.)—*Syntax of the Moods and Tenses in New Testament Greek*. By Ernest De Witt Burton. (Edinburgh: T. and T. Clark.) The late Dr. Hatch's valuable *Essays in Biblical Greek* were intended partly to serve as a stimulus to the more careful study of the language of the Septuagint and the New Testament, and Mr. Kennedy's admirable little work is a proof that this purpose was not cherished in vain. Working on the same lines as Dr. Hatch, Mr. Kennedy arrives at somewhat different conclusions from those of that eminent scholar, especially in regard to the influence of the LXX. on the vocabulary of the New Testament. That influence he shows to have been greatly exaggerated. The New Testament writers were of course familiar with the LXX., but they wrote a much purer Greek—the Greek which they habitually spoke and heard spoken around them. As a matter of fact, there are only about 150 words common to the LXX. and the New Testament, while not less than 80 per cent. of the entire vocabulary of the latter is found in writers previous to the death of Aristotle. Mr. Kennedy supplies several very instructive tables, and especially one, illustrative of the influence of colloquial Greek, of words common to the New Testament and the comic poets, either exclusively or with few exceptions. The second of the two works named above is by far the fullest and most adequate treatment we know of the New Testament moods and tenses in all their various uses and significations. It comes from the University of Chicago, this being the second edition, enlarged and revised. To the student of New Testament Greek these two works are cordially recommended.

The Catholic Revival. By George Worley. (Elliot Stock.) Mr. Worley is a city man. He was not personally acquainted with any of the great leaders of the Catholic movement in the Church of England, and so was not among those over whom J. H. Newman exercised his mesmeric influence. This is an advantage. The natural Churchman of to-day is enmity against the Newmanic spell. He does not altogether believe in it. And as there is no possibility of trying the effect on himself, he is apt to look upon those who felt it as easily led away. But Mr. Worley's view is that taken by a large number of sensible laymen. The Oxford Movement was to him no petty conspiracy to hide choir-boys' legs in cassocks and shroud their upper parts in fine linen. The leaders of it were grave men—except, perhaps, Hurrell Froude—and they worked to attain an object. They had no desire to "insult the Reformation," to use Daniel Wilson's phrase, just for the sake of being rude. They had an ideal and strove after it; but their ideal priest was a very different being to "the typical evangelical preacher of the day, with his hair carefully oiled and 'combed, with black kid gloves upon his hands, which rested delicately upon the enormous cushion then adorning the pulpit." Hard working, self-denying men composed the main body of the Catholic revivalists, or else the movement had been killed in its infancy. Born of an Assize sermon, cradled in the Common Room at Oriel, taking its first halting steps amid obloquy and popular prejudice, the Catholic Revival finally assumed the *toga*

virilis of cope, dalmatic, and tunicle in the squalid back streets of some crowded city, where, amid poverty and vice, the advance guard of faithful priests stormed the citadels of sin. The opening lectures tell us of Andrewes, Hooker, the Non-Jurors and the other saintly men who bore the Ark of Catholicity through the dreary deserts of Protestantism. There is a preface by the Dean of St. Paul's, but the book has no index. May more city men give us their version of the religious movements of our times, if they will do so in the spirit of Mr. Worley!

Love's Unveiling, and Other Sermons. By the Rev. Th. J. Cooper. (Skeffington.) These twenty-two brief but earnest discourses are the work of a High Churchman, but not an extreme one. They are thoughtful and suggestive, rather than rhetorical. The preacher, from long residence abroad and from missionary work in South Africa, has gained a wider outlook and a richer and more varied experience than usually fall to those whose ministrations are confined to an English parish. We have the proof of this in almost every sermon: more especially, perhaps, in that which gives its title to the volume, the one on "The Eucharistic Language of the Psalms," and that on "Christian Agnosticism" for Trinity Sunday.

Die alttestamentlichen Citate bei Paulus, textkritisch und biblisch-theologisch gewürdigt, nebst einem Anhang über das Verhältniss des Apostels zu Philo. Von Hans Vollmer. (Freiburg i. B. und Leipzig: J. C. B. Mohr.) The use of the Old Testament by St. Paul is as problem of lasting interest; and well-worn as the subject may be, Herr Vollmer has contrived to view it in some fresh lights. In a hundred pages he has been able to treat, more or less fully, of such matters as these: the relation of the apostle to the Septuagint and other Greek versions, the authority ascribed by the apostle to the quotations from the Old Testament, his formulae of citation, and his mode of interpretation, the antinomy between his rejection of the law and his appeal to the Scripture, the significance of the Old Testament when "spiritually" interpreted, the relation of the apostle to Judaism, to the Logia of the primitive Christian tradition, and to Hellenism, especially to Philo. The author claims no thorough knowledge of Philo, but has been able to point out some fresh parallels which favour the belief in a Philonian influence on St. Paul. Perhaps, however, most general interest will be taken in his treatment of St. Paul's relation to Greek versions of the Old Testament (known and unknown); an occasional adverse criticism on Resch's wide extension of the traditional sayings of Jesus will also be noted by New Testament scholars.

MR. SKIPWITH, of Nottingham, whose name will be remembered in connexion with the recent discussion in the ACADEMY on the new Syriac text of Matt. i. 16, has now thrown his views into pamphlet form—*The First Chapter of St. Matthew, with Preface and Appendix*. (Simpkin, Marshall & Co.) As a solution of the question which the new reading has reopened, Mr. Skipwith suggests that Matt. i. 18-25 is an interpolation based on Luke i. 26-35; and he reconstructs the text of Matt. i. 16 as follows: "Jacob begat Joseph, the husband of Mary, &c. &c. he begat Christ."

NOTES AND NEWS.

MR. WILLIAM HEINEMANN will publish next month a translation of Dr. Max Nordan's *Conventional Lies of our Civilisation*. There are eight chapters in the work, each of which puts forth a separate indictment under the following headings: "Mene, Tekel, Upharsin,"

"The Lie of Religion," "The Lie of a Monarchy and Aristocracy," "The Political Lie," "The Economic Lie," "The Matrimonial Lie," "Miscellaneous Lies," and "Closing Harmony."

MESSRS. CHAPMAN & HALL will publish immediately *Five Years in Madagascar*, by Colonel Francis C. Maude, V.C., illustrated with a portrait of Queen Ranavalona III. for frontispiece.

THE Art and Book Company will publish, on July 1, a selection of hymns from the Missal and Breviary, with the Latin text facing a new version into English by the Rev. Dr. J. P. Val d'Eremao, of Woking. The translation, which is extremely literal throughout, gives, without alteration or addition, every idea in the originals in their own metre. This plan has been carried out even in hymns so difficult to translate into English verse as the "Lauda Sion," "Sacris Solemnis," "Ave Maria Stella," and "Dies Irae."

THE new volume in the Topographical Section of the "Gentleman's Magazine Library," which is announced for immediate publication by Mr. Elliot Stock, will deal with the counties of Kent and Lancashire. The former, being an important home county, yields more information than any other hitherto published in the series.

A NEW book by the author of "The Green Carnation," who now gives his name as Mr. Robert S. Hichens, is announced for publication at the end of this week. The title of the new book is *An Imaginative Man*; and the publisher is Mr. William Heinemann.

MR. MAX PEMBERTON's new work, *The Little Huguenot*, an historical romance of the Forest of Fontainebleau, will be published on July 10 simultaneously in England and the United States. It forms the third volume of "Cassell's Pocket Library," of which Mr. Pemberton is the editor.

MRS. MARIE HUTCHESON's new novel, entitled *Bardosse's Daughter*, will be published immediately by Messrs. Hutchinson. The scene of the story is laid in Florence.

MESSRS. SWAN SONNENSCHNEIN & Co. will publish shortly *Fate's Grim Sport*, a novel in which "Lynworth Warde" and Mr. Percy Russell have collaborated.

THE Tower Publishing Company will issue on July 1, a serio-comic naval annual, entitled *Per Mare*, edited by Mr. Fred. T. Jane.

WITH the July number of the *Minster*, to be published at the end of this week, Mr. Max Pemberton will commence a series of sensational stories dealing with the adventures of an aristocratic swindler and his valet. The series will be illustrated by Mr. Sydney Cowell, and the first story is entitled "We make ready the Wedding Garment." Mr. Barry Pain also begins a humorous series of contributions under the title of "After Hours," illustrated by Mr. J. F. Sullivan. Other features of the July number will be: "The Progress of Black and White Art," by Linley Sambourne, with unpublished sketches by Mr. Sambourne and Charles Keene; "Some Royal English Wedding Dresses," "The Working of a Great Railway," "Normandy Watering-places," and short stories by Mr. F. Frankfort Moore and others.

M. VITO PALUMBO, a Greek of Calimera, near Lecce, in South Italy, who is already favourably known by his *Traduzione dal Greco Moderno*, is preparing for immediate publication a work entitled *Folk-lore Greco-salentino*. This will contain the songs and stories of those Greeks who from the middle ages to the present day have inhabited the heel of Italy, together with notices of their customs and superstitions. The songs and stories will be printed in the

Greek dialect which is in use in this district, with an Italian translation on the opposite page. Prospectuses of the work, which is likely to be of great value to students, both of dialects and of folk-lore, may be obtained by application to the author at Calimera, Lecce.

MR. GEORGE MEREDITH has offered a prize for an essay on Welsh literature, to be awarded at the forthcoming Eisteddfod at Llanelly.

SEÑOR EMILIO CASTELAR has been elected a foreign associate of the Académie des Sciences Morales et Politiques, in the room of the late Cesare Cantù.

The annual general meeting of the Jewish Historical Society of England will be held on Sunday next in the rooms of the Maccabeans, St. James's Hall, when the president will read a paper on "Jewish Armorial Bearings."

At the last meeting of the London Ethical Society for the present session, to be held on Sunday next at Essex Hall, Strand, Miss Janet E. Hogarth will give a lecture on "Mr. A. J. Balfour's *Foundations of Belief*."

THE library and reading-room of the Royal Irish Academy will be closed from July 8 to July 20, both days inclusive.

DURING the greater part of next week, Messrs. Sotheby will be engaged in selling a number of books and MSS. brought together from different quarters. Among the latter are—an illuminated MS. of the New Testament in Latin, of the middle of the twelfth century, probably written in England; a copy of Wycliffe's version of the New Testament, as revised by John Purrey about 1388; an Icelandic Vocabulary, in slips; an important collection of autograph letters of Burns and Scott, partly unpublished; and two series of fourteen letters of Malone and eight letters of Stevens, the two Shaksperian commentators. These last come from the collection of the late J. O. Halliwell-Phillips, which also includes a copy of the fourth folio and numerous Shakspeareans. Another interesting, though very small, collection is that of some books formerly belonging to George Romney, which includes the Discourses of Sir Joshua Reynolds. Of the other books, we have space to mention only—an unusually perfect copy of the third folio of Shakspeare; an almost unknown edition of *The Golden Legend*, printed by Wynkyn de Worde; a copy of the first edition of *Paradise Lost*, with the first title-page, as well as two others with the seventh title-page; first editions of all the nine volumes of *Tristram Shandy*; *The Cenci*, in the original boards; and Sir W. H. Russell's *History of the Crimean War*, extra-illustrated with a large number of autograph letters of the historic personages mentioned.

MESSRS. MACMILLAN & Co. have issued this week the first volume of their new pocket edition of Charles Kingsley's works. The form is pot octavo, like the "Golden Treasury" series; but the binding is not cloth, but buckram, which will presumably stand more wear. The type is perfectly clear, though some complaint may be made against want of opacity in the paper. This first volume is not *Westward Ho!* but *Hypatia*. From the bibliographical information on the verso of the title-page, we learn that *Hypatia* was first published by Messrs. Parker, in two volumes, in 1853; an edition in one volume was not called for until 1856, and this was not reprinted until 1863. A second edition was reprinted fifteen times between 1869 and 1888, a third edition seven times between 1888 and 1894. Meanwhile had appeared the Eversley edition (1881) and the sixpenny edition (1886), both of which had to be reprinted, so that *Hypatia* may fairly be reckoned its author's second most successful book.

UNIVERSITY JOTTINGS.

WE are authorised to state that Mr. W. J. Courthope has accepted the invitation to become a candidate for the chair of poetry at Oxford, shortly to be vacated by Mr. Palgrave. The invitation has been signed by nine Heads of Houses, seven Professors, and many of the most prominent resident members of Convocation. The following non-residents have already intimated their intention of supporting Mr. Courthope: The Bishops of London and Salisbury, the Dean of Salisbury, the Head Master of Winchester, Lord Lingen, Mr. G. J. Goschen, Mr. J. Bryce, Sir George Bowen, Sir M. E. Grant Duff, Sir R. C. Herbert, Sir Arthur Godley, Sir C. P. Ilbert, Mr. Alfred Milner, Mr. D. R. Fearon, and Mr. T. W. Mackail.

THE University of Durham has received a new charter, of which the most important provision is a power to confer degrees upon women.

THE special board for biology and geology at Cambridge have appointed Mr. J. S. Gardiner, of Caius, to occupy a table at the marine zoological laboratory at Naples for six months from October 1.

CONVOCATION at Oxford has sanctioned a grant of books printed at the Clarendon Press, to the value of £50 in sheets, to the library of the University Extension College at Reading.

FOR the Johnson memorial prize at Oxford, which is offered every fourth year for an essay on some astronomical or meteorological subject, three essays were sent in, but none was adjudged of sufficient merit to receive the prize. This has happened on three previous occasions since the foundation of the prize in 1867: that is to say, four times altogether out of eight.

SIR DAVID SALOMONS has endowed a scholarship of £40 a year at Caius College, Cambridge, for civil and electrical engineering.

THE following appointments have been made by the council of University College, London, in addition to those mentioned in the ACADEMY of last week: Dr. F. T. Roberts, to the chair of medicine; Dr. J. P. Bate, to the chair of jurisprudence and constitutional law and history; Mr. L. L. Price, re-elected for one year to the Newmarch lectureship in political economy; and Prof. Cecil Bendall, re-elected to the chair of Sanskrit.

MR. J. W. CUNNINGHAM, who has been secretary to King's College, London, during the past fifty years, has retired in consequence of failing health. It is proposed, therefore, to present him with a testimonial, as an expression of the grateful appreciation in which his work is held, and of the personal regard entertained towards him. Subscriptions may be sent to Mr. C. W. Bourne, the headmaster of King's College School.

MR. SAMUEL HARDEN CHURCH, author of the *Life of Oliver Cromwell*, recently published by Messrs. G. P. Putnam's Sons, has received the degree of Doctor of Letters from the University of Western Pennsylvania.

THE authorities of the Fitzwilliam Museum—who have been very active recently in publication—have just issued a Brief Catalogue of their Pictures (Cambridge: University Press), compiled under the direction of Mr. Sidney Colvin, formerly director. It contains: (1) an index of all the painters represented, according to the order of the numbering in the galleries; and (2) the catalogue proper, arranged in alphabetical sequence. Here are given the date, school, and place of working of the painter; and the subject, size, and donor of the picture. A noticeable feature is the frequent use of the

terms "attributed to," "in the manner of," "imitation of," &c.; while those pictures whose authorship is altogether unknown are placed in a class by themselves at the end.

ORIGINAL VERSE.

WITH THE TIDE.*

I WATCHED him I love going from me
(Ah, would to God I had died);
And I prayed to the great All Father
To stay the turn of the tide.

To stay the ebb; and He hearkened,
And ever the waves rolled on;
Till meadow and garden and hedgerows,
I could see them never a one.

For I knew that my love was dying
At the turn of the tide he must go,
The soul may not leave its dwelling
Till betwixt the ebb and the flow.

And the people who all flocked inland
They called it a great spring tide;
And I listened, and joined in their sorrow,
But I knew in my heart that I lied!

And my love, as he watched the waters,
Sighed wearily for his rest;
Then I prayed once more to Our Father,
For I saw that His will was best.

* * * * *
As the sea went slowly backward,
The spirit of one who had died
Was borne on the waste of waters,
For the soul must go with the tide.

FLORENCE PEACOCK.

OBITUARY.

LEONARD A. WHEATLEY.

MR. LEONARD ABERCROMBIE WHEATLEY, who died on Monday last at the age of fifty-nine, commenced his career as a bookseller with Messrs. Williams & Norgate, whence he was promoted (in 1860) to the management of their branch house in Edinburgh. Here he remained until September, 1885, when he returned to London to take a prominent part in the management of the old house in Henrietta-street, Covent Garden. On his retirement from the house with which he had been many years connected, he started on his own account under the style of F. Norgate & Co., having acquired the business of Mr. Norgate.

Mr. Wheatley's literary acquirements and activity were great; and in the intervals of business he found time to accomplish some good work. Besides his well known and admirable little book on *The Story of the Imitatio Christi* (in the "Book-Lovers' Library"), he translated Lübke's work on *Ecclesiastical Art in Germany*, and Steinmeyer's on *The Miracles of Our Lord* (Edinburgh: T. & T. Clark), as well as Gumlich's useful little treatise on *Christian Creeds and Confessions*, while for many years he was a contributor to the *Scottish Review*, the *Edinburgh Courant*, and other papers. After his return to London he occasionally contributed to the ACADEMY, the *Athenaeum*, the *Bibliographer*, and the *Bookworm*. His last work, which appeared only a few days before his death, was a translation of Harnack's *Sources of the Apostolic Canons*, published last week by Messrs. A. & C. Black.

* There is a belief prevalent more or less all over England near the sea, but especially upon the East coast, that the spirit of those near death always waits until the ebbing of the tide; and that death actually occurs just between the ebb and flow, at the turn of the tide.

MAGAZINES AND REVIEWS.

THE *Expositor* for June contains a paper by Dr. Sweete on the recent publication of Jerome's notes on the Psalter, and one by Mr. Rendel Harris on a "new patristic fragment": namely, the closing part of the commentary of Victorinus on the Apocalypse in its original form; also Prof. Cheyne's discussion of the development of the meanings of "Belial," which has generally been treated under the influence of a questionable etymological theory. A temperate article by Dr. Ince on the Virgin Birth of Christ, should also be noticed. Mr. Selby and Mr. Burton represent the eloquent imaginative exegesis to which we are accustomed in the *Expositor*; and Sir J. W. Dawson's paper on "Man Before the Fall" is a survival of pre-critical days, and shows much misused knowledge of natural science.

FRISIAN AND DUTCH JOTTINGS.

Zwolle, Holland: June, 1895.

It will probably interest some readers of the ACADEMY to learn that Dr. F. Brittenrust Hettema, of Zwolle, is at present editing reprints of Middle Frisian works, selected from the sixteenth, seventeenth, and eighteenth centuries. This *Fryske Bybleteek* is being published by H. Honig, of Utrecht.

The first volume—*Starter's Fryske*—which has already appeared, comprises the fable of the "Attorney and the Peasant," "A Frisian Pastoral," and "Gabbie," by Starter. The *Stotte-Clucht* of the "Attorney and the Peasant" strongly reminds one of "Much Ado about Nothing," and in some places it is very comic. The difficult words are explained in footnotes, and in remarks at the end the student of Middle Frisian is provided with a store of information.

This volume will be followed in due course by "The Letters of Gysbert Japiks" (1650), "A Frisian Grammar" (seventeenth century), "Eight Hundred Proverbs" (beginning of eighteenth century), "Proverbs belonging to the Middle of the Sixteenth Century," "Verses and Poems written in 1609, 1618, 1630, &c.," "Frisian Letters of the Sixteenth Century," and a Glossary. The price of each volume is not to exceed tenpence.

Dr. Hettema is also a zealous supporter of the movement for spelling reform in Holland, which is rapidly gaining ground, and at present counts professors, authors, and teachers all over the country among its adherents. The object of the society is to simplify the spelling of words by omitting silent letters, &c., and to abolish the distinction between the masculine and feminine in the article, and in possessive and demonstrative pronouns. This would be a great boon to the Dutch schoolboy; for at present he has to learn a vast number of rules for the gender of nouns, and still he cannot venture to write three sentences without having recourse to his *Woordenlijst* (= a list of words with the gender marked). In the spoken language these distinctions are not observed, and the present movement will simply accelerate changes in the written language which are slowly but surely taking place.

B. C. BRENNAN.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- AMMONSON, J. L'Administration locale de l'Angleterre. Paris: Mareseq. 8 fr.
 BAUT, Charlotte. L'Amyntas du Tasse, et l'Artiste d'Honoré d'Urfé. Paris: Bouillon. 8 fr.
 DESCHAMPS, Gaston. La Vie et les Livres. 2e Série. Paris: Colin. 8 fr. 10.
 HETTEMAN, K. Goethe. 1. Halbbd. Leipzig: Bermann. 8 M.

- KURZWELLY, A. Forschungen zu Georg Pencz. Leipzig: Hiersemann. 8 M.
 LANDSPERG, H. de. Hortus deliciarum. Réproduction bibliographique. Livr. VII. Strassburg: Trübner. 16 M.
 ROLLAND, Romain. Histoire de l'Opéra en Europe avant Lully et Scarlatti. Paris: Thorin. 10 fr.
 SANDER, F. Das Nibelungenlied. Siegfried der Schlange-töter. Hagen v. Tronje. Berlin: Friedländer. 8 M. 60.
 SCHREIBER, W. L. Manuel de l'amateur de la gravure sur bois et sur métal au XV^e siècle. T. VII. Berlin: Cohn. 12 M.
 STRULL, W. Thomas Carlyle als Vermittler deutscher Literatur u. deutschen Geistes. Zürich: Schultheiss. 2 M.

HISTORY, LAW, ETC.

- BAUMGARTEN, M. Lucius Annaeus Seneca u. das Christenthum in der tief gesunkenen antiken Weltzeit. Rostock: Werther. 8 M.
 BRUGES, Et'c. Histoire de Blanche de Castille, Reine de France. Paris: Thorin. 12 fr.
 BOUTAN, E. Résumé de la Question monétaire. Paris: Guillaumin. 2 fr. 50.
 CISTERNE, R. de. Journal de marche du Grenadier Pils (1804-1814). Paris: Ollendorff. 7 fr. 50.
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CORRESPONDENCE.

ON THE KALENDAR IN GALBA A XVIII.

London: May 30, 1895.

The hexametrical kalendar prefixed to a psalter in the British Museum, supposed to have belonged to King Æthelstan, and marked Galba A XVIII., is said by its editor, R. T. Hampson (*Medii Aevi Kalendarium*, London, 1841, vol. i., 393, 394), to be in "very ancient Saxon characters," and to be "one of the most curious of the Saxon relics in the Cotton library." I have recently had occasion to examine this kalendar, and have come to the conclusion that it was written by an Irishman in the ninth century or thereabouts. My reasons are these:

First, the script is Old Irish rather than Anglo-Saxon: note in especial its *n*, resembling a small capital *h* with the first stroke prolonged downwards so as to be double the length of either of the other strokes. Here, however, I speak with sincere deference, for I have made no special study of Anglo-Saxon palaeography, and I have never even seen the Mercian charters, the script of which is said to be so like the Irish pointed minuscule of the ninth century.

Secondly, the large number (ten) of commemorations of Irish saints, and the accuracy with which their names are spelt, point to an Irish origin.

These commemorations are:

- Jan. 14. Furae[us]* ast denis nouenis atque kalendis.
 " 31. Ast Iani fines sig[n]at Æd + famine † Ferna.
 Feb. 1. Gloria Scottorum Brigida sor(tita kalendis).
 " 17. Tres decimis felix Fintan migravit ad aulam.
 " 26. Comganus meritis transeunt Tartara quadria.
 Mar. 17. Patricius pausat, Scottorum gloria consors.
 June 3. Cetibus angelicis Coemgen § sociatur in archis.
 " 9. Idibus in quinis celebramus festa Columbae.
 " 11. Trinis migravit Mactail in culmina caeli.
 July 7. Nonarumque die Maelruen descendit in aethram.

The Anglo-Saxon commemorations are only these four:

- Mar. 20. Tresdecimis sanctus Cudberhtus eandit ad altum.
 Aug. 5. Oepaldum [leg. Oepaldum] regem nonis celebramus in eum.
 Oct. 26. Aelfred rex obiit septenis et quoque Amandus.
 Dec. 5. Quinta tenet ueram dominam Anglorum Ealhfrōde [leg. Ealhfrīde].

Here the errors at August 5 and December 5 seem due to the ignorance of a Celt rather than to the carelessness of a Saxon.

Thirdly, the Latinity is Irish rather than Anglo-Saxon. Thus (to begin with the spelling), we have *ē* for *ī* in *retenet*, July 9, and *inuigelang*, June 23; *ē* for *ae* in *prepidēs* (i.e., *praepites*, "birds"), June 5; *ē* for *ī* in *meles*, October 27, and *Aprēlis*, fo. 6a; *i* for *e* in *vir[n]iferum*, March 3; *o* for *u* in *mocone*, August 29; *u* for *i* in *rutulat*, January 8, April 19; *u* for *o* in *accula*, March 2, *caeliculis*, April 23, and *zabulus*, February 15. *S* is doubled in *inuisserrat*, June 8, September 5, *euassit*, October 17, and *Bassilidis*, June 12; and *ss* is singled in *densissima*, April 30, and *egresi(t)*, November 28. We have *s* for *x* in *Calistus*, October 14, and *x* for *s* in *Xistus*, August 6. *Di* has become *z* in *zabulus*, February 15. *G* is inserted in *Gaigus* (*Gaius*), April 22 = *Gageus*, January 4, and *gg* is singled in *Ageus*, January 4. We have contraction in *saeclari*, October 14 (*Transiuit pridias saeclari* || luce Calistus), and non-assimilation in *inluxerat*, June 12, misprinted *inuixerat*. The words expressing "heaven" (*aula*, *aellra*, *Olimpus*), and the pedantic use of *archus* (*ἀρχός*) and *cosmus* (*κόσμος*), ¶ are much in the manner of Old Irish scholars. Such words, as well as *vir[n]iferum*, ** March 3, remind one of the queer Celtic Latinity which has lately been studied by Stowasser and Thurneysen.

But the most conclusive proof that we have here to do with an Irish author is the form in which the name *Mathias* appears in his work. At February 24 (St. Mathias' day) we find:

"Quadrantum sedes Mathiano congruit almo."

Here we have the dat. sg. of *Mathianus*, a

* His day is January 16.

† I.e., m'Aedóc of Ferns.

‡ MS. *famina*. *Famen* sermo, verbum, Ducange, here seems to mean a blessing.

§ Misprinted Coemgen.

¶ Misprinted *saeclari*, to the ruin of the metre.

¶ Culmina cosm, January 13; infultis nuntius cosmo. November 12.

** Vir[n]iferum quinis tempus procedit ab antris
 This word (which Hampson misprints *Viri ferunt*) was probably learned from *Martianus Capella*, i. § 1; comere verniferis florentia limina sertis.

Latinisation of the Irish *Mathán* or *Madán*, where the diminutival suffix *-án* is added, hypocoristic, to the name of the apostle who took the place of Judas (John xii. 6, Acts i. 26).

WHITLEY STOKES.

THE ETYMOLOGY OF "SHOTTERY."

London: June 22, 1895.

I am obliged to Mr. Mayhew for kindly pointing out that *rið* should have the vowel marked long. He disputes the long vowel in *Rhgd*. The quantity is that given by Dr. Whitley Stokes (*Ur-Keltischer Sprachschatz*) *sub voce* [h]rtu, the root of *rhgd* and *ford*. It is also the quantity given in the valuable *Dictionarium Britannico-Latinum* by Dr. Davies (London, 1632). I never thought for a moment that *Rhgd* and *rið* were derived from one Aryan root.

As to my reasons for regarding *Scotta-rit* as containing the British *ritu-m*, I confess they are not very strong. I give them here for what they are worth. (1) The form in Charter 123A (*Cart. Sar.*) is *Scottarit*, though in another charter dealing with the same grant it appears as *Scotta Rið*. (2) The place is on the Avon, which name would not naturally be replaced by the indefinite *rið*: "*Scottarið* quam tamen Agram fluvio quem dicunt Afen constat interlui" (*Charter 123, Cart. Sar.*). 3. The chief places of any antiquity on the Avon in this neighbourhood are distinguished as "*fords*"—e.g., Strat-ford, Welford, Bidford. (4) I have a collection of all the words in the Charters ending in *rið*, and find that in them the defining element is one which is readily associated with a stream—e.g., Ael-*rið*, Blacan-*rið*, Cealc-*rið*, Ceolðryðebec, Fulan-*rith*, Risc-*riðig*. I am inclined to regard the *rið* in the form *Hennarið* (now, *not* Hendrey, as one might expect, but Hendred, Bucks.) as of the same linguistic origin as that in *Scotta-rit*. If "*Scotta*" were connected with A.S. *scot*, "*tribute*" (*scot*), its association with a stream would be odd, although Guildford (*Gild-ford*) would sanction its application to *rit*, "*a ford*."

There are, doubtless, other Celtic sources for the termination of *Daventry*—e.g., *reidi-s* "*befahrbar*" (*Ur-kelt. Sprachschatz*), which is probably the termination of *Epo-redia* from *Ēpō-rēdiō-brigā*, now "*Ivrea*" in the province of Turin. Cf. in this connexion the cognate Old Norse *reidr* = "*passable on horseback*" (W. Stokes).

I know that there are objections to accepting an *Avent-* as resulting, at so early a date, from an imaginary **Avent*; and Zeuss, therefore, finds the stem of *Āvent-iā* in *Av-ento*. Yet there are early cases of "*b*" becoming "*v*" in place-names: cf. the *Abo-brica* (Pliny, *N.H.* 4, 112.) on the river Avo in Spain, with the *Avo-brigensi* of the Inscription C.I.L. ii. 4247. Cf. the *Canubio Civ.* of the *Ravenna Geog.* with the *Conovio* of the *Itin. Ant.*; *Vindobala* of the *Not.*, and *Vindovaia* (*Rav.*); *Clevo* of the *Itin.*, and *Glebon Colonia* of *Rav. Geog.*; *Glannibanta* of the *Not. Dig.*, and *Clanoventa* of the *Itin.*; *Braboniac* of the *Notitia* with *Brovonacis* of the *Itinerary*. Perhaps, in this last case, if not in some of the others, the "*v*" is original: cf. *Bravonium*, said (in a MS. in Corp. Christi Library, Cambridge) to have been the old name of Worcester.

It is noteworthy that the *Ravenna Geog.* gives us an *Aventio fluvius* in Britain = the early form of such a name as the "*Ant*" in Norfolk. I ought to add that I have no authority for Brigavent—as the early form of Brigent (now Brent); and this river-name may be another instance of a divine appellation given to streams—e.g., that of the goddess *Brgnti*.

EDMUND MCCLURE.

A BISHOP OF WINCHESTER AT PERPIGNAN IN SEPTEMBER, 1415.

Bamf, Aylth, N.B.: June 24, 1895.

In the ACADEMY for April 27, Mr. E. S. Dodgson asked for an examination of the statement produced by him from an old Catalan work, to the effect that ambassadors from England, namely the Bishop of Winton and two "*famous doctors*," were with Sigismund at Perpignan in September, 1415.

The Bishop of Winchester was Henry Beaufort. He attended the later sittings of the Council of Constance, where he received the offer of a cardinal's hat, which Henry V. would not allow him to accept, though afterwards Henry VI. gave the required permission. But in September, 1415, he was Chancellor, and could not have left the kingdom unless an interim Keeper of the Seal had been appointed; but of such appointment there is no record. He was in London on October 20, 1415 (Proceedings Privy Council). With the Agincourt campaign going on, he could not possibly have been spared from his official duties. The statement, therefore, cannot be accepted.

J. H. RAMSAY.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, June 30, 7.30 p.m. Ethical: "*Mr. Balfour's Foundations of Belief*," by Miss Janet Hogarth.
8.30 p.m. Jewish Historical Society: Annual General Meeting: "*Jewish Armorial Bearings*," by the President.
MONDAY, July 1, 5 p.m. Royal Institution: General Monthly Meeting.
8.30 p.m. Anthropological: "*Visits to the Hadramaut and Dhofar*," by Mr. J. T. Bent.
8.30 p.m. Geographical: "*Expedition to the Niger*," by Capt. F. D. Lugard.
TUESDAY, July 2, 8 p.m. Anglo-Russian: "*Goncharov*," by Mr. H. Havelock; "*Russian Humour*," by Mr. A. Sykes.
FRIDAY, July 5, 8 p.m. Geologists' Association: "*The Geology of County Antrim*," by Mr. A. McHenry; "*The Mourne Mountains*," by Mr. R. Lloyd Praeger.

SCIENCE.

The Migration of British Birds. By Charles Dixon. (Chapman & Hall.)

BIRD lovers find few more fascinating subjects of speculation than the movements of different species with the changing seasons. Virgil, no mean ornithologist, recognised that abundance of food and desire of continuing their kind mainly led to these concerted migrations. In spring "*candida venit avis, longis invisâ colubris*"; then, too, the crows

"*Cubilibus altis,
Nescio qua præter solitum dulcedine lacti,
Inter se foliis strepitant.*"

A good many wild stories, indeed, prevailed about migration among the early naturalists, as may be seen in Pliny; but there are excuses to be made for him. In the last century Goldsmith and even Gilbert White believed in the hibernation of swallows. At the present day, after ages of theory and observation, man knows little more of the migration of birds than did Virgil. The mysteries of partial migration have been disclosed. Certain laws are seen to prevail, and yet many exceptions occur. The truth is, that a sufficiency of accurate observations is yet lacking, hard though it be to affirm this after the indefatigable labours of the committee appointed by the British Association to investigate this subject in 1880. It may be hoped that Mr. Eagle Clarke (who has undertaken to tabulate these observations, lasting throughout nine years) will be able to cast fresh light upon a subject which

is sufficiently difficult. To take one example alone, why does the swift leave us to a bird early in August, while the woodcock seems to regard it as indifferent whether it should depart with most of its congeners in the vernal migration, or stay behind and rear its young in some quiet English glade?

Mr. Dixon has already published a volume on the subject, and now supplements it with a theory founded on what he terms the Law of Dispersal. Founding his argument mainly on glacial changes in a dim geological past, he supposes that, after extreme alterations in climate and the distribution of land and water, the birds of the present day continue the northern migrations of their predecessors merely because they are creatures of habit. As England was slowly separated from the continent, migratory birds, with unyielding resistance, continue to cross the sea thus formed:

"Birds continue to migrate in countless hosts across this wide sea-passage, their ancestors having done so in the remote past when dry land replaced the sea; and no single generation of birds has been able to notice any portion of the vast change which centuries of submergence has accomplished. This is a sufficient explanation of the wonderful migration which takes place in spring, and still more marked in late autumn across the North Sea to our islands now."

This, however, is no new discovery; it has often been fancied that migratory birds travelled along the lines of a submerged land. Mr. Dixon elaborately draws out, both in his pages and by aid of maps, the position of three range bases (as he calls them) or refuge areas of British birds during the Ice Age. One consists roughly of the south of England, the Channel, and France; the second is North Africa and the Sahara; and the third included all the now submerged land in the Mediterranean east of, say, E. long. 20° and Europe south of about lat. 47° and east of the Adriatic. He lays down that species never retreated during the glacial ages, but were exterminated, unless they had occupied a southern and continuous range base during pre-glacial time. It is an axiom, too, that as species begin to extend their "*breeding or summer range northwards*, they still continue to winter in the area which they formerly occupied as residents," until a permanent amelioration of climate occurs in their summer area.

Mr. Dixon is verbose and impressive; but, after a careful perusal of his book, it is not easy to see what new light is thrown upon migration. Given endless repetitions of glacial ages, untold centuries, submerged continents and refuge areas, still, what sense leads birds along the same tracks annually at the same time is not apparent. Plain men unscientifically call it instinct; a wise man can tell no more. Survival of the fittest, inherited custom, and the like, are fine phrases; but no amount of juggling with them increases knowledge. Birds may come and birds may go, and all the familiar phenomena of migration show themselves annually, but men must still wonder with a blind admiration. Mr. Dixon is fruitful in theories, but they resemble the learning of Thales and the early natural philosophers: they are *περιττὰ μὲν καὶ θαυμαστὰ καὶ χαλεπὰ καὶ δαιμόνια, ἄχρηστα δέ*.

And yet it would be churlish not to point out how useful and carefully written are many of Mr. Dixon's subsidiary pages. Those which deal, for example, with vertical migration, with the various routes taken in local migrations, with local migration itself, with a lucid account of the birds that are fast disappearing from the English fauna, with the latest discovered curiosities respecting the nesting of the birds of the Canary Islands, and the like—these are suggestive and full of interest. The illustrations of a theory are frequently more valuable than the theory itself. Such a fate has befallen Mr. Dixon, it would be said, while recognising to the full his zealous industry, his wide knowledge of bird-life, his patient collocation of facts. No real advance in the history of migration can be made by geological arguments. They are too hazardous and hypothetical. Observation, generalisation, careful induction—it is to these that the student of bird-migration must direct his mind. Hypothesis has reigned too long over the kingdom of the birds.

M. G. WATKINS.

CORRESPONDENCE.

"VIRGO CONCIPIET."

Oxford: June 19, 1895.

In former letters I adduced several passages from Philo's works illustrating the prevalence among the Jews in a pre-Christian age of the belief that their great men and prophets of old were born of virgin mothers by the Holy Spirit.

May I add to them the following very convincing specimen? It is out of the mystical commentary upon Genesis, which, as a whole, only exists in Armenian; but the following fragment of it is in the original Greek, and was discovered in a Catena by Dr. P. Wendland, of Berlin, who prints it in his *Neuentdeckte Fragmenta Philo* (p. 68):

στειρα ἡ τοῦ ἔθνους μήτηρ εἰσάγεται, πρῶτον μὲν ἵνα παρὰδοξος ἡ τῶν ἐγγόνων σπορά φαίνεται θαυματουργηθεῖσα, δεύτερον δὲ ὑπὲρ τοῦ μὴ συνουσία μᾶλλον ἀνδρός, ἀλλ' ἐκπροσώπων εἰς συλλαμβάνειν τε καὶ τίκτειν. τὸ γὰρ στειραν οὖσαν ἀποκτείνει οὐ γεννήσεως, ἀλλὰ θείας συνάμειψις ἔργον ἔσται.

"The mother of the race (Sarah) is represented as barren: firstly, in order that the parentage (lit. 'sowing') of her children may be seen to have been miraculously brought about; secondly, that it might be clear that she conceived and brought forth, not so much through intercourse with a husband as through divine providence (or, 'attention paid to her'). For that a barren woman should bring forth a child was no ordinary procreative act, but a result of the divine power."

How complete is the parallel between Sarah and Mary!

1. Sarah is the mother of all Jews, and of the people of the circumcision. Mary is the mother of Jesus Christ, and so of the new elect who were not circumcised.

2. Sarah, in virtue of her dignified position as mother of the race, conceived and bore by a miracle. So did Mary as mother of all Christians.

3. Sarah did not conceive in the ordinary way, but through the attention and favour bestowed on her by God. Her conception was wrought in her by the power of God.

Compare the words of the angel to Mary in Luke i. 30 and 35. "Fear not, Mary; for thou hast found favour with God. . . ." Mary said, "How shall this be, seeing I know not a man?" And the angel answered ". . .

the power of the Most High shall overshadow thee."

Can there remain a vestige of doubt in the mind of any impartial critic how and why and whence the Christian legend arose?

F. C. CONYBEARE.

SCIENCE NOTES.

AN extra meeting of the Anthropological Institute is announced for Monday next, when Mr. J. T. Bent will give a lecture, illustrated by the optical lantern, on his recent visits to the Hadramaut and Dofar, the frankincense and myrrh countries of Southern Arabia, together with a description of the Bedawin of both districts and their different characteristics.

In view of the annual long excursion of the Geologists' Association, which this August will be to North Ireland, the two following papers are to be read at a meeting at University College next Friday: "A Sketch of the Geology of County Antrim," by Mr. Alexander McHenry, of the Geological Survey of Ireland; and "The Mourne Mountains," by Mr. R. Lloyd Praeger. On Saturday, July 13, there will be an excursion to Kent, under the direction of Mr. W. J. Lewis Abbott, to examine the chalk plateau between Eynsford and Wrotham, which has become historic ground through the recent discovery of palaeolithic implements.

THE Grocers' Company have elected Dr. J. Haldane and Prof. Weymouth Reid to research scholarships of the value of £250 a year.

SIR JOHN MURRAY, of the *Challenger*, has been elected a correspondent of the French Geographical Society.

THE June number of the *Journal* of the Chemical Society (Gurney & Jackson) contains the fourth memorial lecture, on the life-work of Marignani, which was recently delivered by Prof. P. T. Cleve, of Upsala. It is illustrated with an interesting portrait.

PHILOLOGY NOTES.

DR. MAX NIEMEYER, the well-known philological publisher of Halle, has undertaken to publish a *Zeitschrift für Celtische Philologie*, under the editorship of Prof. Kuno Meyer of Liverpool and Prof. Ludwig Chr. Stern of Berlin, of which the first number will appear early in the autumn. One of the features of this new review is that articles will be admitted in English, French, or Italian, as well as in German. The following, among others, have already promised to contribute: in England—Dr. Whitley Stokes (the *doyen* of Celtic philology), Prof. John Rhys and Mr. W. M. Lindsay of Oxford, Prof. John Strachan of Liverpool, and Mr. Alfred Nutt; in Ireland—Father E. Hogan, of the Royal University; in Scotland—Prof. Mackinnon of Edinburgh; in Wales—Prof. Anwyl of Aberystwith, and Prof. Powell of Cardiff; in France—Prof. H. Gaidoz, Prof. J. Loth, Prof. d'Arbois de Jubainville, and Prof. Ernault; in Germany—Prof. E. Windisch, Prof. H. Zimmer, and Prof. R. Thurneysen; in Sweden—Dr. Lidén of Upsala; in Italy—Prof. Ascoli; in Holland—Prof. H. Kern.

REPORTS OF SOCIETIES.

VIKING CLUB AND IRISH LITERARY SOCIETY.—(Saturday, June 8.)

DR. KARL BLIND, vice-president of the Viking Club, in the chair.—Dr. George Sigerson, fellow and professor of the Royal University of Ireland, read a paper on "Celts and Sea Kings" before a combined meeting of these two societies.—The chairman, in his opening address, dwelt on the neglect, which is still observable among the mass of otherwise highly educated people,

in regard both to the Anglo-Saxon and Norse, and to the Celtic or Kelt-Iberian past of this country. Though scholars of distinguished name were working in that field, and though Gaelic Societies in Ireland exerted themselves, a great deal had yet to be done, in order to evoke a more general interest. The Viking Club and the Irish Literary Society, on their part, were efficiently active in that line as sections of what he would call the united republic of letters and art. According to their constitution, they worked irrespective of party principles, of religious creeds, or of special philosophical views. Having mentioned Mr. Standish O'Grady, Dr. Douglas Hyde, and Prof. Rhys, as prominent members of the Irish Literary Society, Dr. Karl Blind referred to the "Book of the Four Masters," in which the landing of the Vikings in Ireland is first mentioned—an event which happened more than a hundred years after the appearance of a Saxon fleet on the shores of Ireland. The Fianna, or Fenian, war clan was regarded by some writers as a first, pre-historic, wave of Teutonic invaders; and round their name figures that heroic poetry gathered in Ireland and Scotland, in which the later historical Danish and Norwegian conquerors are blended with the older Fianna name. This poetry, as well as such songs and romances like "The Lay of Olaf, or the Land of the Young," the "Children of Lir," the "Pursuit of Diarmid and Grainne," and the "Youthful Exploits of Fionn," were not sufficiently known in England. The reason might partly be, that several of them were only accessible in literal translations for the student, not in poetically attractive versions. In that respect Simrock, in Germany, had done valuable work for the Edda, for Beowulf, and the mediaeval lays of his nation. Pointing out that the Viking Club included anthropology in its scope, the chairman said that the different layers of Iberian, Celtic, and Germanic races in Ireland constituted important problems. Altogether, the Viking Club, the Irish Literary Society, and the Welsh Cymmrodorion, or brotherhood, were usefully exerting themselves on the various subjects mentioned. In conclusion, Karl Blind mentioned the lectures given at Dublin by Dr. Sigerson on the Ossianic Saga, of which he had seen interesting reports.—Dr. Sigerson then read his paper, in which many current allegations to the detriment of the Norse conquerors in Ireland were refuted. He also showed that the effect of the battle of Clontarf was much overrated. In the same way he proved that the arrival of the Northmen had by no means been preceded by a reign of peace in Ireland, while he dwelt on the fact of that isle having in olden times been a seat of learning.—A discussion followed, in which Mr. George Greene, Mr. Norris, Miss Hall, and Mr. Baverstock took part. A vote of thanks to Dr. Sigerson was passed.—At the motion of Mr. Graves, the secretary of the Irish Literary Society, who said that the speech of the chairman had been characterised both by full knowledge and by very sympathetic treatment, a similar vote of thanks was passed to the president of the evening.

ARISTOTELIAN.—(Monday, June 10.)

BERNARD BOSANQUET, Esq., president, in the chair.—The report of the committee and the annual financial statement were read and adopted. The officers for the ensuing session were elected as follows: President, Mr. Bernard Bosanquet; vice-presidents, Prof. S. Alexander, Mr. A. Boutwood, and Mr. G. F. Stout; editor of *Proceedings*, Mr. A. F. Shand; hon. secretary and treasurer, Mr. H. W. Carr.—A paper was read by Mr. H. W. Carr on "Mr. Balfour's Criticism of Transcendental Idealism." A discussion followed. The meeting adjourned till November 4.

HELLENIC.—(Annual Meeting, Monday, June 17.)

PROF. LEWIS CAMPBELL in the chair.—The report was read by Mr. George A. Macmillan, secretary. The council, after congratulating the society upon a session of steady progress and good work, expressed its regret at the heavy losses sustained during the last year by death. The obituary record included Sir Charles Newton; Prof. Gustav Hirschfeld, of Königsberg, who was in charge of

the excavations at Olympia when the Hermes of Praxiteles was discovered; Sir Henry Layard; Sir James Locaita; Prof. Stuart Poole; Prof. A. O. Merriam, of Columbia College, one of the most accomplished of American archaeologists; Prof. H. C. Goodhart, of Edinburgh; and Dr. Greenwood, formerly principal of the Owens College, Manchester. Prof. Heinrich von Brunn and Mr. George Dennis had ceased to be honorary members, and their places had been taken by Prof. Furtwängler and Prof. Petersen. As in former years, the council had been called upon to support various projects of excavation and exploration. The most important was a scheme for excavations in Alexandria, conducted under the direction of Mr. D. G. Hogarth, in concert with the authorities of the Egypt Exploration Fund. After careful consideration the council voted the sum of £100 towards the experimental excavations which, it was thought, would serve to show whether any substantial results were to be expected. After some months' trial Mr. Hogarth came to the conclusion that for all practical purposes ancient Alexandria did not exist. As soon, therefore, as he had proved the ruinous state of the scanty remains, Mr. Hogarth held his hand, and about a quarter of the grant would be returned. Smaller grants of £25 each were voted to Mr. J. A. R. Munro for exploration in Asia Minor, and to Mr. J. L. Myres for exploration in the island of Amorgos, though in the event the latter was not applied for. The usual grant of £100 had been made to the British School at Athens, two of the students of which institution—Mr. E. F. Benson and Mr. Bevan—worked under Mr. Hogarth at Alexandria. A determined effort was now being made to place the School upon a sounder financial basis. The council sincerely hoped that the effort might be successful, feeling convinced that the maintenance of the School was of vital consequence to the promotion of Hellenic studies in this country. Within the last few months a scheme had been laid before the council for publishing from time to time illustrated catalogues of the numerous private collections of Greek antiquities which existed in this country, and arrangements had been made for carrying the scheme into effect as opportunity might offer. It was thought that such catalogues would be of immense value to students and of general interest to many members of the society. Probably a first instalment of these catalogues, which would be uniform with the *Journal*, though independent of it, would appear in the course of the coming year.—The treasurer's accounts showed ordinary receipts during the year of £910, against £1034 during the financial year 1893-94. The receipts from subscriptions, including arrears, amount to £692, against £715. The receipts from life compositions amounted to £50, against £79,—a falling off of £29—and receipts from libraries and for the purchase of back volumes to £122, against £229—a decrease of £107. Receipts from other sources of ordinary income showed no material alteration. Since the entrance fee was imposed, in January, 1894, about £50 had been received from this source, a very substantial addition to the society's income. In the matter of ordinary expenditure, amounting to £730, against £894 in the previous year, there was an increase of £7 in respect of rent, while the stationery, printing, and postage remained as last year—at £49. The expenditure on the library had been £96, against £75 in the preceding year. The cost of the *Journal*, vol. xiv., parts i. and ii., had amounted to £441. Besides the annual grant of £100 to the British School at Athens, £125 had been granted for other purposes, and a balance was carried forward at the end of the financial year of £169 7s. 6d., against £214 10s. 7d. at the close of the preceding year. Forty-one new members had been elected during the year, while 26 had been lost by death or resignation. This showed a net increase of 15, and brought the total number of members up to 784.—In conclusion, the council felt that the society was in a thoroughly healthy condition. The number of new members was fairly satisfactory. The work done or in contemplation was such as fully to maintain the society's reputation for enlightened zeal in the cause of Hellenic studies.—The report was adopted, and the meeting concluded with the election of officers of the society.

FINE ART.

THE ROYAL ACADEMY.

IV.

THE sculpture which occupies the Central Hall and the Lecture Room is less in quantity than on any recent occasion, but in quality rather above than below the average of the last two or three years. The total abstention of Mr. Gilbert and the imperfect representation of Mr. Bates by a single bust are much to be deplored; but we obtain some consolation from the works of Mr. Hamo Thornycroft and Mr. Onslow Ford, both of who are seen in unusual force. We cannot recall any funerary monument of recent years of such simple dignity, such fine balance, as Mr. Thornycroft's "The late Right Rev. Harvey Goodwin, Bishop of Carlisle." It is a bronze effigy recumbent after the fashion of the great Florentine monuments of the *Quattrocento*, but with the hands clasped in prayer as we find them in the Burgundian and many other Northern tombs of about the same period. We cannot but regard the same artist's "Joy of Life"—the statue of a modern female dancer presented in the very whirl of a choregraphic performance—as a mistake, though it is a mistake entitled to the respect that all strenuous effort should command. In the first place, the lines of the statue which, even from the sculptor's chosen point of view, are the reverse of harmonious, are from any other aspect, mere inextricable confusion. The tense muscular action of the girl's leg and foot, cased in their silk stocking, is admirably rendered; but the head is too much of that impersonal, generalised type which we associate with fine Greek sculpture. Such a subject wants for its due expression, from the modern point of view thus deliberately taken up, the audacity of a Falguière or the *désinvolture* of a Saint-Marceaux. The bronze statue, "Echo," of Mr. Onslow Ford is a conception of great delicacy and beauty, worked out with all his wonted skill, the poise and balance of the slender figure being particularly true in its rhythmic harmony. One fault must be found with it, and that fault arises out of the method deliberately pursued by this sculptor in the elaboration of a motive. In a subject purely ideal and impersonal such as this, he is right to choose for the embodiment of his idea the slenderest, most youthful, and least fleshly human forms, but not to render them with the impress of suffering earth upon them, without correction of the emaciation and the defective development which may have characterised the individual model chosen for reproduction. Mr. Ford exhibits also admirable busts of three painters—Mr. W. Q. Orchardson, Mr. Briton Riviere, and Mr. W. Ridley Corbet—proving with that of the last-named artist how vastly superior the colour of the natural bronze, slightly broken and toned down, is to a false green patina, such as that which entirely envelopes the other two works. The "Orpheus" silver statuette of Mr. J. M. Swan is the working out of the chief motive in his picture of the same name exhibited last year. It has much of the vigour, the angularity, the peculiar savour which we associate with the work of Donatello and the Tuscans of his following. This vigour, this muscularity of the too youthful figure, these abrupt movements, are, however, not wholly in harmony with the voluptuous softness, the insinuating charm, which are inseparable attributes of the personage. Mr. Harry Bates's decorative and animated bust, "General Lord Roberts," would be still more satisfactory did it not preserve in the bronze too much of the style proper to the clay.

Mr. Bertram Mackennal's quotation, "For she sitteth . . . on a seat in the high places of the city," renders it unnecessary to charac-

terise further the motive of his nude female figure seated on an elaborately adorned throne. A type of lust, as distinguished from the higher passion, she appears with proud and defiant mien, trampling winged love at her feet, and proffering to the bystander the rose of sensual delight. This work is a curious example of that method which strives to render a conception imaginative, mainly by piling up strange, mystic adjuncts as a stimulus to the imagination. Signor Lucchesi's "Destiny" is a well-modelled female figure presented in entire nudity, but not more than this; the "Boy at Play" of Mr. W. Goscombe John is a capitally modelled exercise, giving the spare figure of a youth in a difficult, momentary position; Mr. Henry Pegram's "The Bather" is, in pose, quite uncomfortably like the bronze "Orpheus" of M. Henri Peimé, at the entrance to the Luxembourg Gallery.

The bronze group, "Mother and Child," of Mr. George J. Frampton is a bold attempt to obtain relief from monotony of colour by placing the figure of a modern mother and her baby, realistically modelled in the round, against a background of higher toned copper, with a central disc, enamelled white, doing duty as a kind of halo round the mother's head. The effort to attain originality at any price is here much too apparent; and such originality as results, at the expense of beauty, is, after all, almost entirely on the surface.

Among other works worthy of notice are Mr. Hamo Thornycroft's "The late Earl Granville"; Mr. Paul R. Montford's "Mother and Child"; Mr. Henry C. Fehr's "Hypnos Bestowing Sleep upon the Earth"; Mr. Gustav Nathorp's bust, "Mrs. Ronalds"; and Countess Feodora Gleichen's very decorative and agreeable "Bust of the Princess of Wales."

CLAUDE PHILLIPS.

OBITUARY.

HENRY MOORE, R.A.

AN accident which happened to him some while ago occasioned a break in Mr. Henry Moore's health, which has never been quite repaired; but the attack of paralysis which befell him on Wednesday week was, we think, quite unexpected, as at the wedding of his daughter—quite lately—he had appeared fairly well.

Henry Moore was but a little older than his brother Albert, who died, somewhat prematurely, scarcely two years since. He was, in fact, about sixty, and for nearly forty years had been painting, and sending to the Royal Academy his pictures of the land and sea. Born at York—which, it may be remembered, was also the birthplace of Etty—Henry Moore did not begin by being a marine painter. His pure landscape, even in his earlier days, had great merit, and his landscape in the present Academy has the gift of charm. But it is as a painter of the seas—of the westerly reaches of the Channel, of the Bay of Biscay, of the Atlantic in its least inhospitable moods—that Mr. Moore most commended himself to his own generation, and that he will be judged by posterity. He had not obvious style, nor always "breadth," nor always even variety. But his performances, the result of a profound study and of consummate cleverness, were interesting and faithful and visibly brilliant; and it is certain that a large public has been found which esteems the value of his labours as scarcely second to the value of the labours of Mr. Hook. As time proceeded his work gained in force; it was never sensational, and never without the virtue of refinement. It has been said that he "leaves no successor." Certainly not, since no two painters of the sea are likely to perceive and treat their subject in precisely the same way. He will be missed

as a man as well as an artist; for he was modest, interesting, and manly—a man of heart and brains and temperament, as well as a craftsman.

We have also to record the death of another Academician, Mr. John Evan Hodgson, who will best be remembered for his services as librarian to the Royal Academy. He also filled the office of professor of painting. Quite recently he contributed a series of articles to the *Art Journal*, in collaboration with Mr. Eaton, the secretary, on the history of the Royal Academy.

DISCOVERIES AT SILCHESTER.

We quote the following from the *Times*:

"The systematic excavation of the site of the large Roman town at Silchester, under the auspices of the Society of Antiquaries, was resumed, for the sixth year in succession, at the beginning of May, the scene of operations being a hitherto unexplored insula, or square, lying midway between the basilica and west gate. This insula has been found to be almost entirely covered with the foundations of two very large houses, each of which had a courtyard facing north and entered from the main street on that side by a gateway of considerable importance. The easternmost house has a street frontage of more than 200 ft. and extends backwards for over 150 ft. Its principal chambers were on the west side and had mosaic floors, unhappily almost entirely destroyed. A vestibule in the north part of the house, about 12 ft. wide and 50 ft. long, has fortunately nearly the whole of a very remarkable mosaic pavement. It consists of a groundwork of common red and drab mosaic, arranged in long bands or panels, filled with squares or lozenges, and coupled by frets. In this are set, in somewhat capricious fashion, no fewer than five, if not six, panels of fine mosaic work of excellent design. First, there are two small squares, each two feet across, placed side by side with an interval of a few inches. Then comes a large panel, 6 ft. square, with a bust (unfortunately much injured) within a circular border. Beyond this is a long and narrow panel of interlacing work, and beyond this again the remains of a fine panel (or, perhaps, two placed end to end) over 20 ft. long, which has evidently been almost entirely destroyed within the last few years through the agency of a "scarifier." Very few instances of so elaborate a combination of coarse and fine mosaic patterns have come to light in Britain. The occurrence, therefore, of so curious and perfect an example at Silchester is noteworthy. At the west end of the vestibule is a small room on a lower level, with a very perfect floor of drab mosaic with a central panel of fine work; but this is injured in the centre. Against the east wall are the remains of a fireplace, a most uncommon feature in Romano-British houses. The other house is quite as extensive as the first. Its plan resembles that of most of the large houses found at Silchester, and of the principal Roman villas in this country—a series of chambers lined with corridors and arranged round three sides of a courtyard. Only the principal wing, that on the east, has as yet been completely uncovered; but in this, besides two rooms warmed by hypocausts, are no fewer than five other rooms, all of considerable size and with mosaic floors. The northernmost room has in the centre a large panel of fine mosaic, about 15 ft. square, composed of five large circles within octagons, and filled with stars and geometrical figures, the whole being enclosed with a broad border of braid work and set in a ground of red tesserae. The colours used are black, white, red, and yellow. About three-fourths of this pavement is intact. The next room has an almost perfect mosaic pavement, composed entirely of fine black and white tesserae, arranged in eighty-one squares or panels of geometrical design coupled by fretwork. It measures about 14 ft. by 16 ft., and is set in a ground of coarse red tesserae. The next room had a fine mosaic pavement of about the same size as that just described, composed of sixteen octagonal panels of black, white, red, and yellow tesserae; but, unfortunately, almost the whole is destroyed.

A passage paved with ordinary red tesserae separates the three northernmost chambers from the other two. One of these has a plain red pavement only. The southernmost chamber retains a nearly perfect mosaic centre, about 14 ft. square, formed of nine hexagonal panels with floral and other devices, all of good design and character. Whether any other fine mosaics will be found in the other parts of the house remains to be seen, as at present only the lines of the walls have been traced. It is hoped that it will be found practicable to remove the better preserved pavements to the Reading Museum, where the Silchester Loan Collection has been deposited by the Duke of Wellington."

NOTES ON ART AND ARCHAEOLOGY.

THE annual soirée of the Royal Academy at Burlington House will be given on Tuesday next.

PROF. FLINDERS PETRIE'S exhibition of Egyptian antiquities found this year in the excavations of the Egyptian Research Account, and his own work, will be open at University College, Gower-street, from July 1 to July 27. The main feature is the series of objects illustrating the new race who overthrew the first Egyptian civilisation.

THE following exhibitions will open next week: the annual exhibition of the '91 Art Club, which consists of professional lady artists, at the Egyptian Hall, Piccadilly; a series of water-colour drawings of "Japan under arms," by Mr. A. Randall West, at the Clifford Galleries, Haymarket; a series of drawings by Louise Abbema, to illustrate René Maizeroy's *La Mer*, at the Hanover Gallery, New Bond-street; and Mr. Tom M. Hemy's picture of "The Fight between the Shannon and the Chesapeake off Boston Harbour," at the Graves Gallery, Pall Mall.

WE may also mention that the centenary loan exhibition of old Wedgwood ware was formally opened at Burslem by Mr. A. J. Mundella on Wednesday.

AT a meeting of the Royal Institute of British Architects, held on Monday last, the Queen's annual gold medal was presented to Mr. James Brooks, architect to the Diocesan Society of Canterbury.

THE name of Sir A. W. Franks, of the British Museum, is to be found in the list of those members of the Civil Service who have been specially exempted from the rule of retirement at the age of sixty-five years.

BARON EDMOND ROTHSCHILD has bought and presented to the Louvre the Bosco-Reale treasure, consisting of forty silver articles which were found concealed in a niche at Pompeii.

MR. GEORGE JEFFERY, F.R.I.B.A., has published at Jerusalem a series of plans and sketches, intended to illustrate the architectural history of the buildings on the site of the Holy Sepulchre, as described by the earlier pilgrims. The plans have been made from actual measurement on the spot, so far as the difficult nature of the work permits, infinite trouble having been caused by complicated proprietorship and by sectarian prejudices. Much assistance has been derived from the recent discoveries of Herr Schick, which have demonstrated the position of the much-disputed Second Wall. The method adopted by Mr. Jeffery is to work backwards chronologically. He starts with a plan of the buildings as they were left by the Crusaders in the twelfth century, which is practically identical with their present condition, except for the absence of the modern sectarian partitions and a few restorations. Next we have a plan of the (eleventh century) buildings of Constantine Monomachus, as described by Saewulf in 1102,

before their destruction by the Crusaders; then the (seventh century) buildings of Modestus, as described by Arculf and Willibald; and finally the (fourth century) basilica of Constantine, conjecturally restored from the descriptions of Eusebius and Saint Sylvia. To this last is added a reproduction of the apse mosaic in S. Pudenziana at Rome, which may possibly be a contemporary representation of Constantine's basilica. By way of explanation, Mr. Jeffery has quoted extracts from the accounts of the pilgrims referred to.

THE STAGE.

THE reopening of the Vaudeville Theatre, with a play by Mr. Robert Buchanan and another, which was to have taken place at the end of last week, was postponed for a few days, though probably by the time that our readers may be conning the present paragraph another farcical comedy, engaging the talents of Mr. Lionel Brough, Mr. Frederick Kerr, Mr. Gilbert Farquhar, Miss Victor, Miss Palfrey, and Miss Esme Beringer (a cast of obvious excellence and charm), may be added to the scanty list of English plays now vouchsafed to us in London.

ON Friday and Saturday last the Elizabethan Stage Society gave, under the direction of Mr. William Poel, at a quaint little hall hidden somewhere between Conduit-street and Savile-row, a performance of "Twelfth Night," as nearly as possible in the fashion in which Shakspeare's play was presented in Shakspeare's own time. Mr. Poel, a remarkable stage manager and a most scholarly and exact student of Elizabethan drama, directed the performance; and, though no names were appended as those of persons taking part in the interpretation, it was evident that Mr. Poel had made some use of the material at his hand in the large Shakspeare Reading Society whose studies he supervises. Speaking broadly, the choice of performers had been wisely made, though in one or two important parts sincerity and naturalness seemed wanting; but what was most remarkable was the high general level that was undoubtedly attained. The performance, with its Tudor *entourage*, may be described as having been an interesting curiosity; but we think a part of the interest in the future proceedings of the Society ought to be sought not alone in the manner of performance, but in the comparative novelty (at least to the present play-going generation) of the thing performed. And we observe with satisfaction that, by the kind permission of the Treasurer and Masters of the Bench of Gray's Inn, the "Comedy of Errors" (which one sees so seldom) will be played in the first week of December in Gray's Inn Hall, where that piece was originally acted in the year 1594.

THE performance of "Twelfth Night" by the Elizabethan Stage Society is to be repeated this evening (Saturday) at St. George's Hall, Langham-place, with the special object of allowing those who are studying the play for the Cambridge Local Examination to see it acted.

MUSIC.

OPERA AT COVENT GARDEN AND DRURY LANE.

MR. F. H. COWEN'S opera "Harold" was performed for the second time at Covent Garden last Friday week, but it was our first hearing. To criticise the work from a high standpoint is quite legitimate, but truth is not always pleasant. When the composer tries to be dramatic, he often becomes melodramatic; and when he attempts the lyrical, it is that of

the drawing-room rather than of the stage. And then the lyrical predominates; the libretto by Sir Edward Malet seems, indeed, to have been written with that aim in view. We presume that the author consulted the musician, and that he was, to a great extent, guided by the wishes of the latter. Mr. Cowen, perhaps, knows his strong point; but, if so, he should write cantatas, not operas. The chorus for women, with solo for Edith, in the first act, and a similar chorus at the opening of the second act, are written in his best manner. But in his love music, and in places where strength rather than charm is required, the composer, as a rule, disappoints us. There is one notable exception: the music for the funeral procession of Edward the Confessor has breadth and dignity. A general lack of dramatic power is, however, not surprising, for the story is not exciting. The vacillating Harold does not make a good hero, while the Saxon and Norman ladies, Edith and the Princess Adela, are not creatures of flesh and blood, but merely singing figures. Among many good things, musically speaking, in "Harold," the clever "Battle" picture deserves mention. The composer's excellent orchestration stands him in good stead; he always knows how to express his ideas in an effective manner. We have judged Mr. Cowen by a high standard. But if we compare "Harold" with some of his previous efforts at opera, it must be acknowledged that there is a great advance. We cannot help feeling that his talent is lyrical, rather than dramatic; yet, until he has a book likely to call forth all his powers, we may assume that some are, as yet, latent: there are, indeed, moments in "Harold" which seem to justify this assumption. The performance under the composer's direction was excellent. Mme. Albani made the most of the part of Edith. Mr. Bispham, as William, however, was scarcely well suited.

Of "Don Giovanni" on Monday evening, with Mme. Patti as Zerlina, Miss Macintyre as Donna Elvira, and M. Maurel as the "Don," we heard (owing to Rosenthal) but little; yet enough to know that the artists named displayed some of their best qualities; also that there were shortcomings, dramatic and musical, in the performance. The house was crowded.

Smetana's "Die verkaufte Braut" was produced at Drury-lane on Wednesday evening; but of this work we must speak next week.

J. S. SHEDLOCK.

ROSENTHAL AND PADEREWSKI.

PIANOFORTE recitals, as a rule, are dull. A Bach organ Fugue transcribed for pianoforte, a Beethoven Sonata, a Chopin selection, and then a Liszt Rhapsodie: such is the kind of programme one constantly hears; and the performers are good, bad, or indifferent. But on Monday and Tuesday two recitals were given of quite exceptional interest: the one by Rosenthal, whose brilliant performance of Liszt's pianoforte Concerto in E flat at a recent Richter Concerto excited such enthusiasm; the other by Paderewski, whose fame in this country justly stands high. To hear them on consecutive days was a rare privilege; while to critics, who form their opinions to a large extent by comparison, the double event was most welcome. Each played a Beethoven Sonata: Rosenthal, the one in C minor (Op. 111); and Paderewski, the one in A flat (Op. 110)—two striking examples of the master's ripest period. Both players gave an intelligent and characteristic interpretation of the music; but while Rosenthal, at times, and especially in the second movement of the C minor, showed a want of delicacy, Paderewski, in the A flat, certainly erred in the opposite direction. Whether the former was at his best, we cannot

say; the latter was not. We have not yet forgotten his poetical rendering of Beethoven's Sonata in D minor last year. The two pianists, however, invited still closer comparison. Brahms' Variations on a theme by Paganini (Op. 35) figured on both programmes. The selection from the 28 Variations was not precisely the same in each case, but there was enough in common to provoke direct comparison. Both pianists, over all the immense difficulties of the music, were victorious; yet for fullness of tone, brilliancy, and speed, the palm must be awarded to Rosenthal. His reading was one of the most extraordinary displays of technique to which we have ever listened. As an interpreter of Chopin, Paderewski shows more poetry and feeling, yet on Tuesday he was not up to high-water mark. Rosenthal gave a clever "Study" of his own on Chopin's D flat Valse, thereby showing that Tausig's bad example has borne fruit. It should not be forgotten that even Brahms has evolved a "Study" from one of Chopin's. The last piece on his programme was Liszt's "Don Juan" Fantasia. Here the player was in all his glory; and the abnormally difficult music not being sufficient for him, he put in a few extra touches of his own. How Liszt himself played this piece we know not; but it is scarcely possible to conceive anything more brilliant and daring than this performance. We have heard it from Rubinstein and Sophie Menter, but Rosenthal's rendering throws theirs into the shade. Unless it be Eugen d'Albert, there is surely no living pianist who could produce such an overwhelming effect; it was the *ne plus ultra* of virtuosity. Paderewski played Schumann's Fantasia in C (Op. 17) with tremendous energy. The reading, however, was open to question: it was too impulsive, while, in places, the spirit of Chopin, rather than of Schumann, seemed to be exerting its influence over the player. These two recitals will long be remembered by all who were fortunate enough to be present at them.

RECENT CONCERTS.

THE "Wagner" concert at the Queen's Hall last Thursday was in many ways interesting. There was a novelty, namely, the Introduction to the second act of "Ingwilde" by Max Schillings, a young German composer, of whom report speaks highly. The "Introduction" in question is quite in Wagner style, but it is clever and attractive enough to make one wish to know more of his music-drama recently produced at Carlsruhe. Herr Mottl gave a delightful rendering of the two middle movements of Berlioz's "Harold" Symphony. But why only two? It was scarcely fair to the composer thus to mutilate his work. The performance at the close of the first act of "Parsifal" was not very successful: under the best conditions, however, the music cannot produce its effect in the concert-room. The refined, artistic singing of Frau Mottl in an Aria of Mozart's, and in some songs by Berlioz and R. Strauss, deserves special mention. She also took part with Mr. Bispham in an excerpt from "Die Meistersinger." The voice of the latter showed signs of fatigue.

Miss Janotha gave a "Chopin Memorial Concert" at St. James's Hall last Friday week. Why the concert was thus named, we cannot say. The programme was not a satisfactory one. There was the recently discovered Nocturne, gracefully interpreted by Miss Janotha; but a Chopin-Wilhelmi Nocturne (cleverly played on the violin by Master J. Hamburg), a song by the concert-giver, introducing in melodramatic style the beautiful theme of the Trio of the Funeral March, and the drawing-room "Polonaise" duet scarcely did honour to the memory of Chopin. The Polish songs sung by Miss C. Butt, Miss Ella

Russell, and Miss M. Brema proved the most attractive numbers of the programme.

On Saturday afternoon Señor Sarasate gave his fourth and last concert at St. James's Hall. His programme opened with Brahms' Sonata in G for pianoforte and violin (Op. 78), in which he was ably supported by Mme. Berthe Marx-Goldschmidt. The reading was interesting, but too polished and delicate: there is a certain roughness in the composer's nature, which is reflected in his music, and which ought not to be altogether smoothed away. From St. James's Hall to Queen's Hall is not a day's journey; and we arrived at the latter place in time to hear Herr Burmester in the Finale of the Mendelssohn violin Concerto. His main object seemed to be to show how rapidly he could play it. He may, possibly, have beaten the record; but what the music gained in speed it certainly lost in clearness. Schubert's unfinished Symphony was given under Herr Nikisch's direction. The first movement was rendered with poetry and passion, but in the second one felt too much the dotting of the "i's." Another fine performance was that of Smetana's lively Overture to "The Bartered Bride": it was played with great delicacy and spirit. There were also some commendable features in the Wagner excerpts from the "Ring." Herr Nikisch made a far more favourable impression on us at this concert; yet he still has a certain reserved manner, which reflects itself in his conducting. The oboe player whom he has brought with him from Buda Pesth plays well, but the tone of his instrument is far from pleasing.

On Monday afternoon Miss Fanny Davies gave her annual concert at St. James's Hall, and her programme included the two new Sonatas for clarinet and piano by Brahms, which were to have been performed during the last Popular Concert season. Miss Davies secured the services of Herr Mühlfeld, one of the best performers on the clarinet, and one of the best interpreters of Brahms. The two works (Op. 120, Nos. 1 and 2) are interesting, but the composer seems to be entering a "third period." He had passed from a certain mysticism, tending to obscurity, to a style remarkable for its simplicity and, therefore, clearness. He appears, in these Sonatas, or rather in certain portions of them, to be returning to his earlier manner. It would be altogether presumptuous to attempt to judge these works from a first hearing. Some of the movements, such as the Allegretto and Vivace of the first Sonata, make a direct appeal, but the others require study. Our first impressions show a preference for No. 1, and they would also lead us to name the Andante with Variations of No. 2 as the least interesting: nay, as appealing, and not successfully, to public taste. Miss Davies played besides some Schumann solos and a Bach organ Fugue, and was well received. To her enterprise we are indebted for hearing these new Brahms Sonatas so soon; otherwise we should have had to wait, probably until the winter season.

MUSIC NOTES.

A CONCERT of Irish music is to be given at St. Martin's Town Hall this evening (Saturday), under the auspices of the Irish Literary Society, in aid of the fund for the aged daughters of the Irish novelist, William Carleton. The following vocalists will sing: Mme. Antoinette Sterling, Mme. Hope Glen, Mrs. Hutchinson, Mme. Anna Lang, Miss Evelyn Ogle, Miss Sylvia Rita, Mme. Adelaide Mullen, Miss Florence Shee, Mr. Plunket Green, Mr. Joseph O'Mara, Mr. Henry Beaumont, and Mr. Denis O'Sullivan. Dr. Villiers Stanford will play the accompaniments for Mr. Plunket Greene's songs.

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